GOVERNMENT OF INDIA

ARCHÆOLOGICAL SURVEY OF INDIA

ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 31013

CALL No. 312.0954/C.I.(O)

D.G.A. 79

OFFICE OF THE DIRECTOR GENERAL OF ARCHAEOLOGY
Library Reg No
INDIA.

AGENTS FOR THE SALE OF GOVERNMENT PUBLICATIONS.

IN INDIA.

COMBRIDGE & Co., Bombay.

M. GULAB SINGH & SONS, Mufid-I-Am Press, Lahore.

E. SEYMOUR HALF, 53, Esplanade Road, Fort, Bombay.

HIGGINBOTHAM & Co., Mount Road, Madras.

NEWMAN & Co., Calcutta.

SUPERINTENDENT, AMERICAN BAPTIST MISSION PRESS, Rangoon.

THACKER & Co. (Limited), Bombay.

THACKER, SPINK & Co., Calcutta.

IN ENGLAND

E. A. ARNOLD, 37, Bedford Street, Strand, London, W.C.

CONSTABLE & Co., 2, Whitehall Gardens, London, S.W.

DEIGHTON, BELL & Co., Cambridge.

P. S. KING & SON, 9, Bridge Street, Westminster, London, S.W.

SAMPSON LOW, MARSTON & Co., St. Dunstan's House, Fetter Lane London, E.C.

LUZAC & Co., 46, Great Russell Street, London, W.C.

KEGAN PAUL, TRENCH, TRÜBNER & Co., Charing Cross Road. London, W.C.

B. QUARITCH, 15, Piccadilly, London, W.

WILLIAMS & NORGATE, Oxford.

ON THE CONTINENT.

FRIEDLANDER & SOHN, 11, Carlstrasse, Berlin.

OTTO HARRASSOWITZ, Leipzig.

KARL W. HIERSEMANN, Leipzig.

ERNEST LEROUX, 28, Rue Bonaparte, Paris.

MARTINUS NIJHOFF, The Hague, Holland.

CENSUS OF INDIA, 1901.

VOLUME XV.

MADRAS.

PART I.

REPORT.

BY

W. FRANCIS,

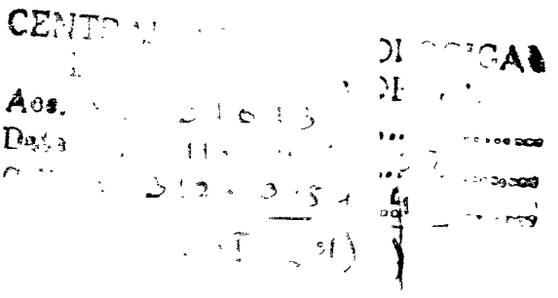
OF THE INDIAN CIVIL SERVICE,
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.

(01)





MADRAS:
PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.
1902.


CENTR
DI
GA
Aos.
Data

GENERAL TABLE OF THE CONTENTS OF THE FOUR PARTS.

PART I (VOLUME XV).

THE REPORT.

		PAGE
INTRODUCTION		1
CHAPTER	I.—The Distribution of the Population	7
,,	II.—The Movement of the Population	24
,,	III.—Religion	38
,,	IV.—Age, Sex and Civil Condition	49
,,	V.—Education	74
,,	VI.—Language	89
,,	VII.—Infirmities	110
,,	VIII.—Caste, Tribe or Race	123
	Caste Glossary	140
,,	IX.—Occupation	186

PART II (VOLUME XV-A).

THE IMPERIAL TABLES (GIVING FIGURES BY DISTRICTS, STATES OR CITIES).

TABLE	I.—Area, Houses and Population	1
,,	II.—Variation in Population since 1871	3
,,	III.—Towns and Villages classified by Population	5
,,	IV.—Towns classified by Population, with variation since 1871	7
,,	V.—Towns arranged territorially, with Population by Religion	15
,,	VI.—Religion	25
,,	VII.—Age, Sex and Civil Condition	29
	Part I.—Presidency Total, Districts and States	30
	,, II.—Cities	66
,,	VIII.—Education	69
	Part I.—Presidency Total, Districts and States	70
	,, II.—Cities	101
,,	IX.—Education by selected Castes, Tribes or Races	105
,,	X.—Language	109
,,	XI.—Birth place	119
	Part I.—Districts and States	120
	,, II.—Cities	139
,,	XII.—Part I.—Infirmities by Age	146
	,, II.—Infirmities by Districts and States	146
,,	XII-A.—Infirmities by Castes, Tribes or Races	147
	Index to Table XIII	156
,,	XIII.—Caste, Tribe, Race or Nationality	158
	Part I.—Hindu and Animist	158
	,, II.—Musalman	195
	,, III.—Christian	199
	,, IV.—Jain, Buddhist, Parsi, Jew and others	203
,,	XIV.—Civil condition by Age for selected Castes and Races	207
	Index to Table XV	213
,,	XV.—Occupation	220
,,	XVI.—Selected Castes by Traditional and actual Occupation	359

PAGE

TABLE XVII.—Territorial Distribution of the Christian Population by Sect and Race .. 361
,, XVIII.—Europeans, Armenians and Eurasians by Age 369
Part I.—Districts and States 370
,, II.—Cities 373
TABLES for the Laccadive Islands 375

PART III (VOLUME XV-B).

THE PROVINCIAL TABLES (GIVING FIGURES BY TALUKS).

TABLE I.—Area, Houses and Population 1
,, II.—Variation in Population since 1891 11
,, III.—Towns and Villages classified by Population 17
,, IV.—Religion 25
,, V.—Education by Religion and Age 33
Part I.—All Religions 34
,, II.—Hindus 78
,, III.—Musalmans 122
,, IV.—Christians 165
,, V.—Other Religions 207

PART IV (VOLUME XV-C).

THE ADMINISTRATIVE REPORT.

CHAPTER I.—Preliminary Arrangements 1
,, II.—The actual Enumeration 23
,, III.—The Abstraction, Tabulation and Compilation of the Results 30
,, IV.—The Cost of the Operations 57

APPENDICES 60

DETAILED TABLE OF CONTENTS OF PART I.

PAGE.

INTRODUCTION .. 1

CHAPTER I.—THE DISTRIBUTION OF THE POPULATION.

PARA.

1. The Presidency and its districts .. 7
2. The five Natural Divisions of the Presidency .. 7
3. Salient statistics of area and population .. 9
4. *Density of the population :* Density by districts .. 9
5. Density by taluks and in towns .. 10
6. *Towns and villages :* The census definition of a town .. 11
7. The census definition of a village .. 11
8. Distribution of the population between towns and villages .. 12
9. Religions in the towns .. 13
10. Sexes in the towns .. 13
11. Movement of the population into the towns .. 13
12. Causes of variations of population in particular towns .. 14
13. *House-room :* The census definition of a house .. 15
14. Statistics of house-room .. 16
15. The increase in the number of houses .. 16
16. *Madras City :* Density of its population .. 17
17. House-room in Madras City .. 17
18. Variation in its population .. 17
19. Sexes and religions in the City .. 18

Statement showing certain particulars in which the Natural Divisions differ from one another. 19

SUBSIDIARY TABLES.

NO.

1. Density of the population .. 20
2. Distribution of the population between towns and villages .. 21
3. House-room .. 22
4. Statistics of Madras City .. 23

CHAPTER II.—THE MOVEMENT OF THE POPULATION.

PARA.

1. The scope of the chapter .. 24
2. The ratio of births to deaths .. 24
3. The inaccuracy of the vital statistics .. 24
4. Registration of vital statistics in Municipalities .. 24
5. Registration in rural areas .. 24
6. The untrustworthiness of the figures of emigration and immigration .. 25
7. Protected emigration by sea .. 26
8. Protected emigration by land .. 26
9. Free emigration by sea .. 26
10. Loss of population by emigration .. 27
11. Deductions from the census figures regarding migration .. 27
12. Migration within the Presidency .. 27
13. Migration outside the Presidency .. 28
14. Variation in the population of the Presidency .. 28
15. Variations in the districts in which the increase is above the Presidency mean .. 29
16. Variations in districts in which the increase is less than the Presidency mean .. 30
17. Probable future rates of increase .. 31

SUBSIDIARY TABLES.

NO.

1. Showing emigration and immigration during the last decade .. 33
2. Statement showing internal migration .. 34
3. Immigration per 10,000 of population .. 35
4. Showing emigration between Madras and other Provinces and States .. 36
5. Variation in relation to density since 1871 .. 37

CHAPTER III.—RELIGION.

PARA.		PAGE
1.	Where the figures are to be found	38
2.	Statistics of sect were collected in the case of Christians only	38
3.	The chapter confines itself to a discussion of the statistics	38
4.	Distinction between Hindus and Animists	38
5.	The difficulty of separating Hindus from Animists	39
6.	Hinduism is itself an inexact term	40
7.	Hindus and Animists are accordingly usually taken together	41
8.	Rate of increase among Musalmans	41
9.	Remarkable increase among Christians	41
10.	Some reasons for the advance among Christians	41
11.	Variations in the numbers of Jains, Parsis and Buddhists	42
12.	Territorial distribution of the main religions	42
13.	*The sects of Christians:* No comparison with the 1891 figures possible	43
14.	Efforts made to get Christian sects properly returned	43
15.	The vagueness of the entries among Syrian Christians	43
16.	Uncertainty of the figures under "Congregational"	44
17.	Relative proportions and distribution of the main sects	45
	Statement showing the denominations in Imperial Table XVII under which certain entries in the schedules were included.	45

SUBSIDIARY TABLES.

NO.		
1.	General distribution of the population by religion	46
2.	Distribution of religions by Natural Divisions and districts	46
3.	Distribution by principal religions of 10,000 of the population of each district and Natural Division.	47
4.	Distribution of Christians by districts	48
5.	Distribution of Christians by race and denomination	48

CHAPTER IV.—AGE, SEX AND CIVIL CONDITION.

PARA.		
1.	*Age:* Where the figures are to be found	49
2.	Uses of the age statistics	49
3.	Inaccuracy of the age returns in the schedules	49
4.	Preference of the people for certain ages	50
5.	Effect of bad seasons on the age statistics	51
6.	Statistics of age by religions	51
7.	Age statistics in the various Natural Divisions	52
8.	*Sex:* The deficiency of females in certain districts	52
9.	Possible explanations of this deficiency discussed	52
10.	Absence of causes influencing the sex of children	53
11.	A suggested explanation of the deficiency of females	54
12.	Proportion of the sexes in the other districts	55
13.	Proportion of the sexes in the various castes	55
14.	*Civil condition:* Where the figures are to be found	56
15.	The meaning of the term "married"	56
16.	Widowers and widows	57
17	The three distinctive features of the statistics	57
18.	Reasons for the universality of marriage	57
19.	Reasons for early marriage	57
20	Reasons for the preponderance of widows over widowers	58
21.	The share of each religion in producing these three characteristics	58
22.	The changes in these three characteristics during the decade	59
23.	The forces which retard improvement	59
24.	The forces which accelerate improvement	59
25.	The improvement which has resulted	60
26.	Civil condition in certain castes	60
27.	Proportion of wives to husbands	61

SUBSIDIARY TABLES.

NO.		
1.	Unadjusted age return of 100,000 of each sex	62
2.	Age distribution of 10,000 of each sex	62
3.	Age distribution of 10,000 of each sex by religion	63
4.	Age distribution of 10,000 of each sex by Natural Divisions	63
5.	Age distribution of 10,000 of each sex in cities and rural tracts	64
6.	General proportion of the sexes by Natural Divisions, districts and cities	64
7.	Number of females to 1,000 males in each district in each age-period	65

NO.		PAGE
7-A.	Number of females to 1,000 males at each age by Natural Divisions and religions	65
8.	Actual excess or deficiency of females by Natural Divisions and districts	66
9.	Proportion of sexes in selected castes	67
10.	Distribution of 10,000 of each sex by age and civil condition	67
11.	Distribution by civil condition and main age-periods of 10,000 of each sex	68
12.	Distribution by main age-periods of 10,000 of each civil condition	68
13.	Distribution by civil condition of 10,000 of each main age-period for each sex	68
14.	Distribution of 10,000 persons of each sex in each age-period by civil condition for each religion at the last two censuses.	69
15.	Distribution by civil condition of 10,000 of each sex by Natural Divisions and districts.	70
16.	Civil condition by age for selected castes	72
17.	Proportion of wives to husbands for religions and Natural Divisions	73

CHAPTER V.—EDUCATION.

PARA.		
1.	Where the figures are to be found	74
2.	The salient facts of the subject	74
3.	Literacy of the population as a whole by sexes and ages	74
4.	The literacy of each district	75
5.	Literacy in the main religions by sexes and ages	76
6.	Literacy of the main religions by districts	77
7.	Literacy of the selected castes	77
8.	Literacy in English	79
9.	Literacy in the various vernaculars	80
10.	Comparison of the figures with those of 1891	81

SUBSIDIARY TABLES.

NO.			
1.	Education by age and sex:	Total population	83
2.	Do.	Hindu	83
3.	Do.	Musalman	83
4.	Do.	Christian	83
5.	Education by age, sex and Natural Divisions and districts		84
5-A.	Showing the relative rank taken by each district in male and female literacy		84
6.	English education by age, sex and Natural Divisions and districts		85
7.	Education by selected castes, tribes or races		86
8.	Progress of education since 1881 by Natural Divisions and districts		87
9.	Comparing the number of literates over 15 in 1901 with the number of those both literate and learning of the same ages in 1891 and 1881.		88

CHAPTER VI.—LANGUAGE.

PARA.		
1.	The chapter deals with parent tongue	89
2.	Where the figures are to be found	89
3.	The philological classification of the languages	89
4.	The necessity for further examination of this classification	89
5.	Departures from the classification of 1891	89
6.	Difficulties in the cases of Hindóstání and Hindí	90
7.	The languages of the Presidency mainly belong to the Dravidian Family	90
8.	The chief Aryan languages of the Presidency	90
9.	The geographical classification of the languages	90
10.	Main features of the vernaculars of the Presidency	91
11.	The written and unwritten vernaculars	93
12.	Differences between the spoken and the written forms of the vernaculars	94
13.	Comparisons with the 1891 statistics	94
14.	Comparisons of the statistics of languages with those of the castes which speak them	94
15.	Causes for the continued existence of isolated languages	95
16.	The modern literature of the vernaculars	95
17.	Vernaculars foreign to the Presidency	95
18.	European languages	96
19.	"Other" languages	96
20.	Uses of parent-tongue statistics	97
21.	Philological uses	97
22.	Uses in determining the nationality of the people	97
23.	Administrative uses: The languages spoken in the various districts	98
24.	Languages spoken in the various taluks	98
	A note showing the manner in which entries of certain languages were classified in compiling Table X.	100

SUBSIDIARY TABLES.

NO.		PAGE
1.	Classification of the languages returned	103
2.	Showing the population which speaks each of the languages in Table X	105
3.	Comparing the population speaking certain of the vernaculars of the Presidency with the total according to Table XIII of the corresponding castes.	106
4.	Showing the number of books in certain languages published and registered by the Registrar of Books in each of the years 1891–1900.	106
5.	Showing the number of persons in every 10,000 of the population in each district and Natural Division who speak each of the principal languages.	107
6.	Showing the number of persons in every 10,000 of the population speaking each of the principal languages who reside in each of the districts and Natural Divisions.	108

CHAPTER VII.—INFIRMITIES.

PARA.		
1.	Where the figures are to be found	110
2.	The extent to which they are reliable	110
3.	The salient facts of the subject: The decline in the afflicted	110
4.	*Insanity:* Its probable causes	111
5.	The decline in the number of the insane	111
6.	Territorial distribution of the disease	111
7.	Statistics of insanity by religion and caste	112
8.	Insanity by sexes and age-periods	112
9.	*Deaf-mutism:* What the figures include	113
10	Territorial distribution of deaf-mutism	113
11.	Deaf-mutes by religions and castes	113
12.	Deaf-mutism by sexes and age-periods	114
13.	*Blindness:* Its territorial distribution	114
14.	The decline in the number of the blind	114
15.	Statistics of blindness by religions and castes	115
16.	Blindness by sexes and age-periods	115
17.	*Leprosy:* Its causes and territorial distribution	115
18.	Leprosy by castes and religions	116
19.	Leprosy by sexes and age-periods	116

SUBSIDIARY TABLES.

NO.		
1.	Showing the average number of afflicted in every 10,000 persons of each sex by Natural Divisions and districts.	117
2.	Showing the average number of afflicted in every 10,000 persons of each sex by religions.	118
3.	Showing the average number of afflicted in every 10,000 persons of each sex in each of the larger castes.	118
4.	Showing the average number of afflicted in every 10,000 Hindus and Animists of each sex by traditional occupations.	121
5.	Showing the average number of afflicted in every 10,000 Hindus and Animists of each sex by social precedence groups.	121
6.	Distribution by age of 10,000 persons in each sex for each infirmity, *i.e.*, the proportion among 10,000 of the afflicted who are found at each age-period.	122
7.	Distribution of infirmities by age among 100,000 of the population, *i.e.*, the proportion of the afflicted in each age-period to 100,000 persons of the same sex and age.	122
8.	Proportion of females afflicted to 1,000 males at each age	122

CHAPTER VIII.—CASTE, TRIBE OR RACE.

PARA.		
1.	Five tables contain statistics of caste	123
2.	The present chapter only deals with Table XIII	123
3.	Limits of the treatment of the subject	123
4.	Matters attempted in the chapter	123
5.	Classification of the castes: Previous classifications	123
6.	Classification now adopted in Table XIII	124
7.	Classification in the subsidiary table by social precedence	125
8.	The Caste Glossary	125

PARA.		PAGE
9.	Difficulties in the preparation of the statistics: Difficulty of defining a caste	126
10.	Difficulty with vague terms	127
11.	Difficulty with terms having varying meanings	127
12	Difficulties of language and transliteration	127
13.	Limitations of the glossary	127
14.	Effects of the caste-system on the people	128
15.	These effects still strong	128
16.	Present condition of the caste system	128
17.	The social groups	129
18	The criteria adopted in arranging the social groups	129
19.	Distinction between Groups IV and V	129
20.	The strength of the various groups	130
21.	Groups outside the scheme	130
22.	Difficulties in making the groups	130
23.	The aspiring castes	130
24.	Effects of endogamy, exogamy and hypergamy on the caste system	131
25.	Evolution of new castes by changes in customs	131
26.	Dravidian customs nevertheless retained—Totemism	131
27.	Evolution of new castes by changes in occupation and habitat	132
28.	Contrast of past and present condition of caste system	132
29	Musalman tribes	132
30.	Their social groups	132
31.	Contrasts between Musalman and Hindu customs	133
32.	Influence of Hinduism on Musalman customs	133
33.	Christian races; Native Christians and Eurasians	134
34.	European races	134
35.	The Jains	134

SUBSIDIARY TABLE.

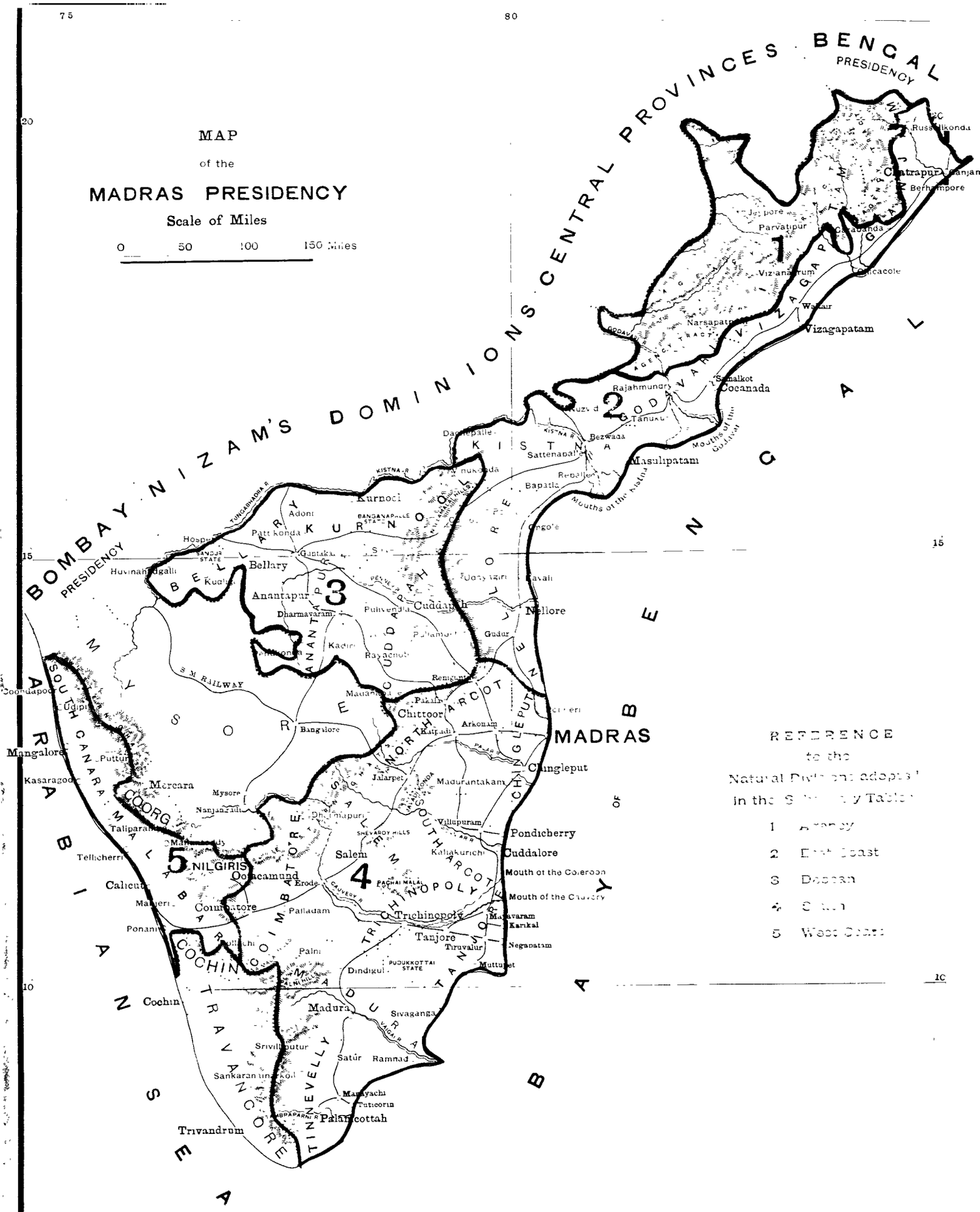
	Hindu and Animist castes by social precedence	136
	CASTE GLOSSARY	140

CHAPTER IX.—OCCUPATION

PARA.		
1.	Where the figures are to be found	186
2.	The scheme of classification of occupations	186
3.	Changes in the arrangement of the material	186
4.	Special trouble taken with these statistics	186
5.	Difficulty in getting an accurate enumeration of occupations	187
6.	Difficulties in compiling the statistics	188
7.	Value of the results obtained	189
8.	A suggestion to the critics	190
9.	The points in the statistics to be discussed	190
10.	General distribution of the people by occupation	190
11.	Statistics of the agricultural population; The trouble taken with them	191
12.	The results obtained	192
13.	Statistics of the industrial population	193
14.	Statistics of the professional population	194
15	Other classes of occupations	194
16.	Statistics of partial agriculturists	194
17.	Occupations in urban areas	195
18.	Variations in the figures since 1891	196
19	The decline in the number of weavers	198
20	Other variations since 1891	200
21.	The proportion of actual workers to dependents	201
22	Occupations of selected castes	202
23.	Degree to which castes adhere to their traditional occupations	202
24.	The trading and agricultural castes	203
25	The Brâhmans	203
26.	The agricultural labourer castes	203
27.	The leather-worker and artisan castes	203
28.	The toddy-drawer castes	204
29.	The weaving castes	204
30	The Eurasians	204
31.	Points of interest in figures for sub-orders and groups	205

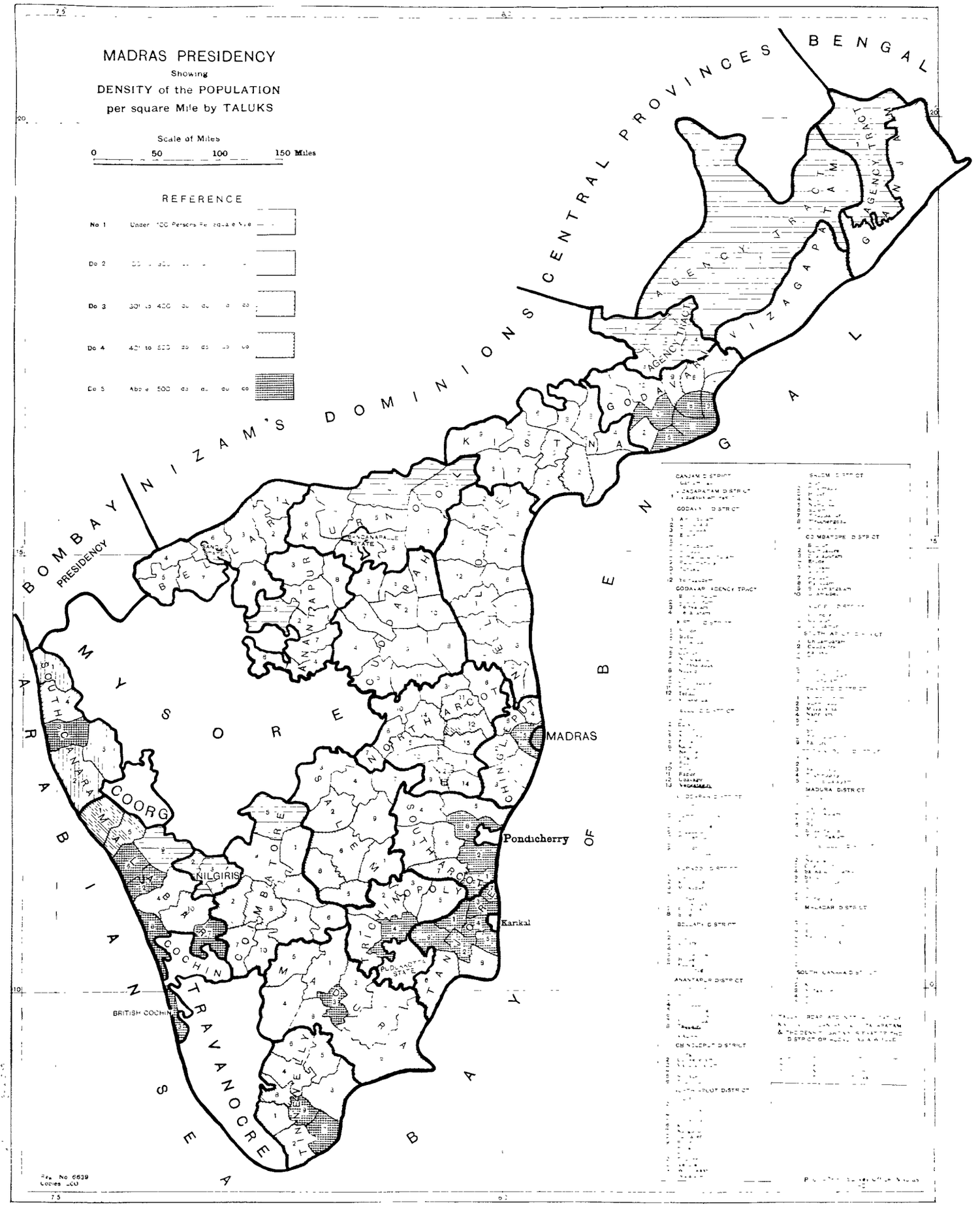
SUBSIDIARY TABLES.

NO		PAGE
1.	Showing the distribution of the population among the various Orders and sub-orders ..	210
2.	Showing the occupations supporting more than 10,000 persons each	212
3.	Showing the percentage of the total population of each district which is supported by occupations included under each of the 24 Orders	214
4.	Showing the distribution of the agricultural population (Order V) by Natural Divisions and districts	215
5.	Showing the distribution of the industrial population (Class D) by Natural Divisions and districts	216
6.	Showing the distribution of the professional population (Order XX) by Natural Divisions and districts	217
7.	Showing the distribution by districts of the various groups of the agricultural population.	218
8.	Showing variations since 1891 in the Orders (British Territory only)	218
9.	Showing variations since 1891 in certain sub-orders and groups. (British Territory only)	219
10.	Showing the occupations of females by Orders	223
11.	Showing the occupations of females by sub-orders	224
12.	Showing the number of actual workers in each Order who are partially agriculturists ..	225
13.	Showing the chief occupations followed by the various castes in Imperial Table XVI ..	226



Reg: No. 6494
Copies 1200

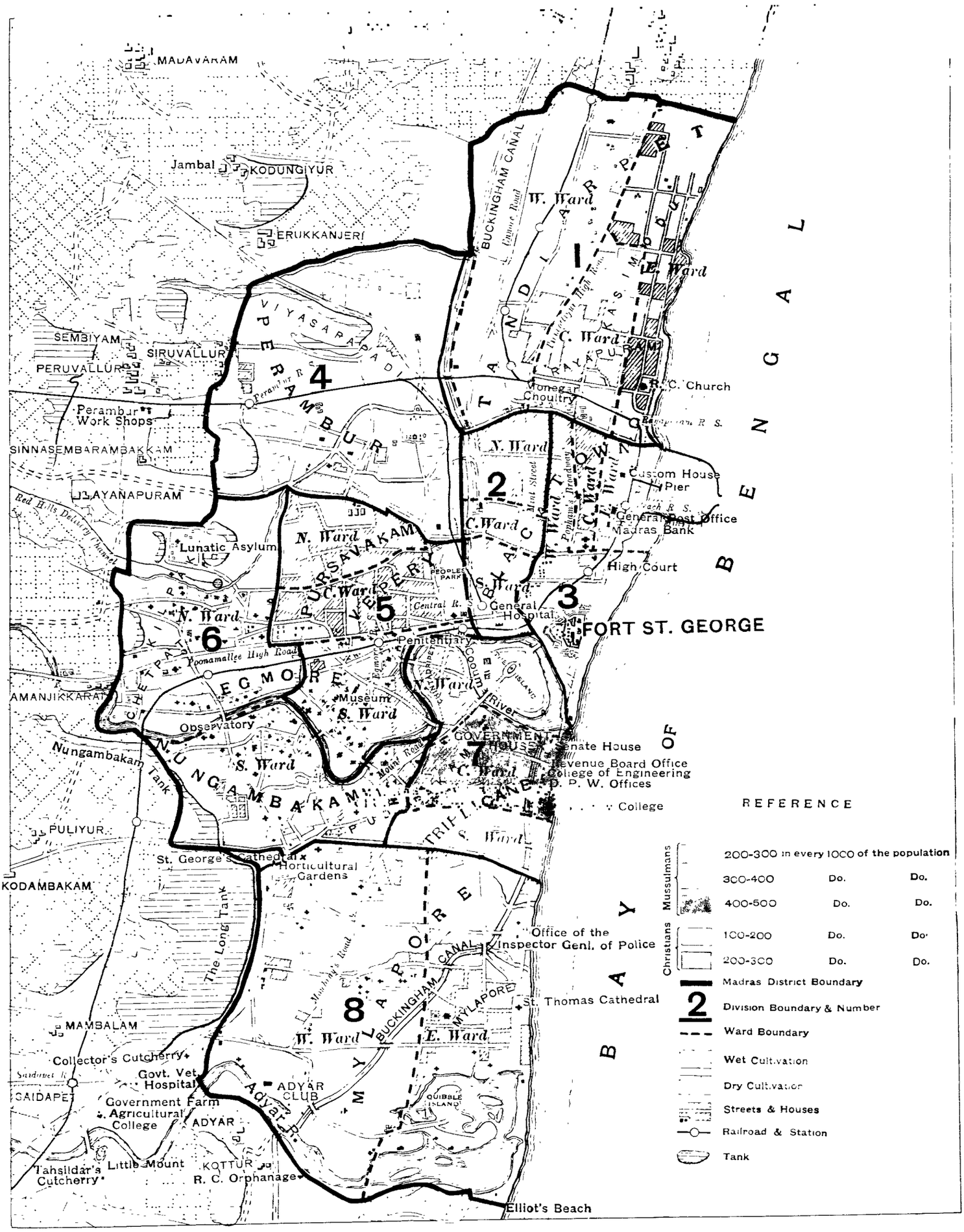
Photo-Print., Survey Office Madras.
1901


MADRAS PRESIDENCY
Showing
DENSITY of the POPULATION
per square Mile by TALUKS
Scale of Miles
0 50 100 150 Miles
REFERENCE
No 1 Under 100 Persons Per square Mile
Do 2
Do 3 301 to 400
Do 4 401 to 500
Do 5 Above 500
BOMBAY PRESIDENCY
NIZAM'S DOMINIONS
CENTRAL PROVINCES
BENGAL
MYSORE
COORG
NILGIRIS
COCHIN
BRITISH COCHIN
TRAVANCORE
PUDUKKOTTAI STATE
MADRAS
Pondicherry
Karikal
ARABIAN SEA
BAY OF BENGAL
AGENCY TRACT
VIZAGAPATAM
GANJAM
GODAVARI
KISTNA
NELLORE
SOUTH ARCOT
NORTH ARCOT
CHINGLEPUT
SALEM
COIMBATORE
TANJORE
TRICHINOPOLY
MADURA
TINNEVELLY
MALABAR
SOUTH CANARA
BELLARY
ANANTAPUR
KURNOOL
CUDDAPAH

MADRAS
AND ITS
ENVIRONS

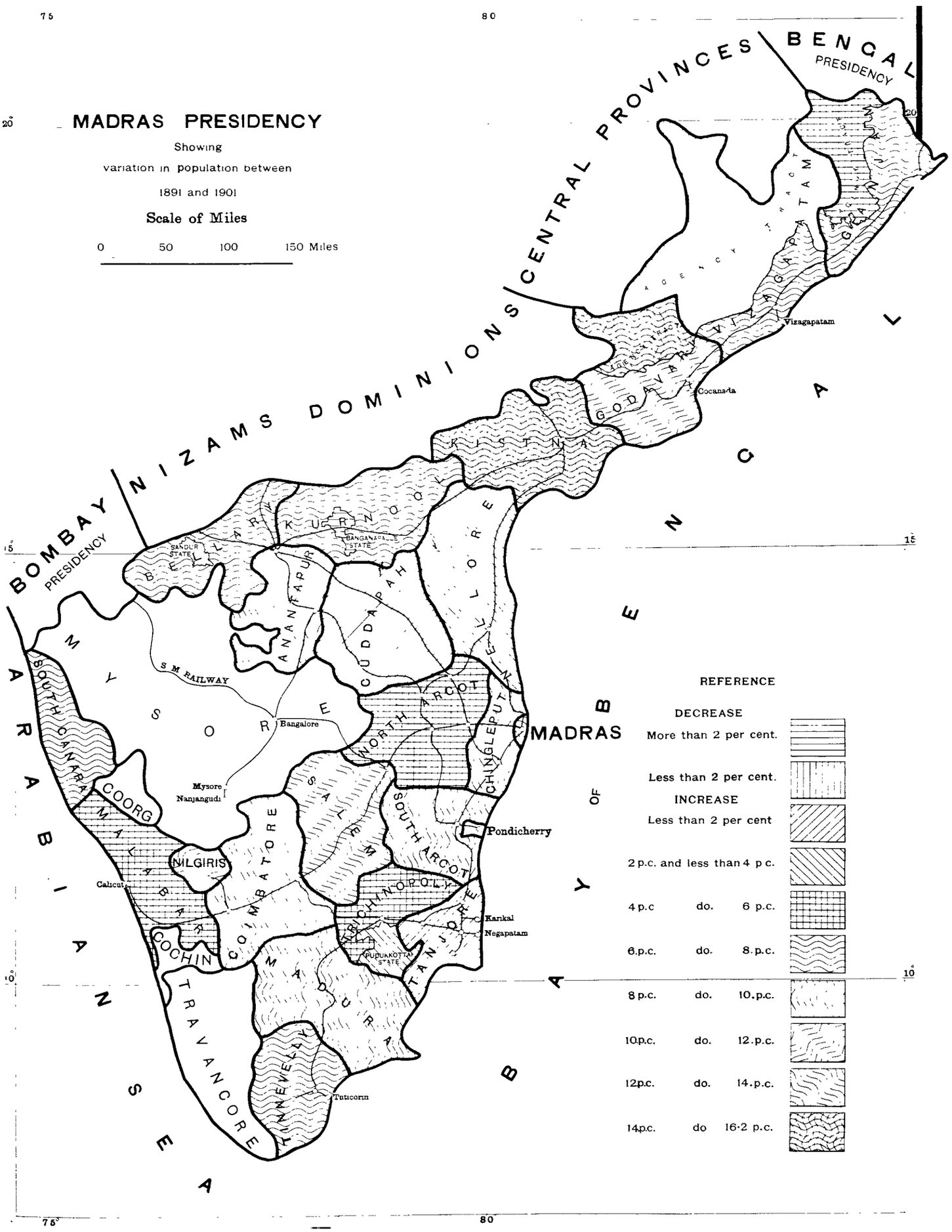
Scale 1 Inch = 1 Mile

Furlongs 8 6 4 2 0 1 2 Miles



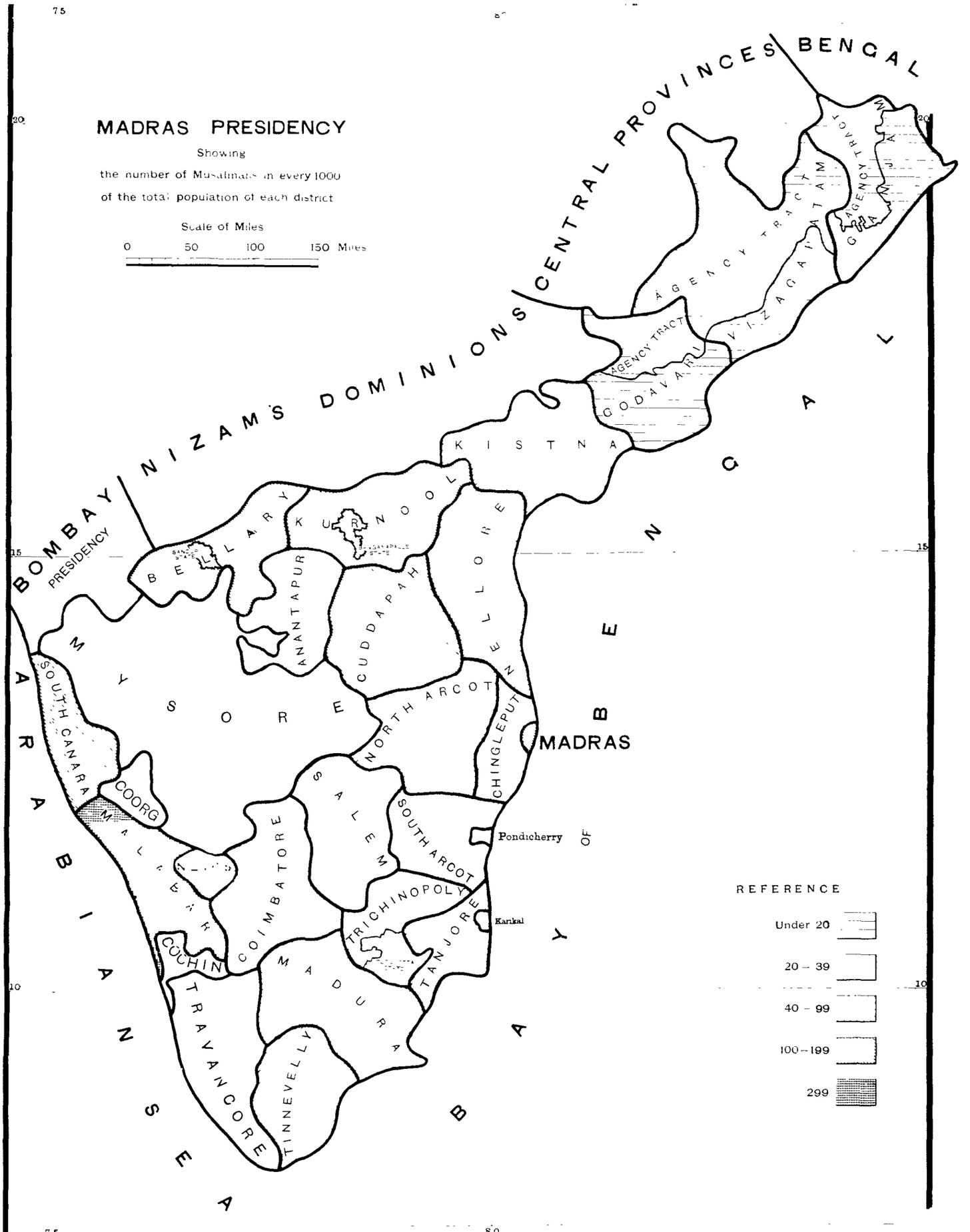
Reg: No. 6507
Copies 1200

Photo-Print Survey Office, Madras.
1901



Reg: No. 6535
Copies 1200

Photo-Print., Survey Office, Madras.
1901



Reg: No 6691
Copies 1200

Photo-Print., Survey Office, Madras
1902

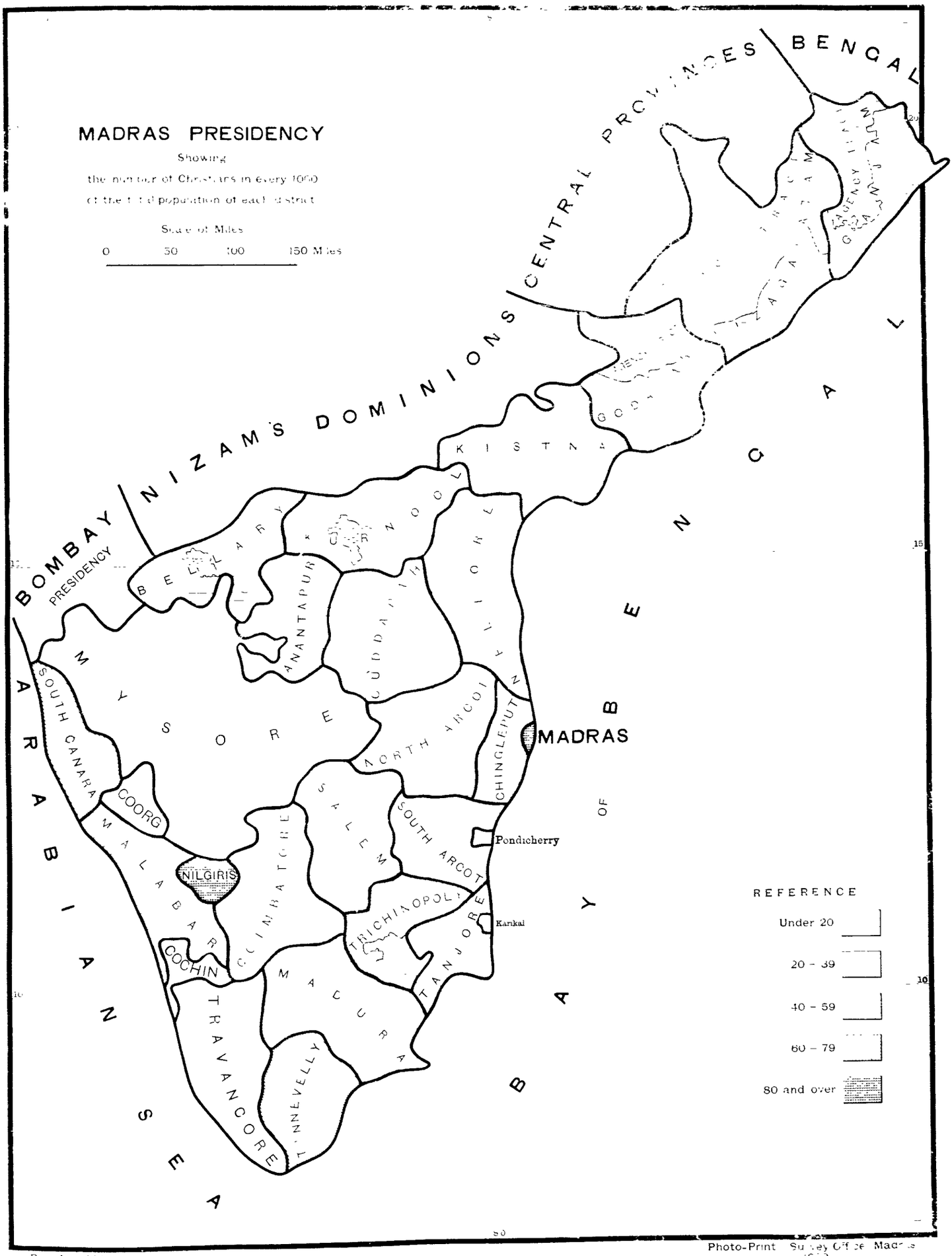


Photo-Print Survey Office Madras
1902

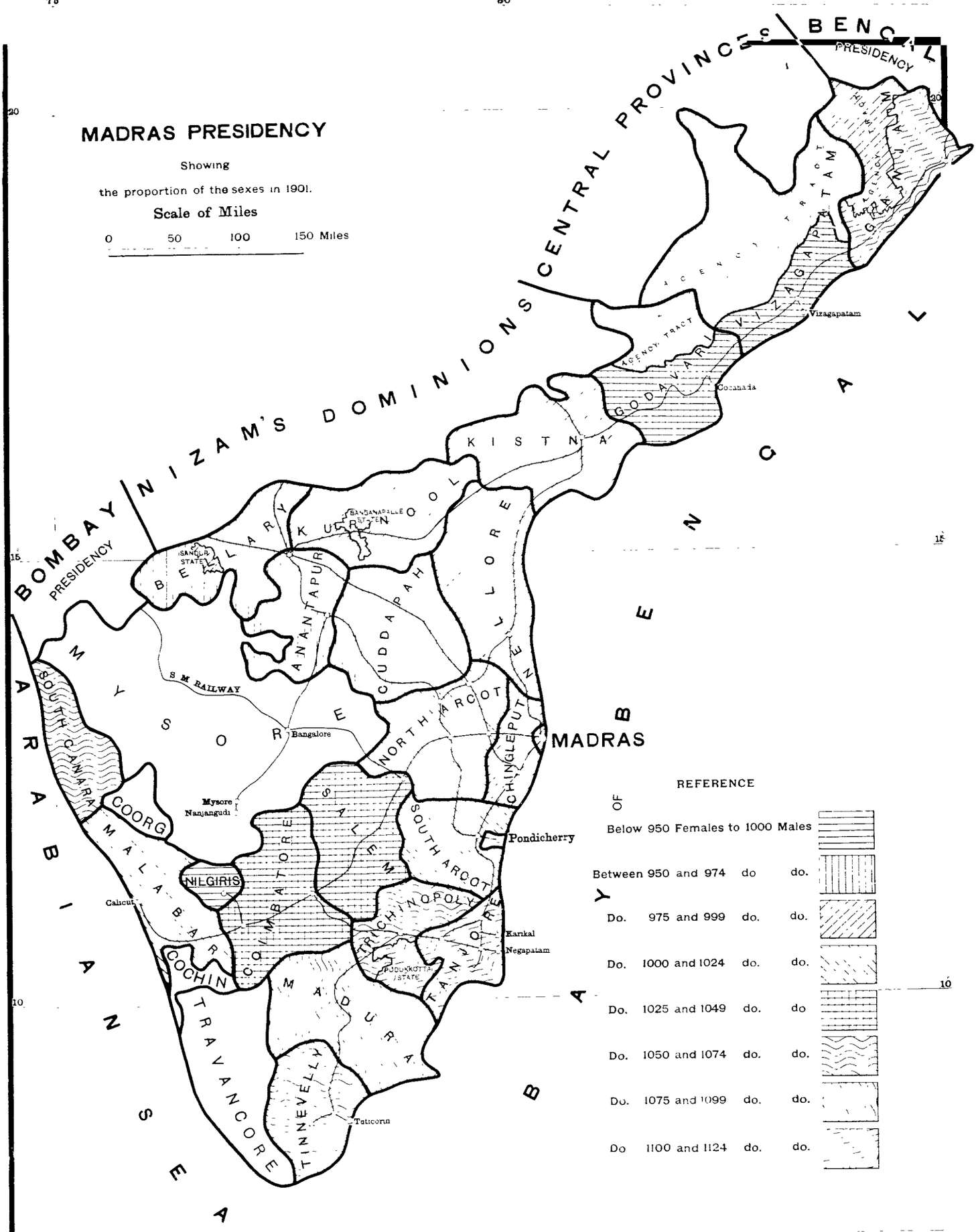
MADRAS PRESIDENCY

Showing

the proportion of the sexes in 1901.

Scale of Miles

0 50 100 150 Miles



75 80

Reg: No. 6536
Copies 1200

Photo-Print., Survey Office, Madras.
1901

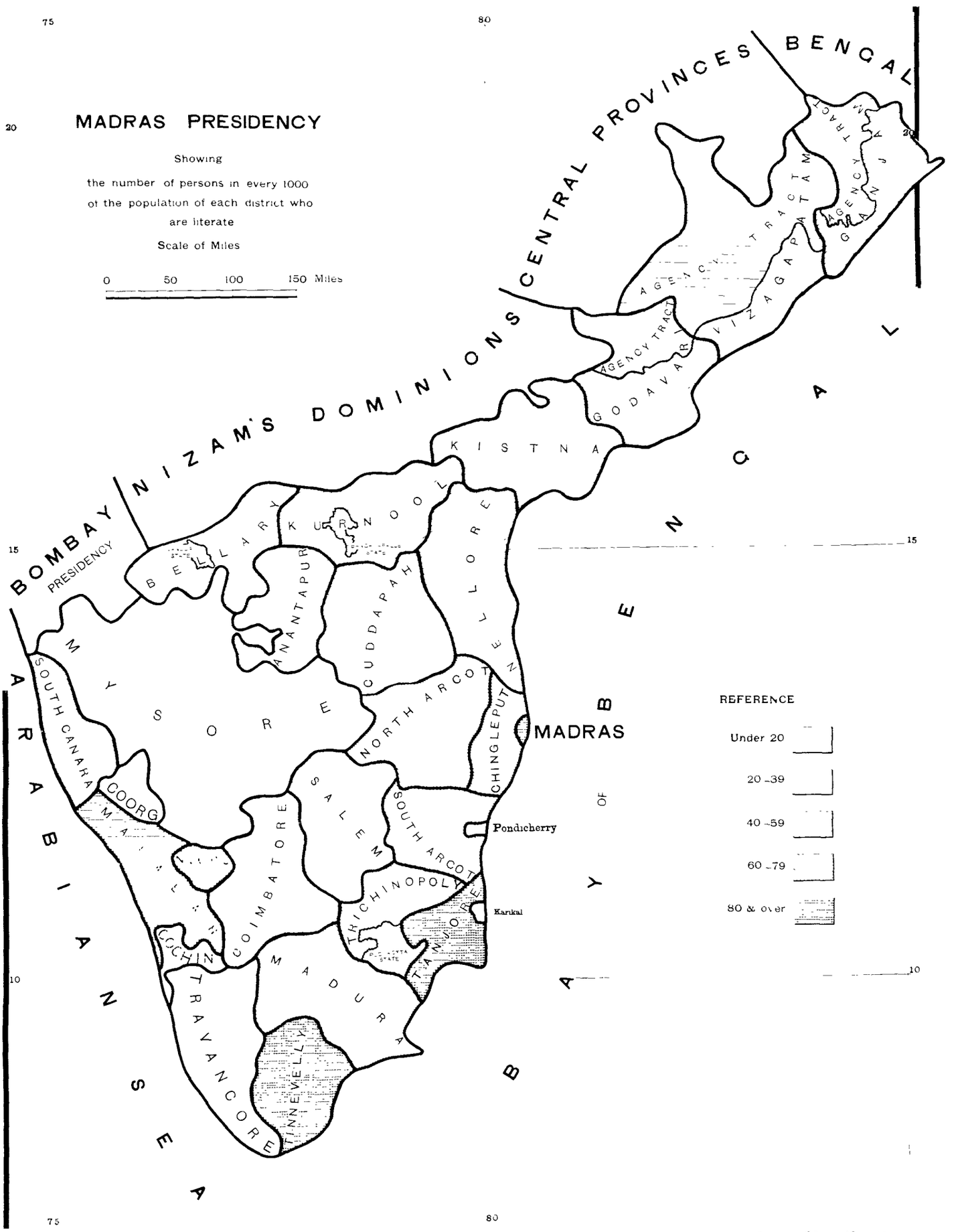
MADRAS PRESIDENCY

Showing

the number of persons in every 1000 of the population of each district who are literate

Scale of Miles

0 50 100 150 Miles



Reg: No. 6693
Copies 1200

Photo-Print, Survey Office, Madras
1902

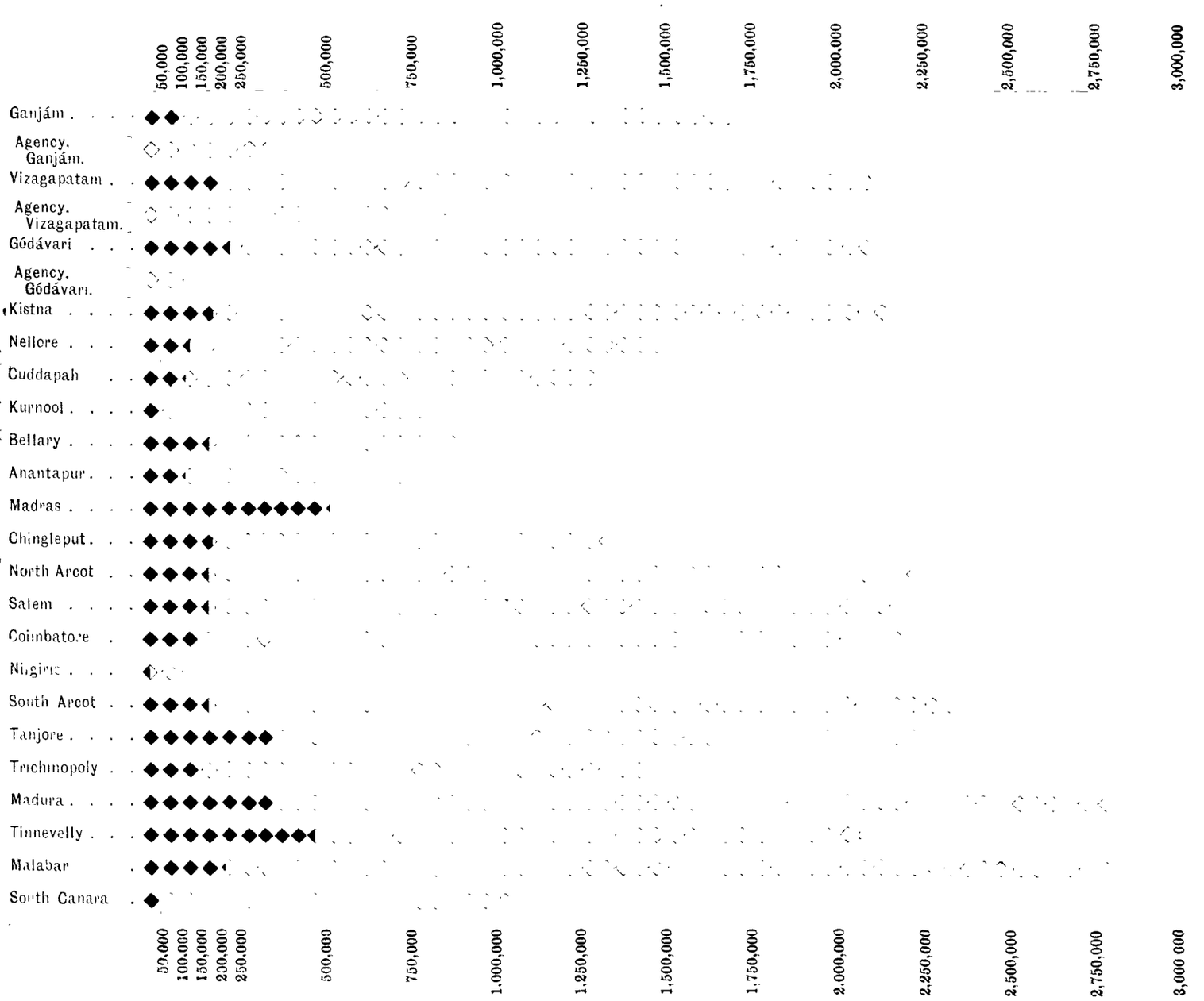
LIST OF DIAGRAMS.

No.	Particulars illustrated	Table on which based.
1.	Urban and Rural population in each district	I
2.	Population of each district in 1871, 1881, 1891 and 1901	II
3.	Urban population residing in towns of certain sizes	III
4.	Musalman and Christian population in each district	VI
5.	Proportion of Hindus, Musalmans and Christians in each district	VI
6.	Proportion of either sex returned at each of the prescribed age-periods	VII
7.	Proportion of persons returned at each of the prescribed age-periods in 1881, 1891 and 1901 in Kurnool district	VII
8.	Proportion of unmarried, married and widowed in certain age-periods among Hindus, Musalmans and Christians	VII
9.	Proportion of persons literate and literate in English in each district	VIII
10.	Proportion of literate persons in certain age-periods among Hindus, Musalmans and Christians	VIII
11.	Proportion of literate persons in each district among Hindus, Musalmans and Christians	VIII
12.	Proportion of the literate persons of each sex who are literate in certain languages ..	VIII
13.	Proportion of literate persons in certain selected castes	IX
14.	Percentage of the total population speaking each of the principal languages	X
15.	Percentage of the population in each district speaking each of the principal languages found in it	X
16.	Proportion of either sex of the persons enumerated in each district, except Madras and the Nilgiris, who were born in adjoining districts and provinces	XI
17.	Proportion of either sex of the persons enumerated in each district, except Madras and the Nilgiris, who were born elsewhere than in the district itself and the adjoining districts and provinces	XI
18.	Proportion of the insane of each sex to the population of each district	XII
19.	Do. the deaf-mute do. do.	XII
20.	Do. the blind do. do.	XII
21.	Do. the lepers do. do.	XII
22.	Proportion of the population of each sex suffering from each of the four infirmities at each of the last four censuses	XII
23.	Percentage borne by certain of the larger castes to the total Hindu and Animist population	XIII
24.	Proportion of Brâhmans in the Hindu and Animist population of each district	XIII
25.	Percentage of the Hindu and Animist population included in each of the social precedence groups	XIII
26.	Proportion of married and widowed among females under the age of 12 and of widowed among females of all ages, for certain selected castes	XIV
27.	Percentage of persons supported by each "class" of occupations to the total population of the Presidency, and percentage of the population of the cities supported by each "class" to the total population of such cities	XV
28.	Percentage of persons supported by each "order" of occupations to the total population of the Presidency, and percentage of the population of the cities supported by each "order" to the total population of such cities	XV
29.	Percentage of the population of each district supported by agriculture	XV
30.	Do. do. do. by industrial occupations ..	XV
31.	Percentage of actual workers in each "order" of occupations to the total number of persons supported by that order	XV
32.	Percentage of female actual workers in each "order" of occupations to the total actual workers in that order	XV
33.	Proportion to the total Christian population of the more numerously represented of the sects returned	XVII
34.	Percentage of the Christians in each district belonging to each of the more numerously represented sects of Christianity	XVII
35.	Proportion of European British subjects, other Europeans and Eurasians in the population of each district, except Madras City and the Nilgiris	XVIII

No. 1

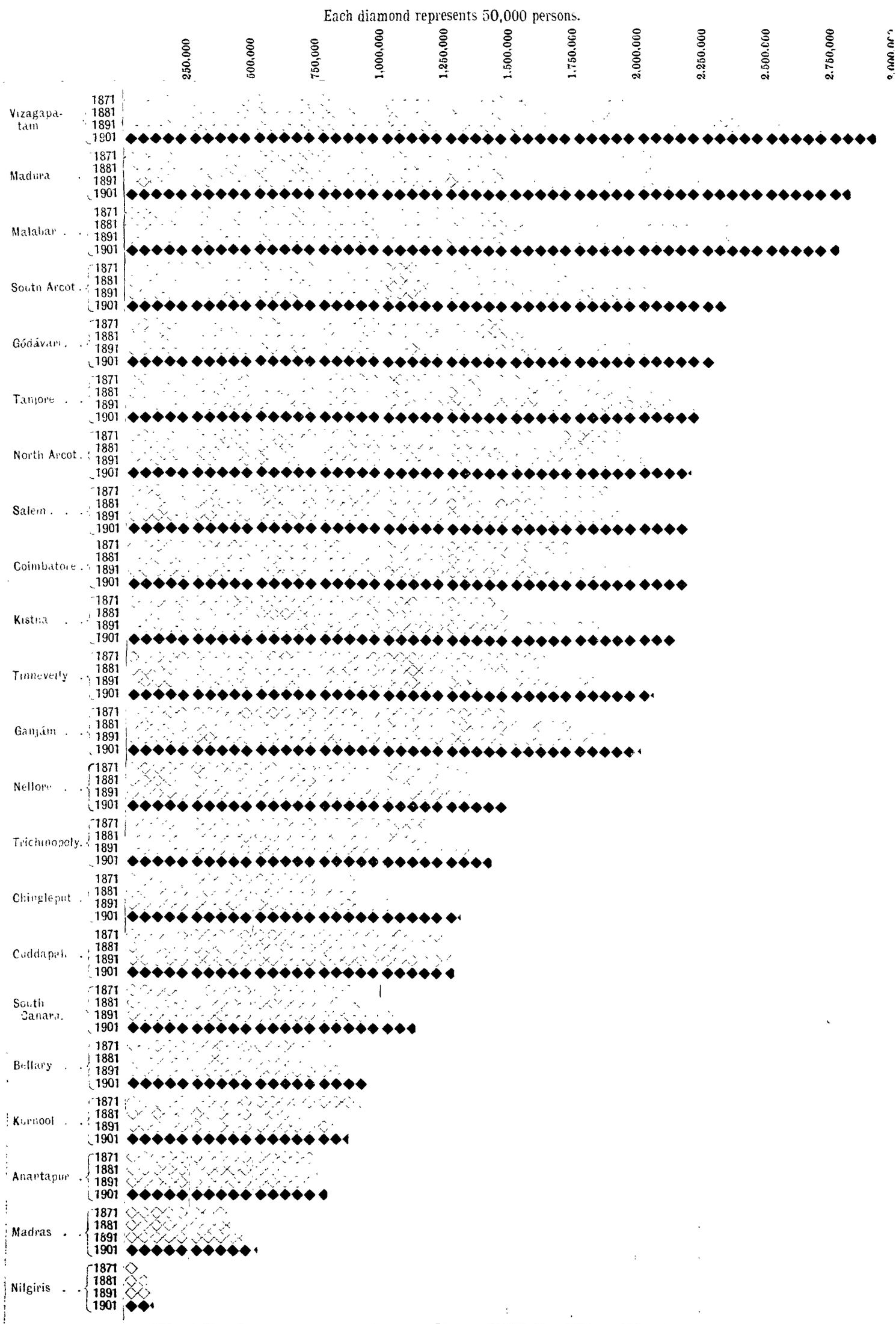
SHOWING THE URBAN AND RURAL POPULATION IN EACH DISTRICT.

The total number of diamonds represents the aggregate population of the district, while the black diamonds represent the urban population in it. Each diamond represents 50,000 persons.



For further details see Tables I, III, IV, V, and Chapter I.

SHOWING THE POPULATION OF EACH DISTRICT AT EACH OF THE FOUR CENSUSES OF 1871, 1881, 1891. AND 1901.

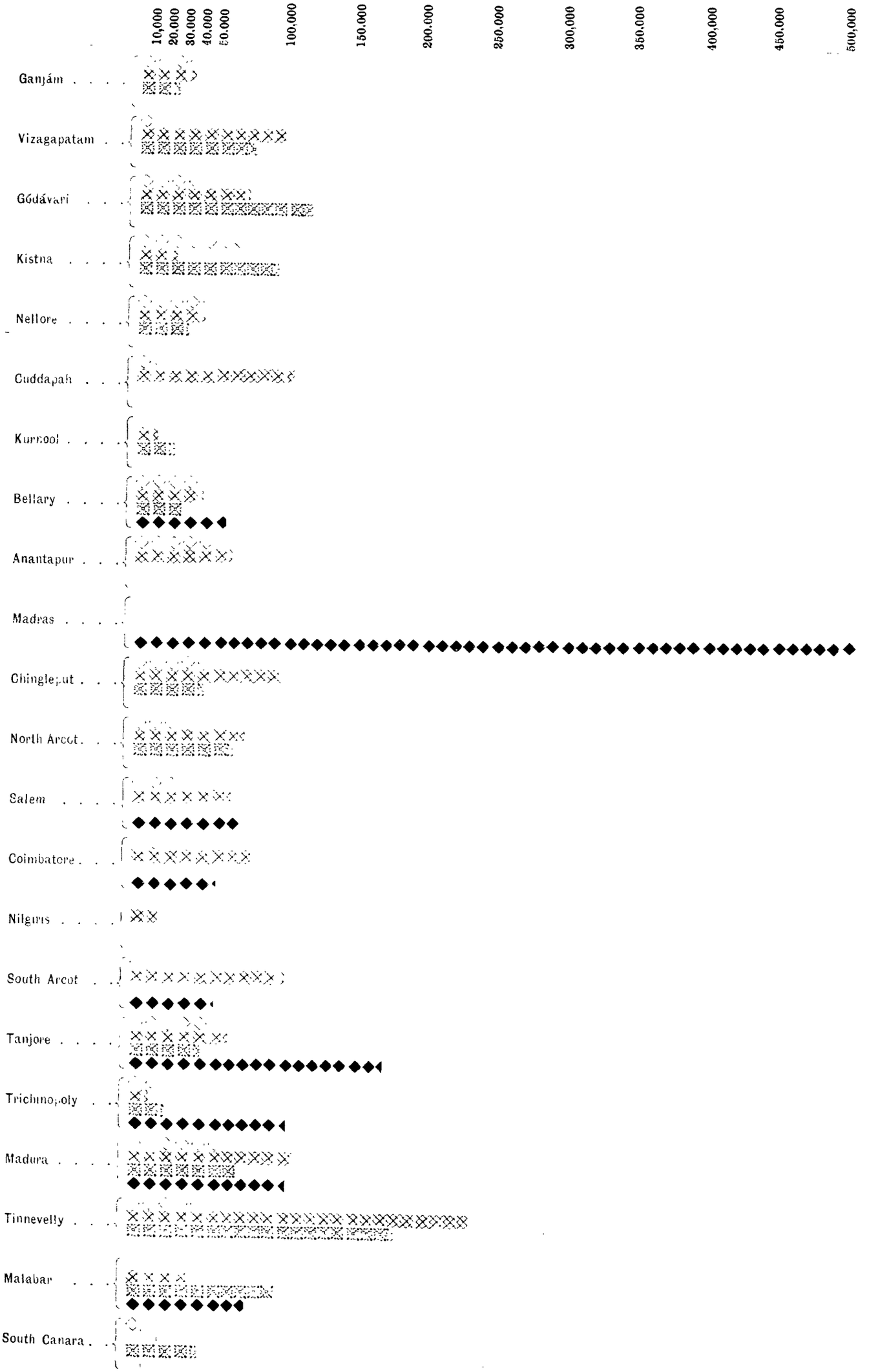


For further details see Table II and Chapter II.

No. 3

SHOWING THE NUMBER OF THE URBAN POPULATION WHO RESIDE IN TOWNS OF CERTAIN SIZES.

Towns containing less than 10,000 persons · · ; 10,000—20,000 persons ××× ; 20,000—50,000 persons ▒▒▒ ; over 50,000 persons ◆◆◆. (Each diamond, etc., represents 10,000 persons.)

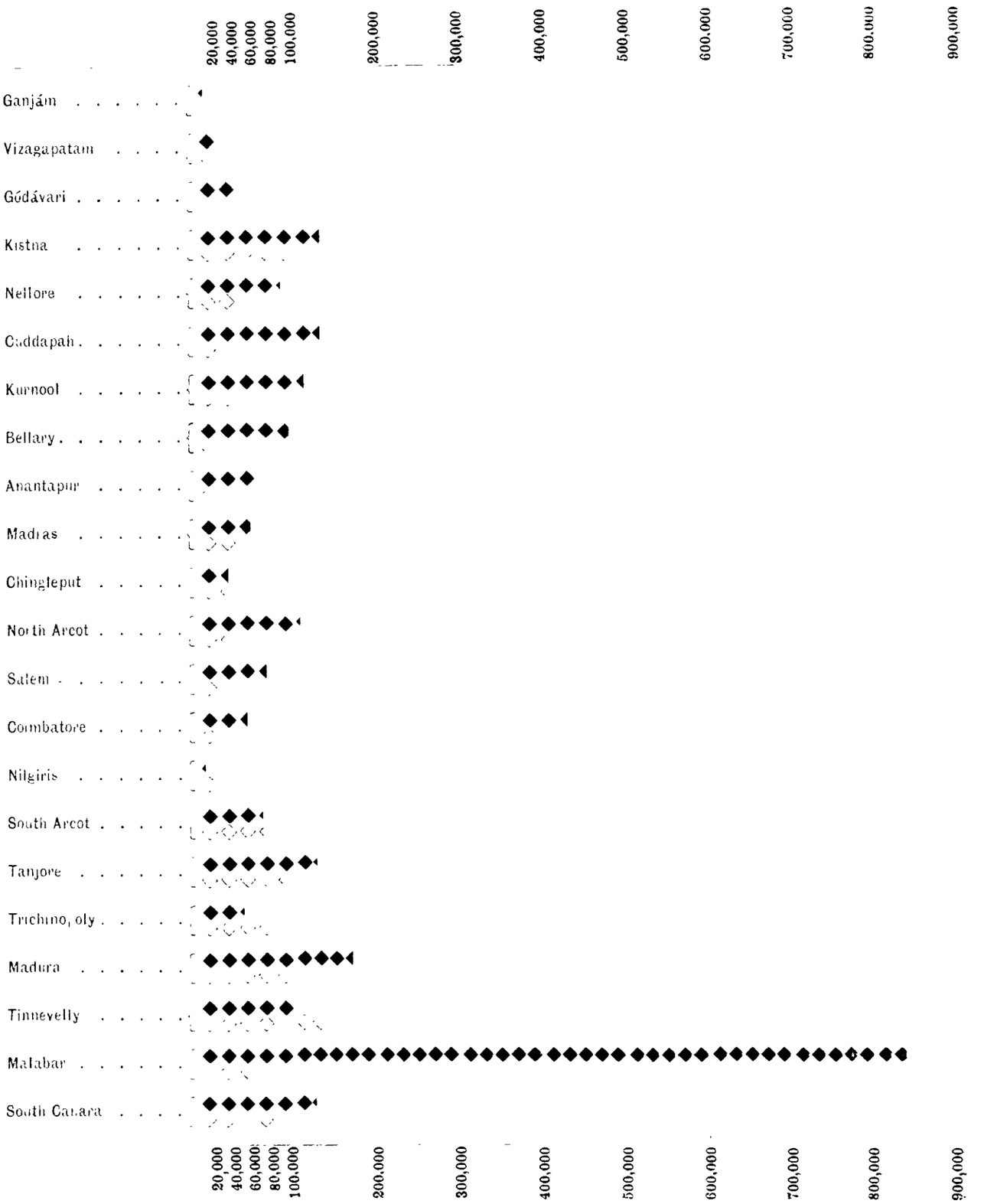


For further details see Tables III, IV and V and Chapter I.

No. 4

SHOWING THE MUSALMAN AND CHRISTIAN POPULATION IN EACH DISTRICT.

Musalmans ◆◆◆. Christians ◇◇◇. Each diamond represents 20,000 persons.

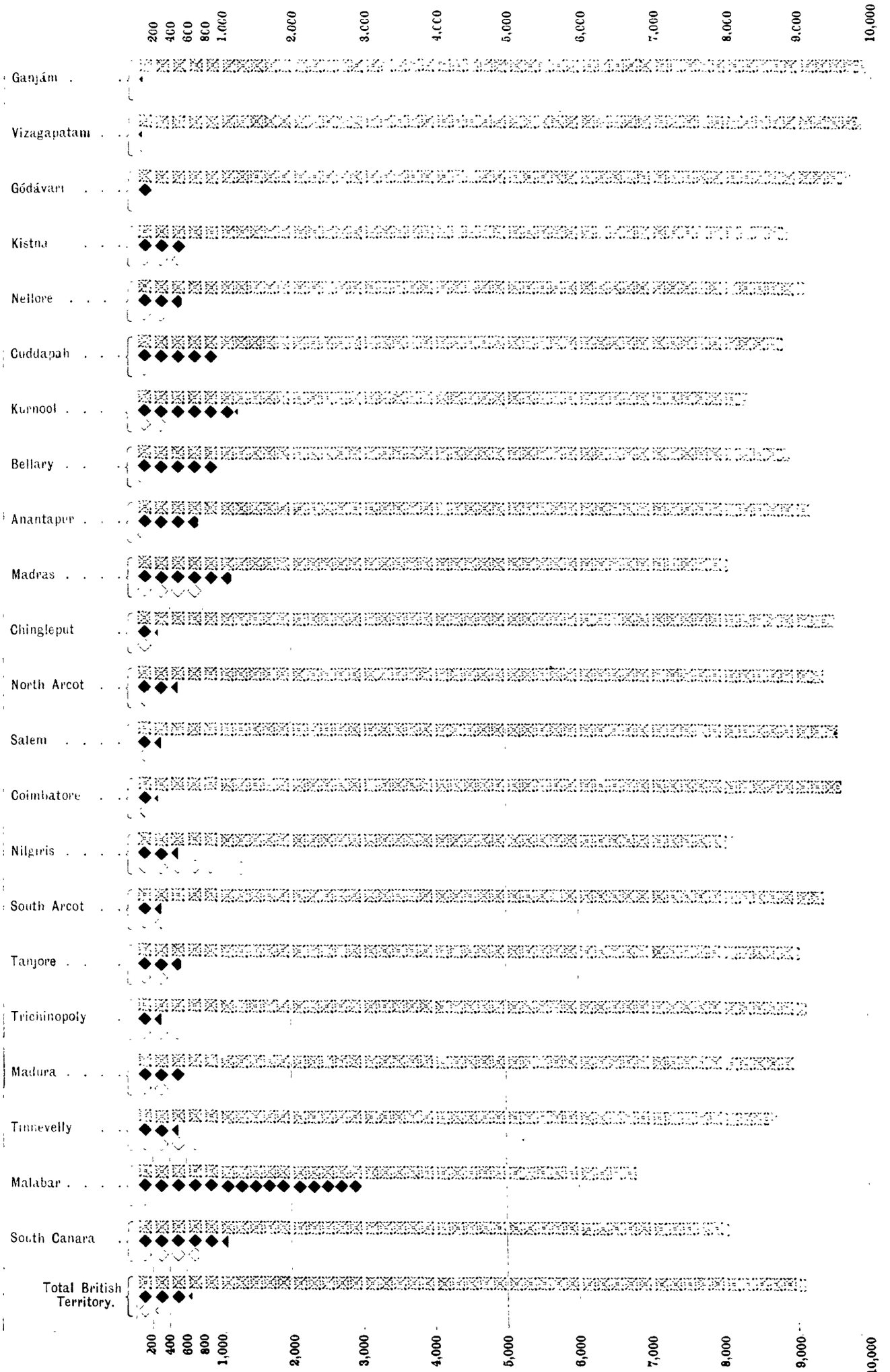


For further details see Table VI and Chapter III.

No. 5

SHOWING THE NUMBER OF PERSONS IN EVERY 10,000 IN EACH DISTRICT WHO ARE HINDUS AND ANIMISTS, MUSALMANS, AND CHRISTIANS.

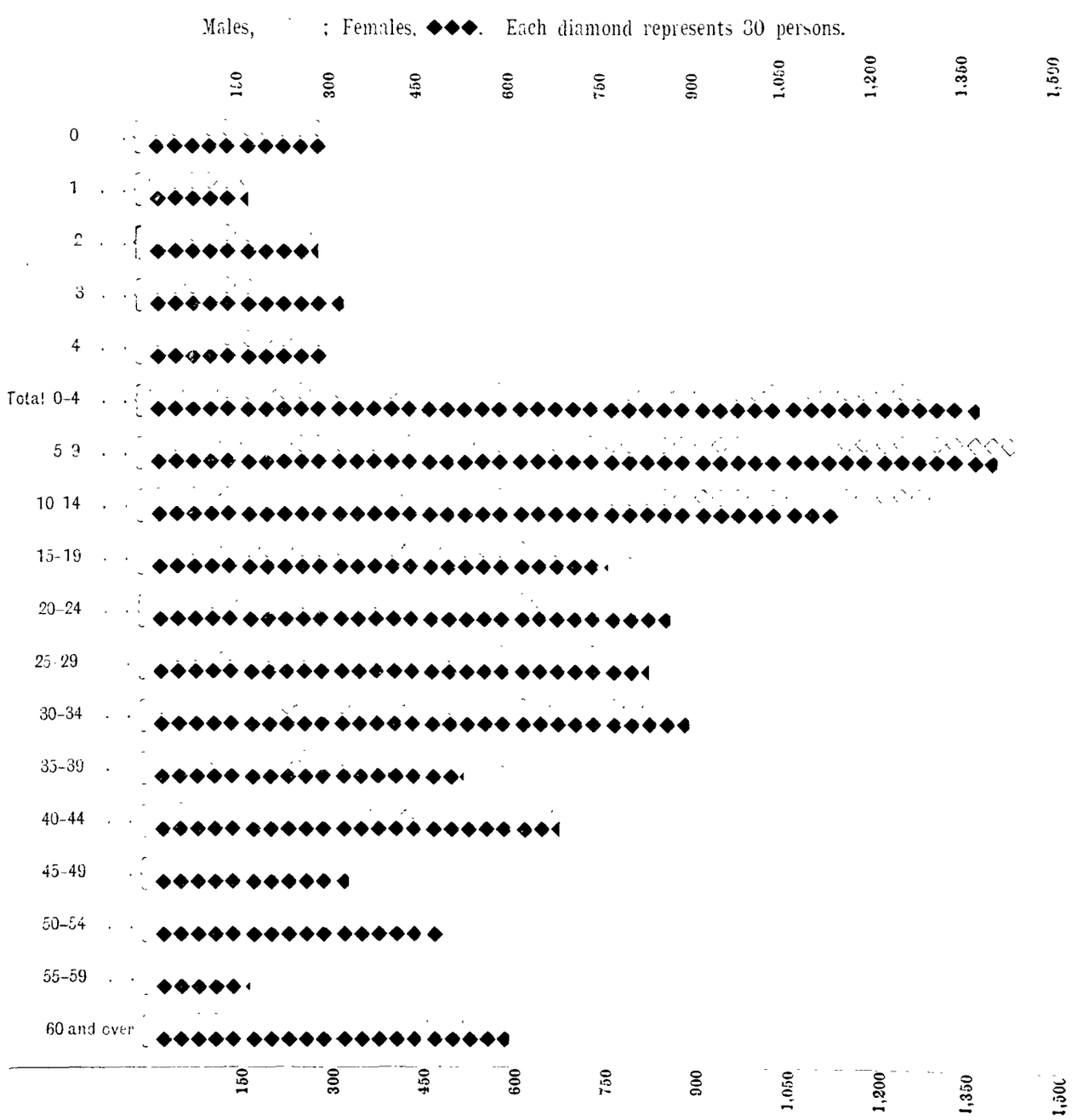
Hindus and Animists, ▒▒▒; Musalmans, ◆◆◆; Christians, ⋰⋰⋰. Each diamond, etc., represents 200 persons.



For further details see Table VI and Chapter III.

No. 6

SHOWING THE NUMBER IN EVERY 10,000 PERSONS OF EITHER SEX RETURNED AT EACH OF THE PRESCRIBED AGE PERIODS (UNADJUSTED FIGURES).



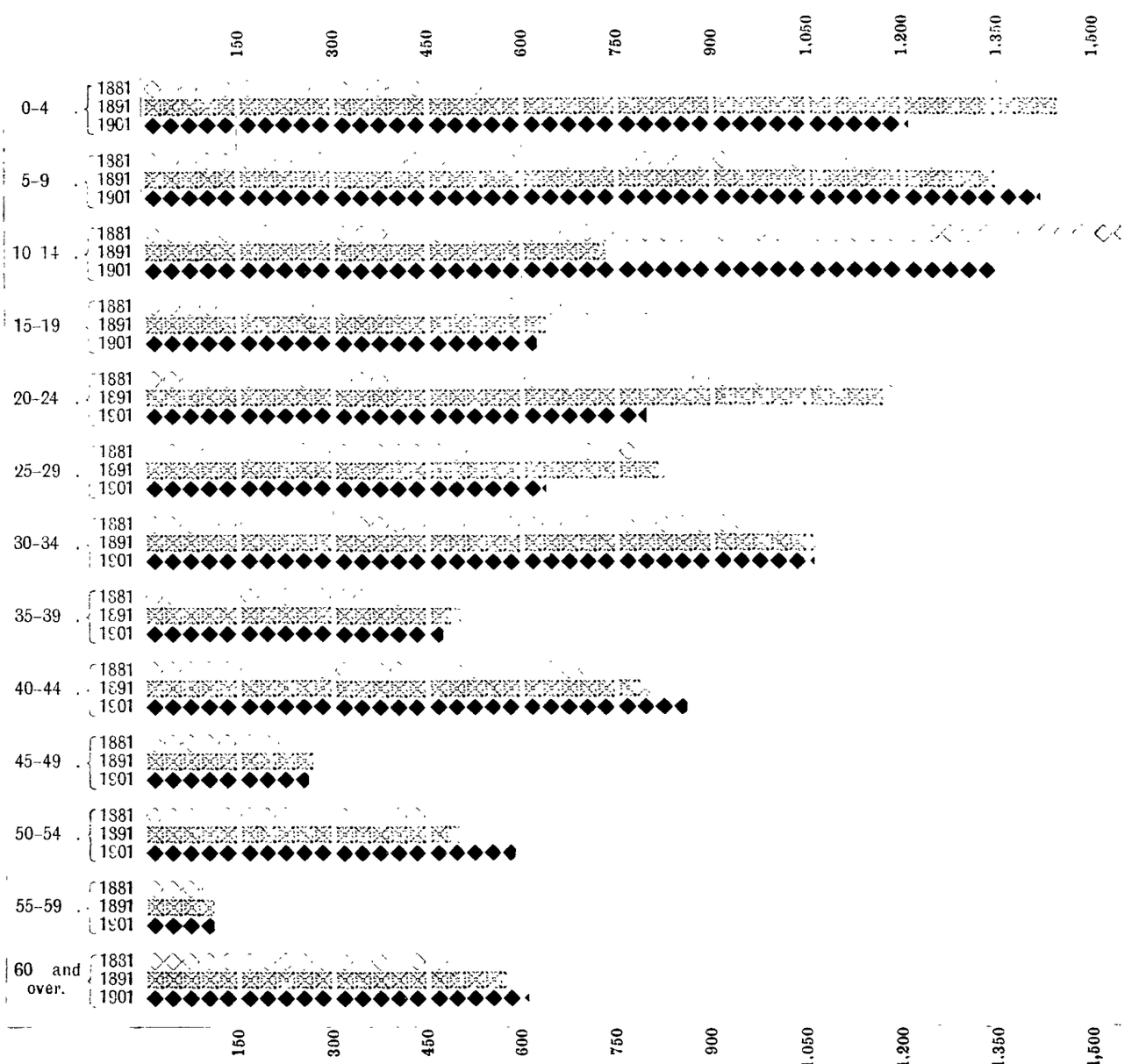
For further details see Table VII and Chapter IV.

No. 7

SHOWING THE NUMBER IN 10,000 PERSONS RETURNED AT EACH OF THE PRESCRIBED AGE PERIODS AT THE THREE CENSUSES OF 1881, 1891 AND 1901 IN KURNOOL DISTRICT.

(To illustrate the effect of bad seasons on the age statistics.)

Each diamond, etc., represents 30 persons.

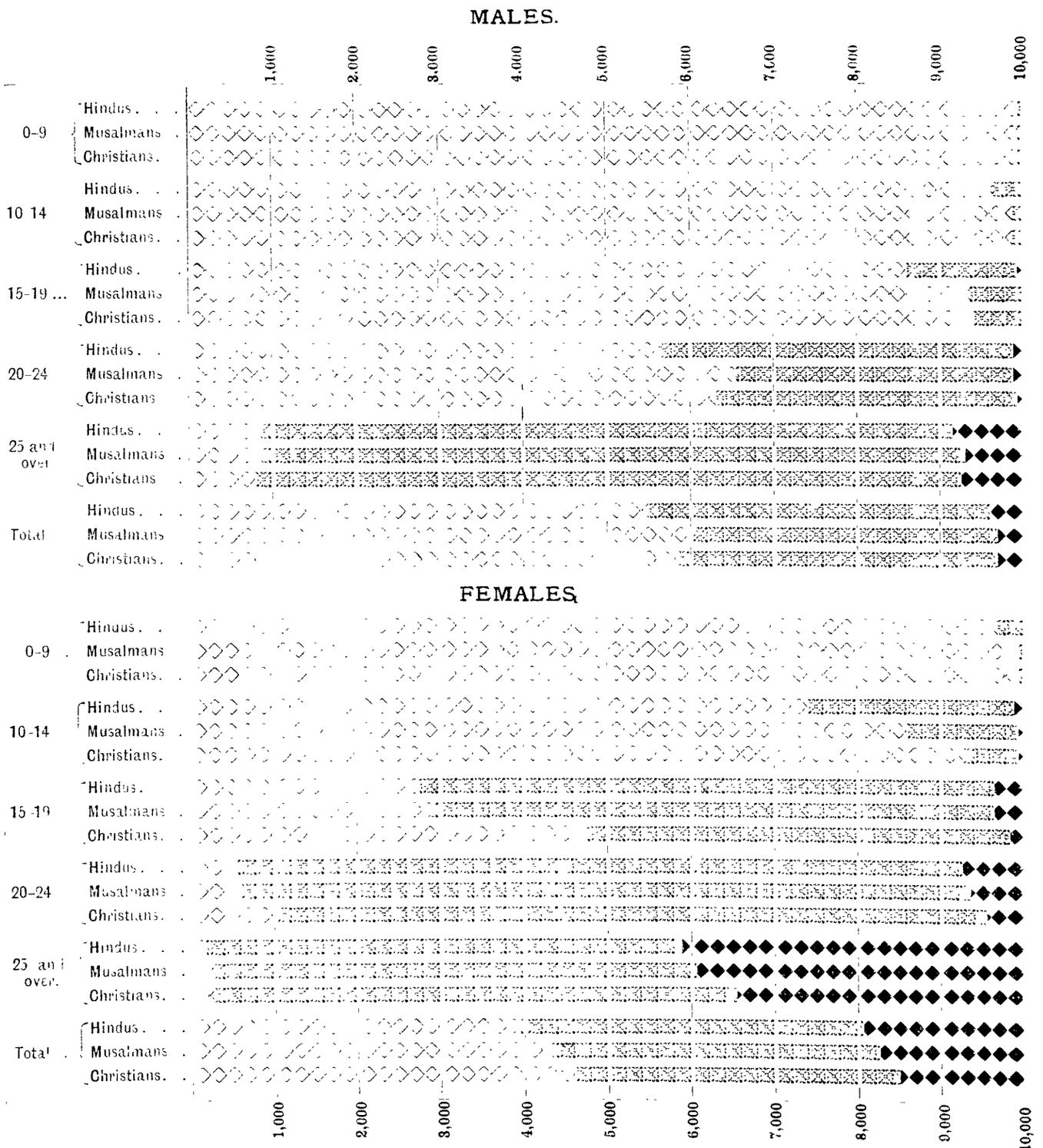


For further details see Table VII and Chapter IV.

No. 8

SHOWING FOR CERTAIN AGE PERIODS THE NUMBER IN 10,000 HINDUS, MUSALMANS AND CHRISTIANS WHO ARE UNMARRIED ⋱, MARRIED ▩ AND WIDOWED ◆◆◆.

Each diamond, etc., represents 200 persons.

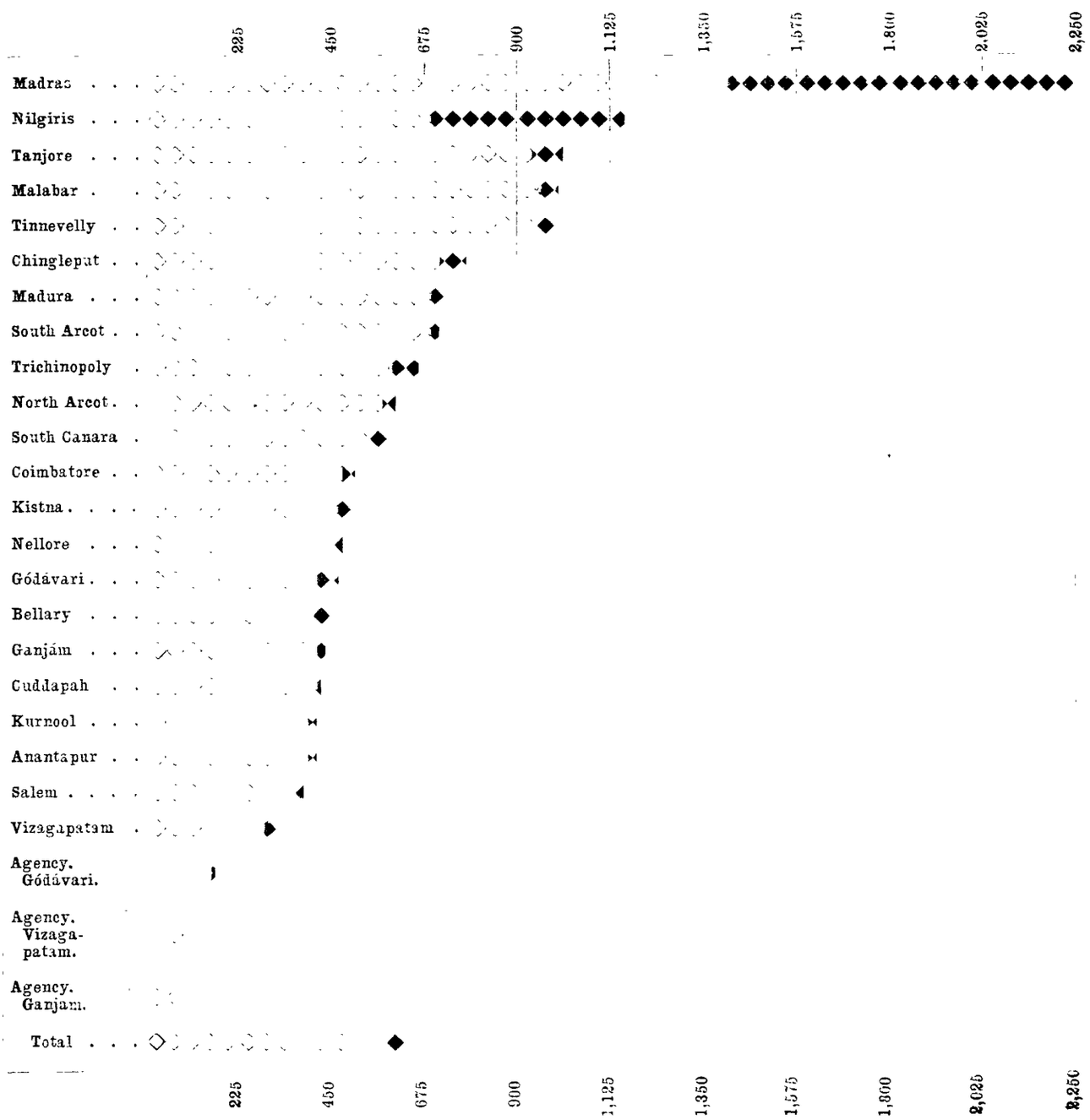


For further details see Table VII and Chapter IV.

No. 9

SHOWING THE NUMBER IN 10,000 IN EACH DISTRICT WHO ARE LITERATE AND THE NUMBER OF THESE WHO ARE ALSO LITERATE IN ENGLISH.

The total number of diamonds represents the aggregate number in 10,000 persons in each district who are literate, while the number of black diamonds represents the number who are literate in English. Each diamond represents 45 persons.

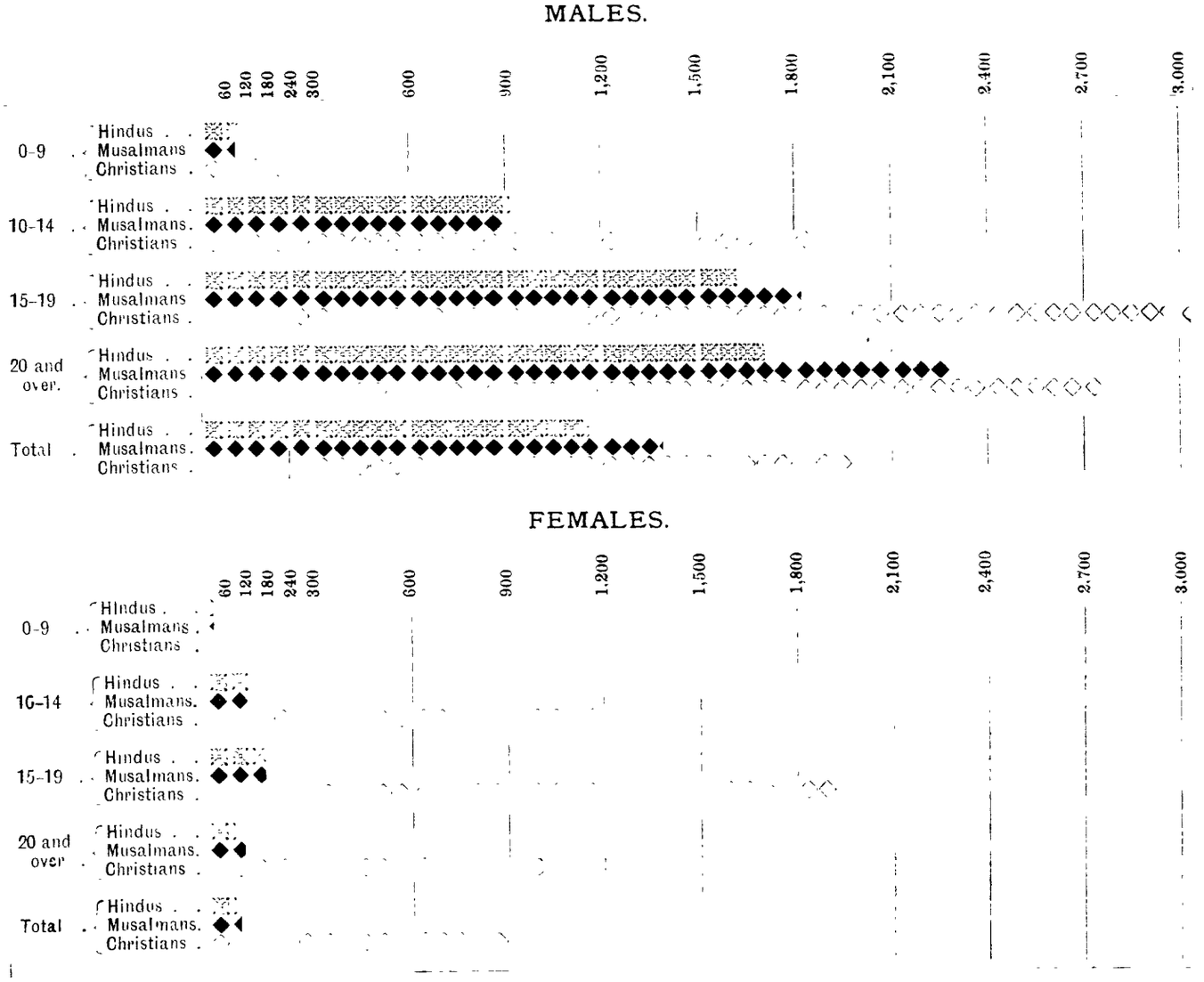


For further details see Table VIII and Chapter V.

No. 10

SHOWING THE NUMBER IN EVERY 10,000 HINDUS, MUSALMANS AND CHRISTIANS IN EACH OF CERTAIN AGE PERIODS WHO ARE LITERATE.

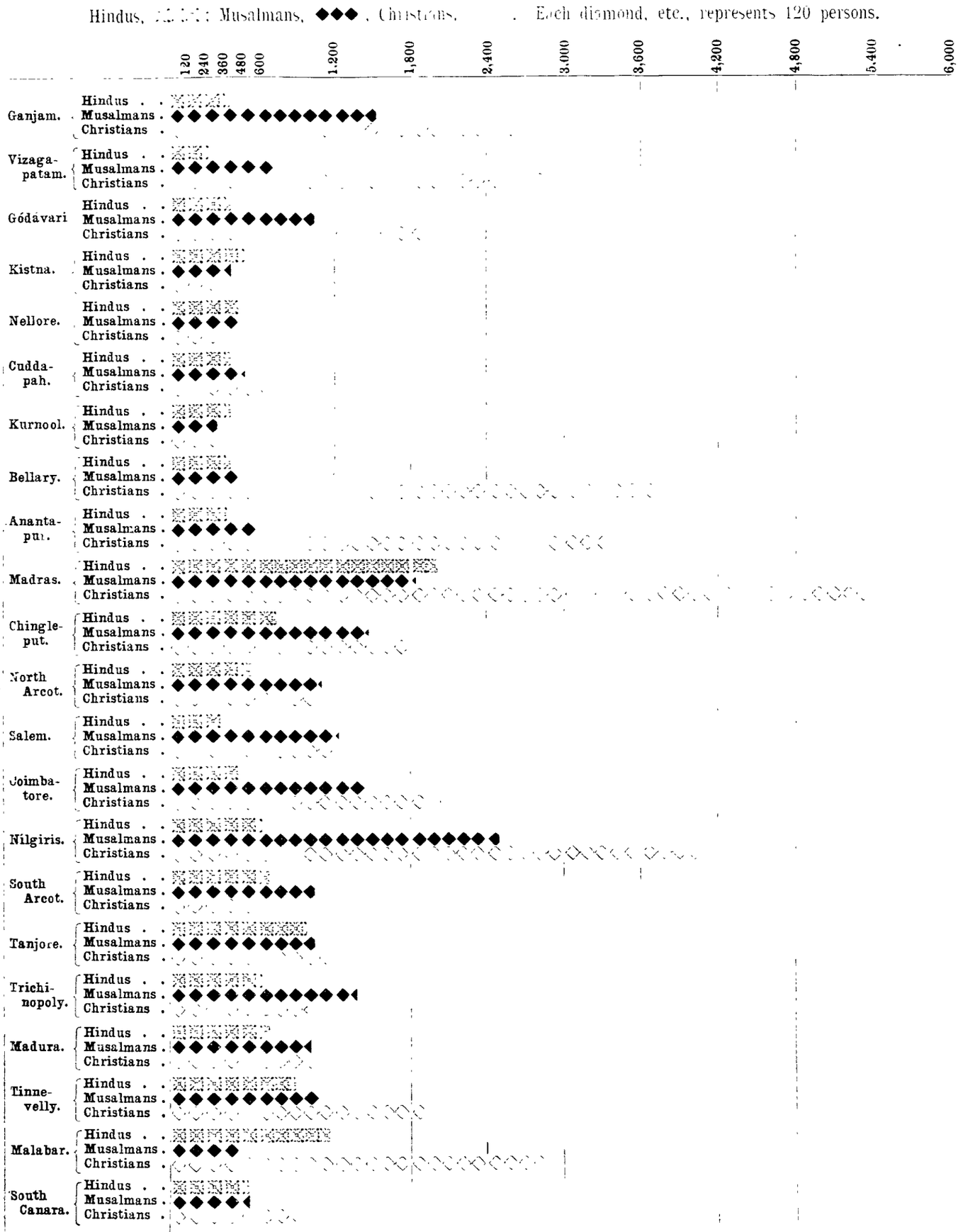
Hindus, ▒▒▒; Musalmans, ◆◆◆; Christians, · · ·. Each diamond, etc., represents 60 persons.



For further details see Table VIII and Chapter V.

No. 11

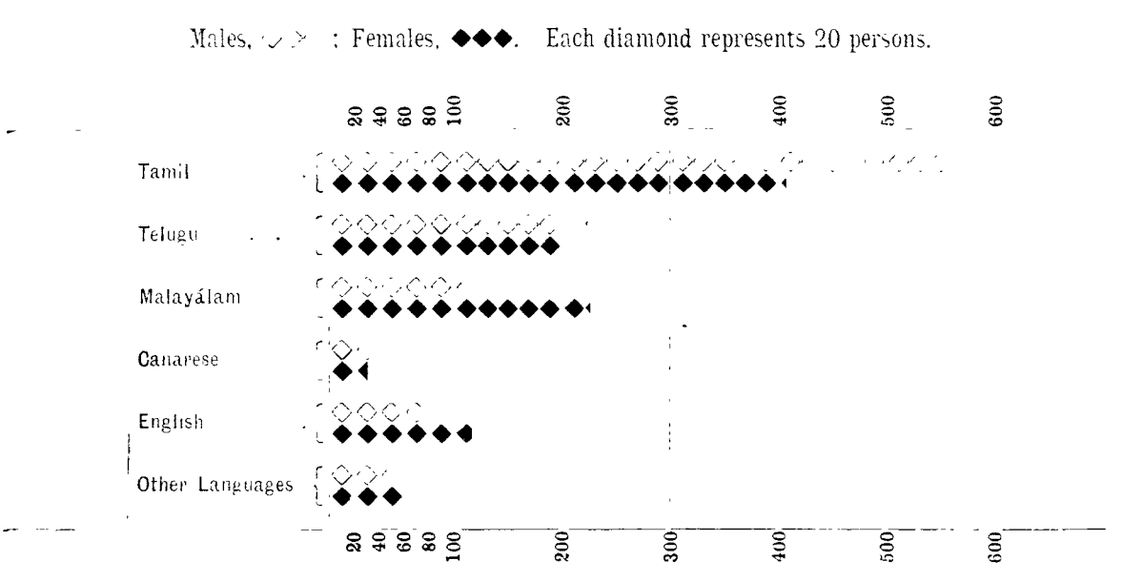
SHOWING FOR EACH DISTRICT THE NUMBER IN 10,000 HINDUS, MUSALMANS AND CHRISTIANS OF BOTH SEXES WHO ARE LITERATE.



For further details see Table VIII and Chapter V.

No. 12

SHOWING THE NUMBER IN EVERY 1,000 OF THE LITERATE OF EACH SEX WHO ARE LITERATE IN CERTAIN LANGUAGES.

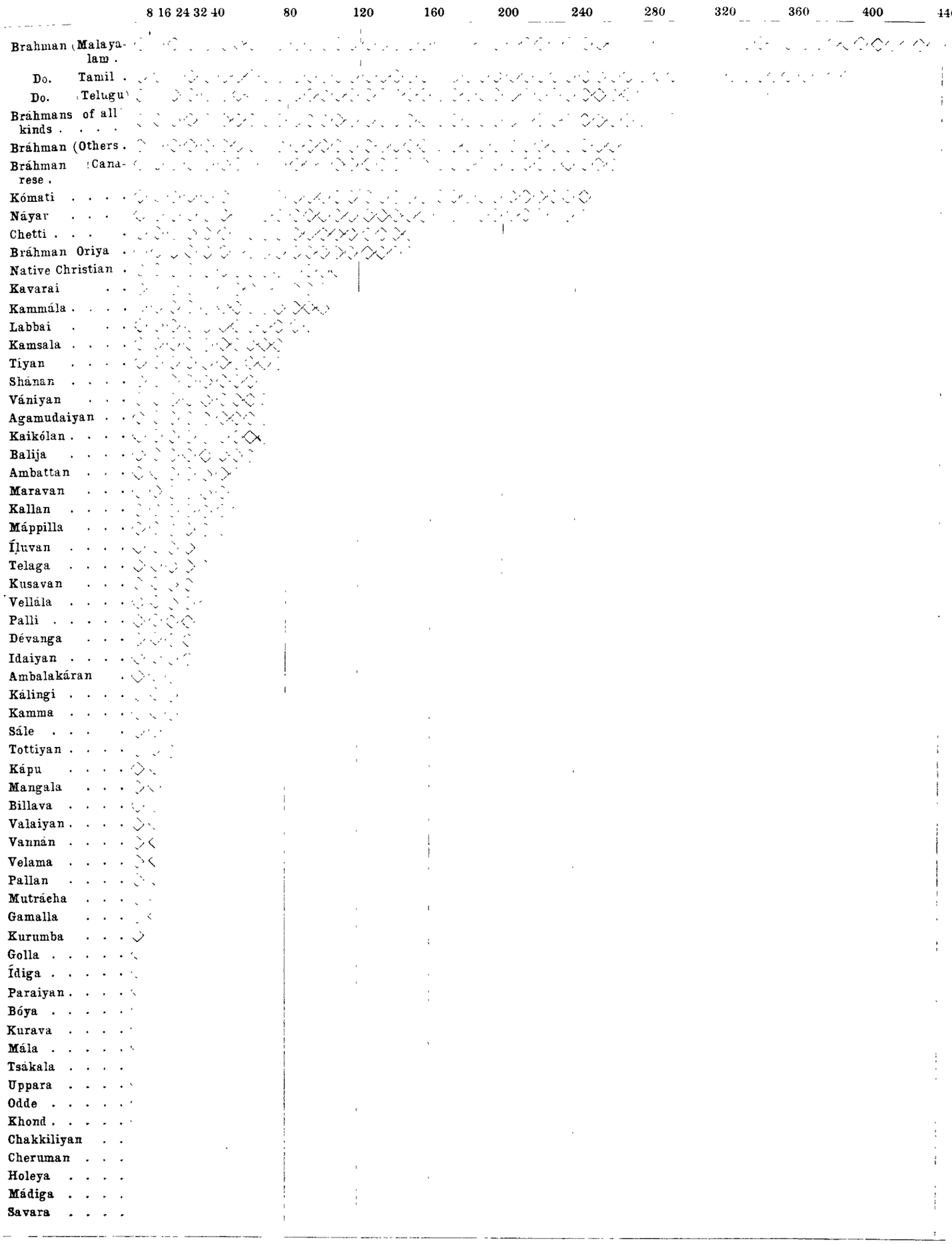


For further details see Table VIII and Chapter V.

No. 13

SHOWING THE NUMBER IN EVERY 1,000 PERSONS OF THE CASTES IN TABLE IX WHO ARE LITERATE.

Each diamond represents eight persons.

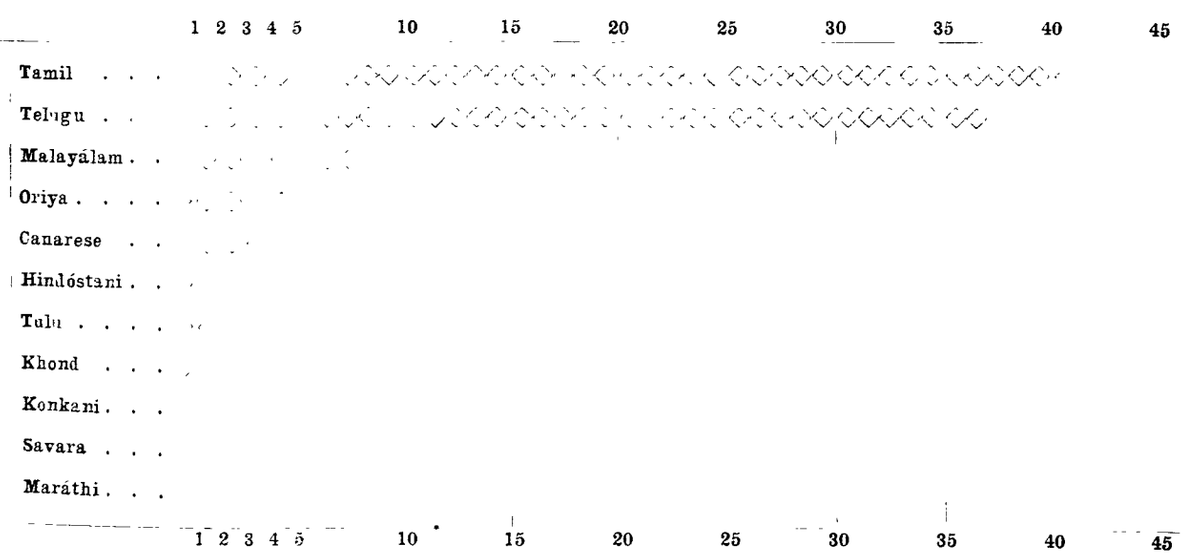


For further details see Table IX and Chapters V and VIII.

No. 14

SHOWING THE PERCENTAGE OF THE TOTAL POPULATION WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES OF THE PRESIDENCY.

Each diamond represents 1 per cent.

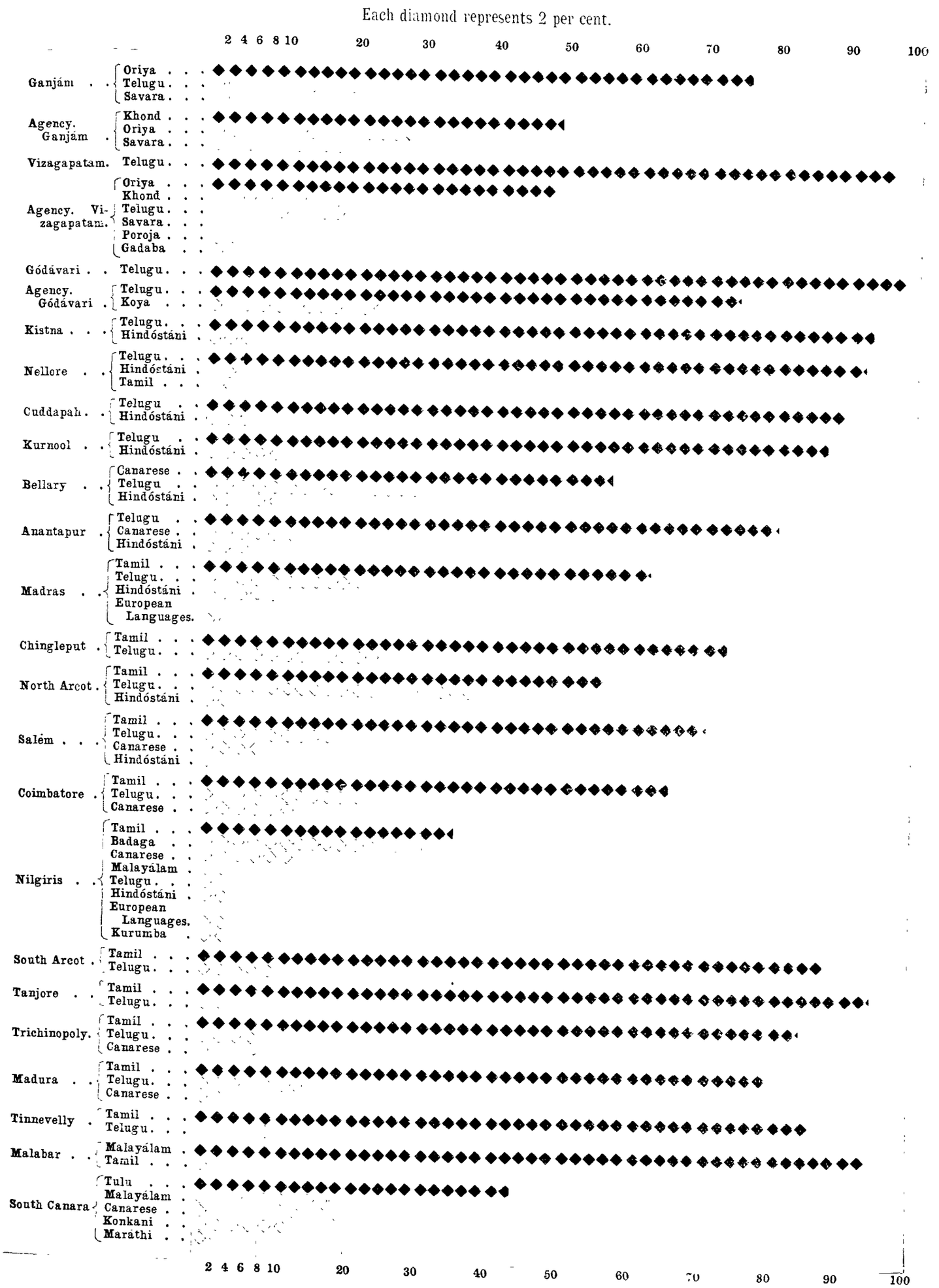


For further details see Table X and Chapter VI.

No. 15

SHOWING THE PERCENTAGE OF THE POPULATION IN EACH DISTRICT WHO SPEAK EACH OF THE PRINCIPAL LANGUAGES FOUND IN IT.

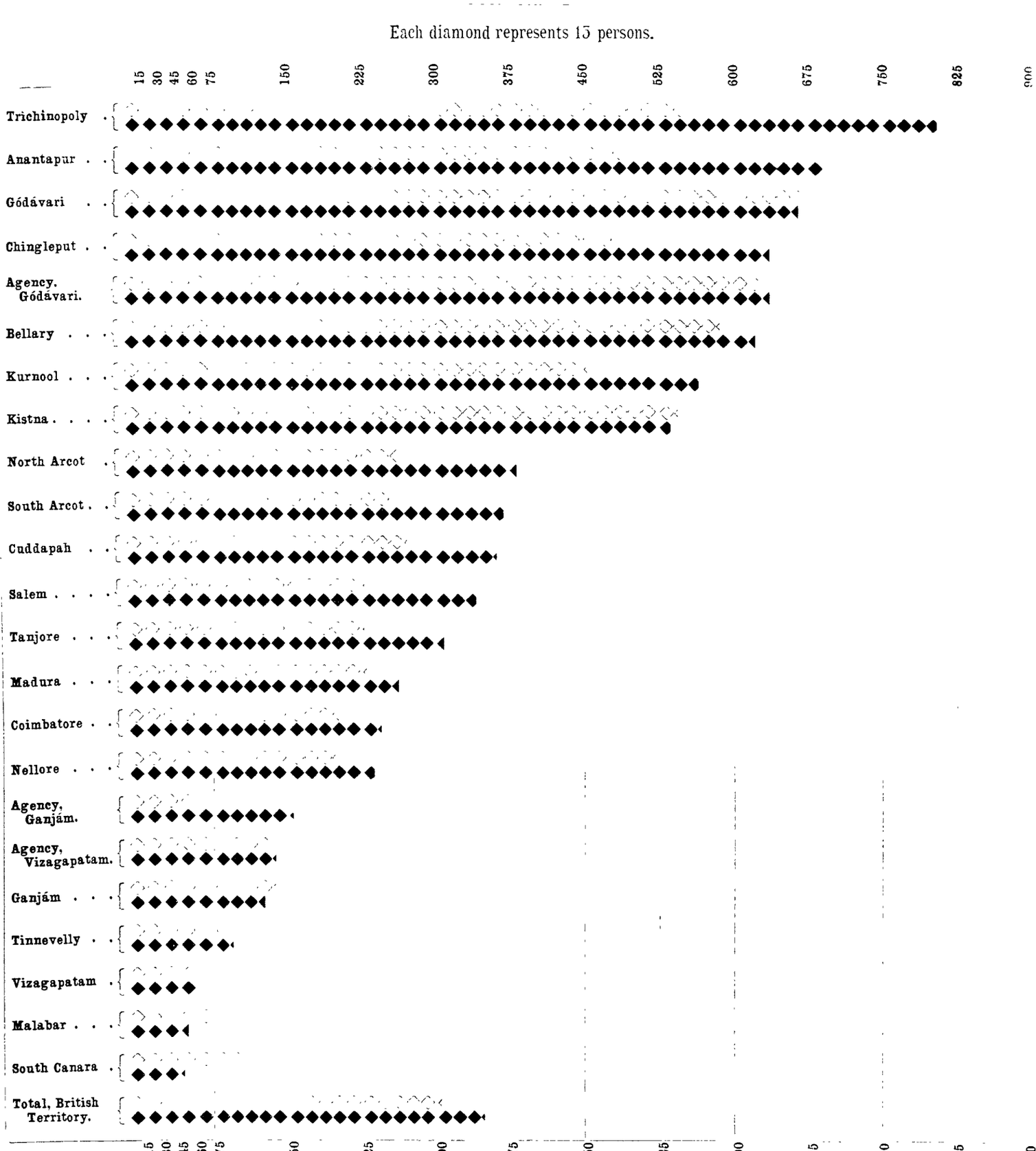
(The language of most common occurrence is represented by Black Diamonds and others by White.)



For further details see Table X and Chapter VI.

No. 16

SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN IN ADJOINING DISTRICTS AND PROVINCES. MALES , FEMALES ◆◆◆

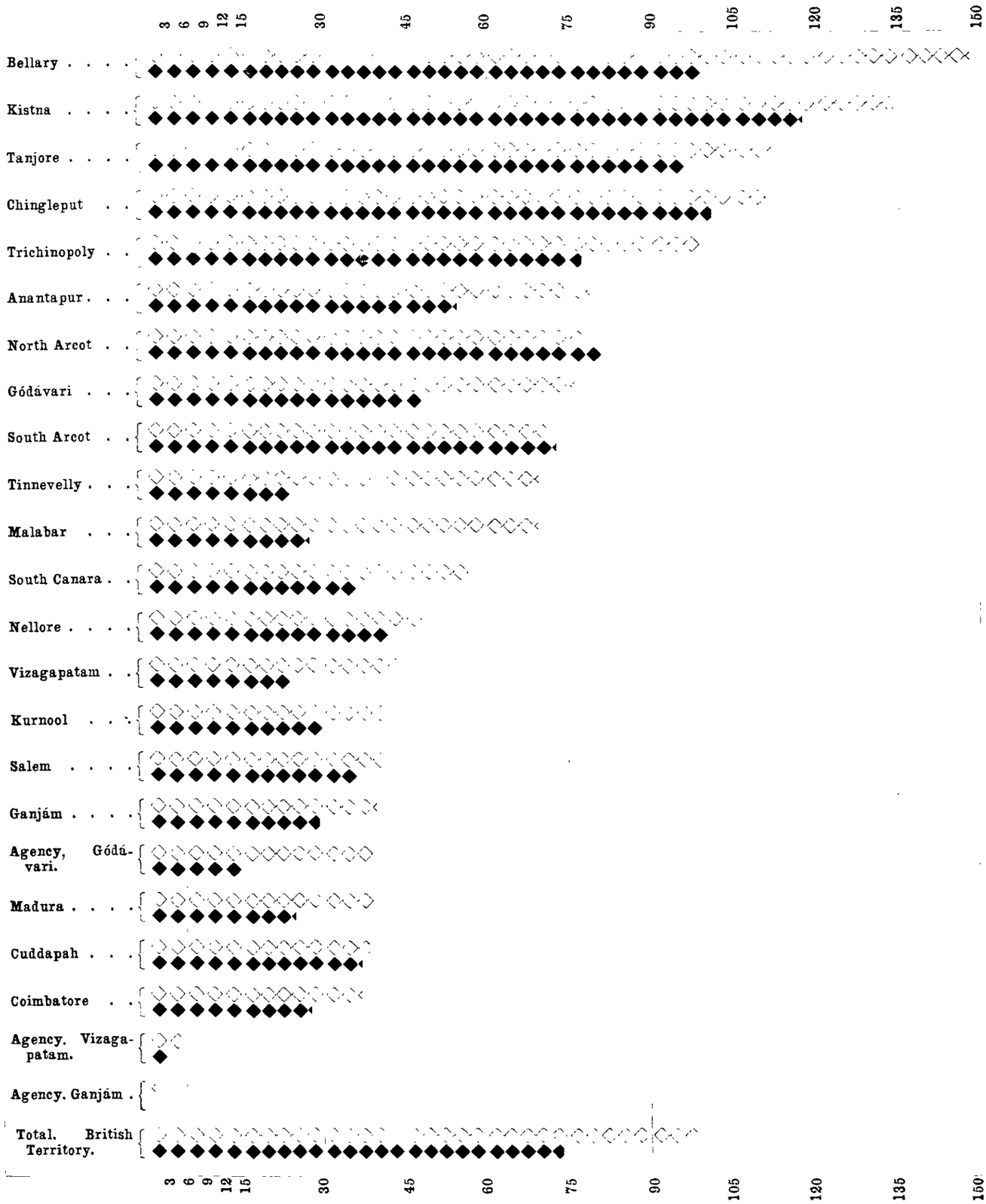


For further details see Table XI and Chapter II.

No. 17

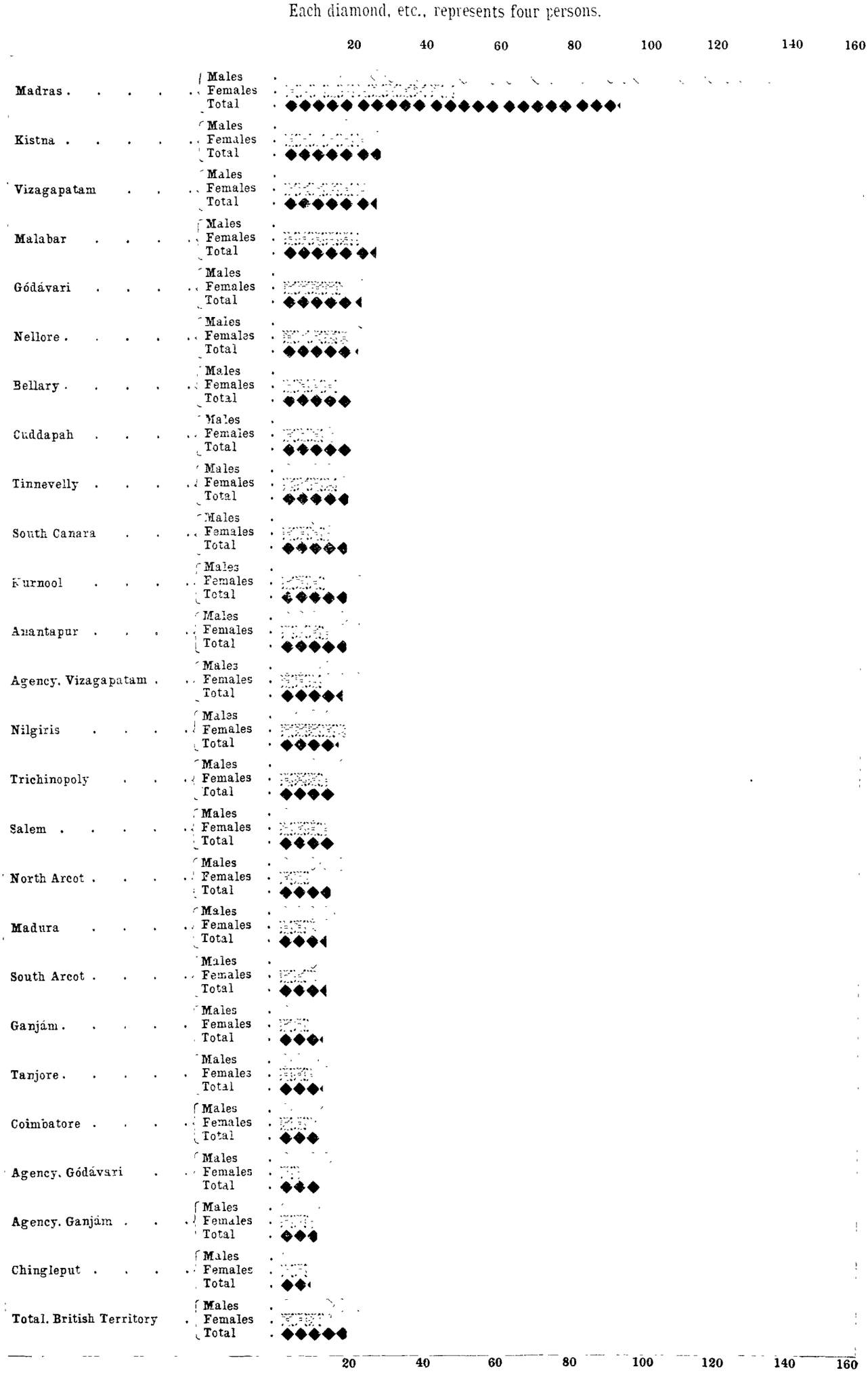
SHOWING FOR EACH DISTRICT EXCEPT MADRAS AND THE NILGIRIS THE NUMBER IN EVERY 10,000 BORN ELSEWHERE THAN IN THE DISTRICT ITSELF AND THE ADJOINING DISTRICTS AND PROVINCES.

Males . . . ; Females ◆◆◆. Each diamond represents three persons.



For further details see Table XI and Chapter II.

SHOWING THE MALES ▫, FEMALES ▩ AND PERSONS ◆◆◆ IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE INSANE.

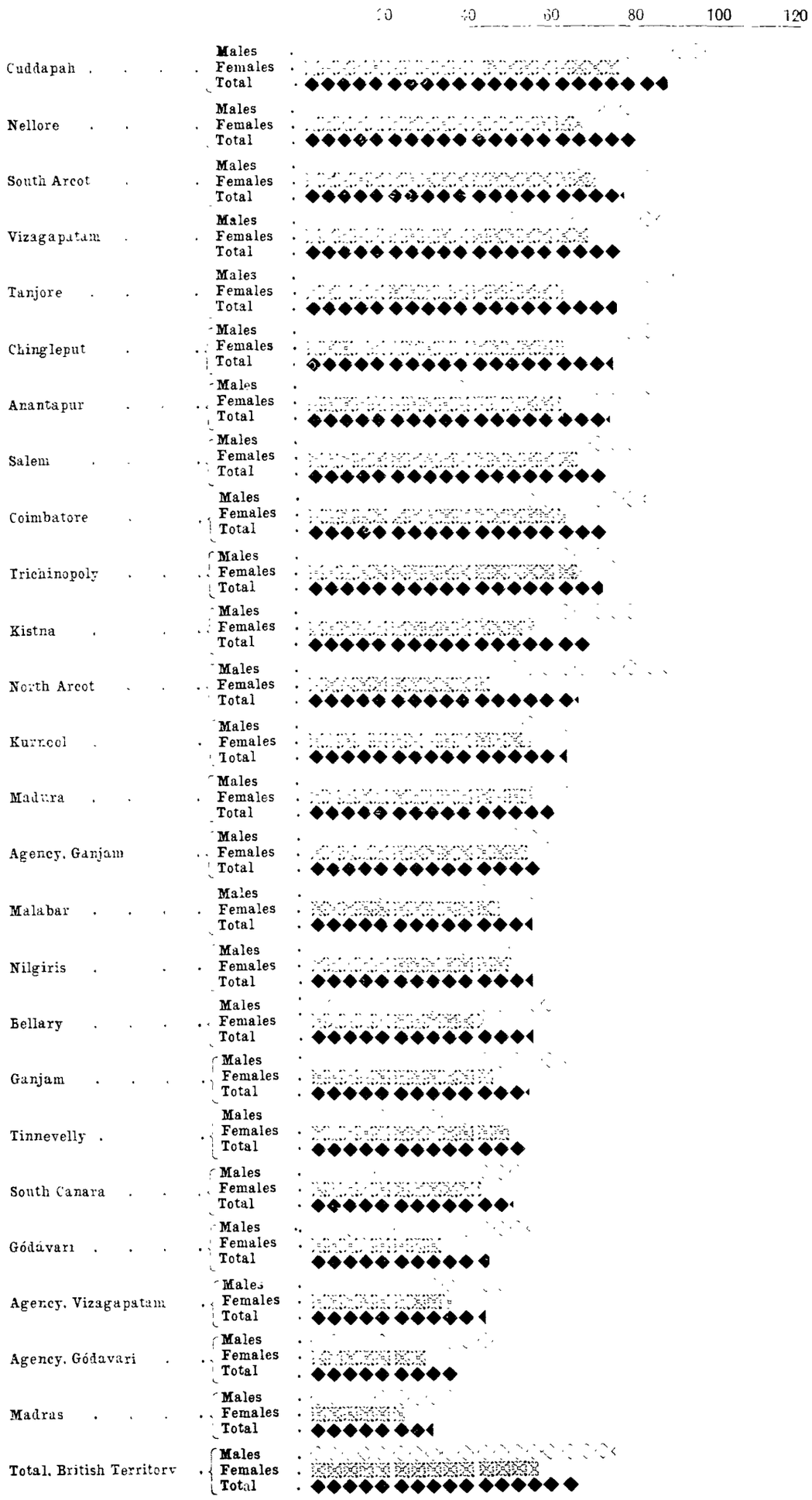


For further details see Table XII and Chapter VII.

No. 19

SHOWING THE MALES ⋱, FEMALES ▒ AND PERSONS ◆◆◆ IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE DEAF-MUTES.

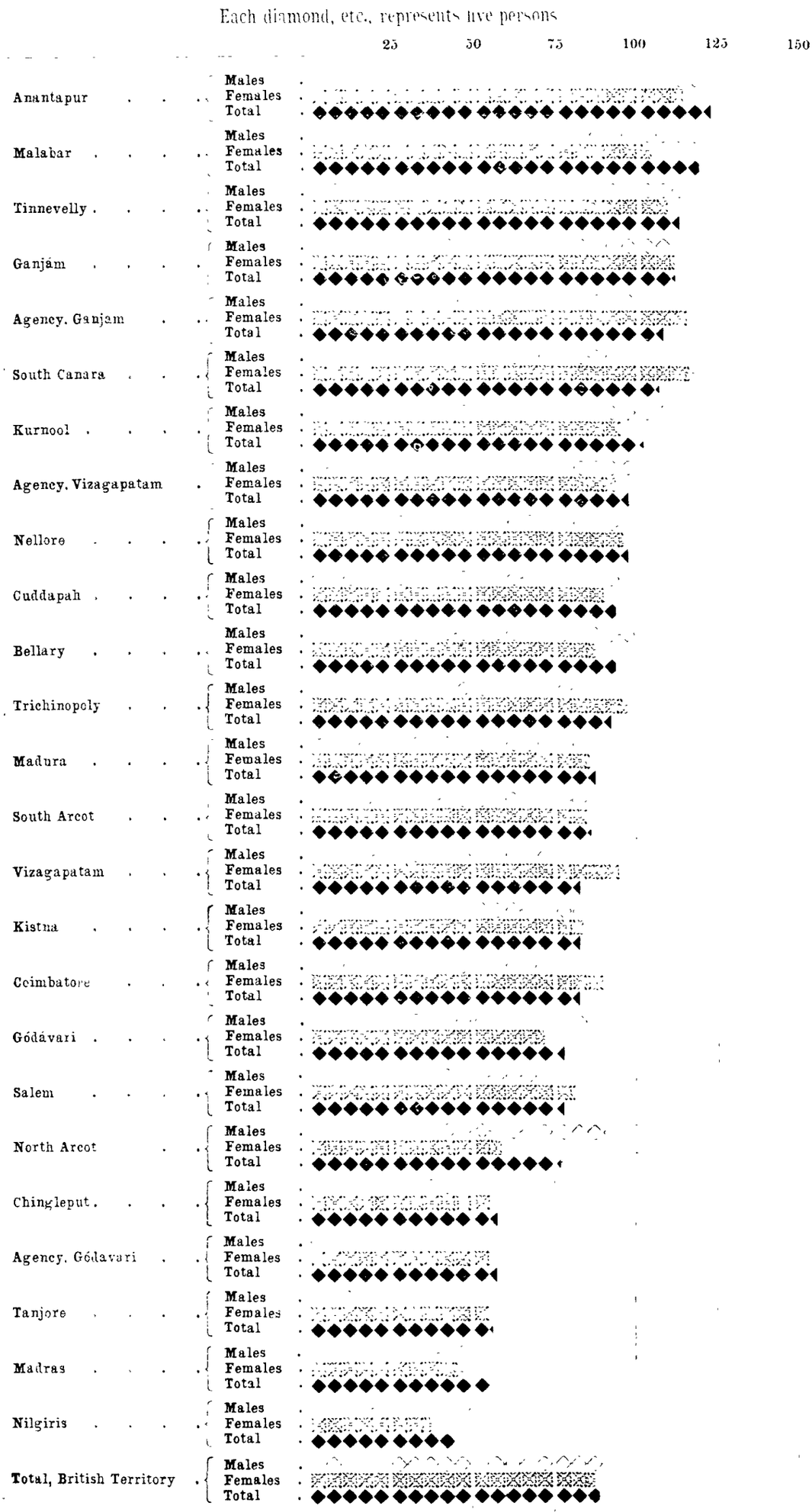
Each diamond, etc., represents four persons.



For further details see Table XII and Chapter VII.

No. 20

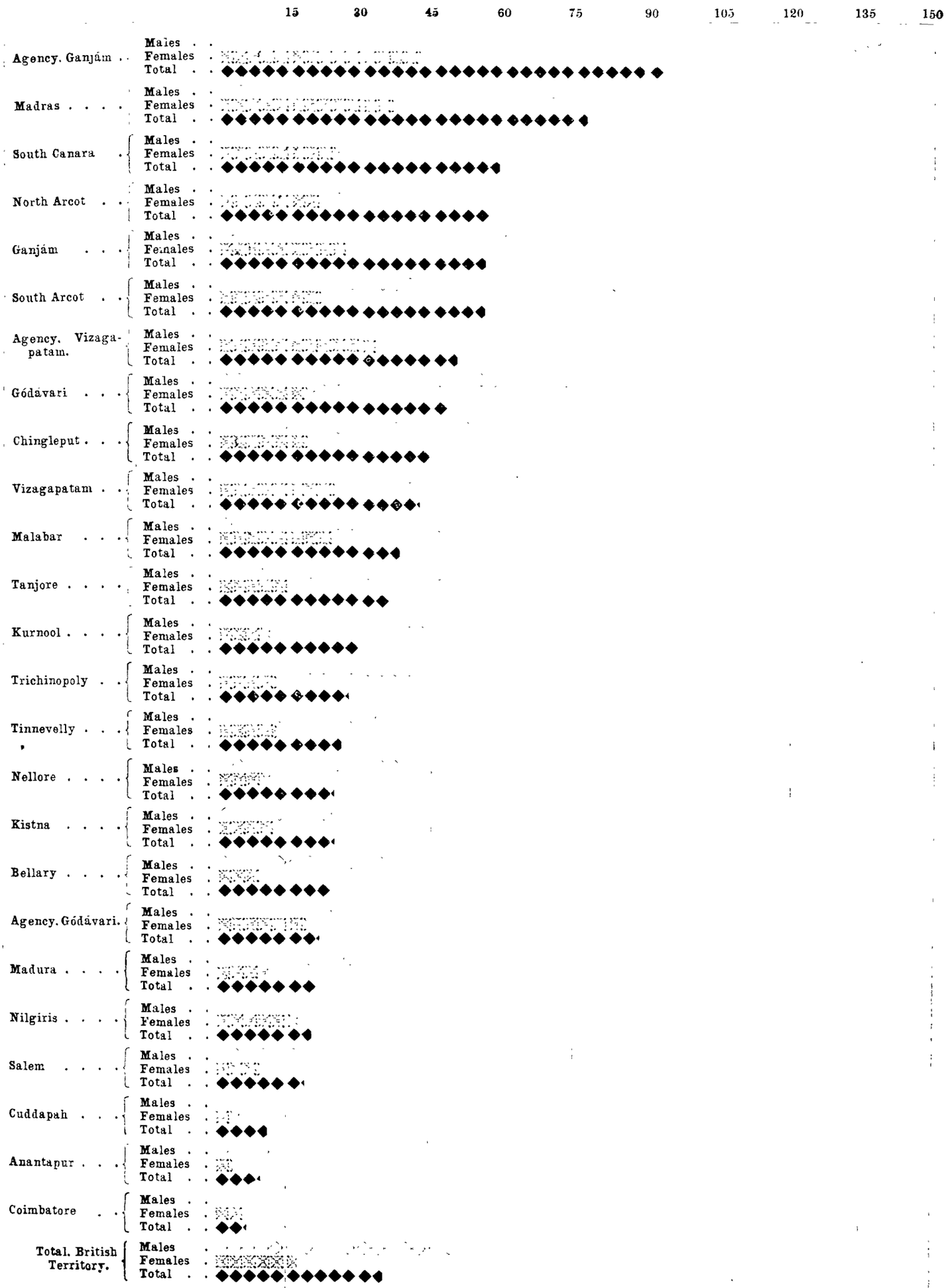
SHOWING THE MALES ◇◇◇, FEMALES ▒▒▒ AND PERSONS ◆◆◆ IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE BLIND.



For further details see Table XII and Chapter VII.

SHOWING THE MALES ◇, FEMALES ▒ AND PERSONS ◆◆◆ IN EVERY 100,000 OF THE POPULATION OF EACH DISTRICT WHO ARE LEPERS.

Each diamond, etc., represents three persons.

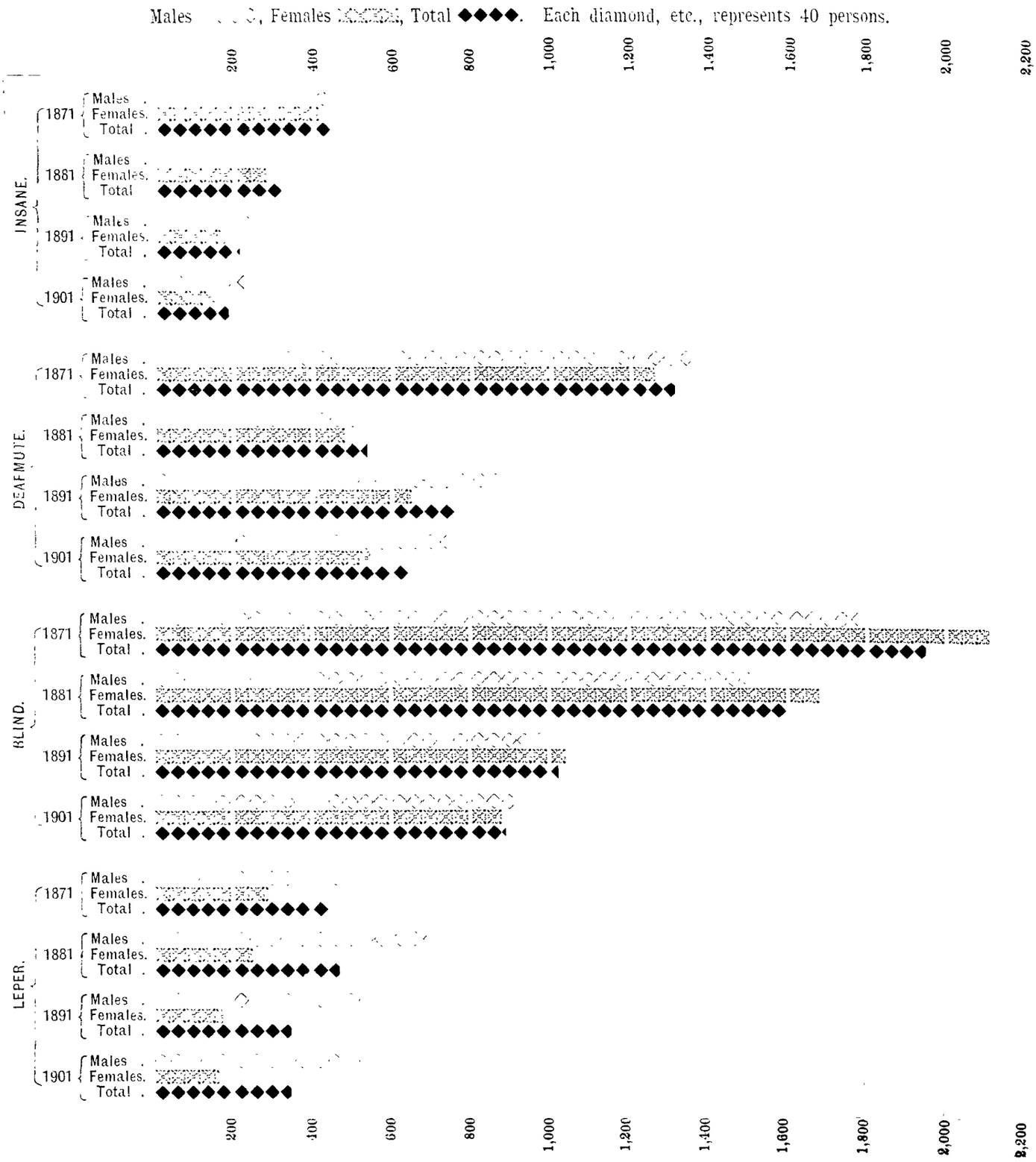


For further details see Table XII and Chapter VII.

No. 22

SHOWING THE NUMBER OF PERSONS PER MILLION OF THE POPULATION SUFFERING FROM EACH OF THE FOUR INFIRMITIES AT EACH OF THE LAST FOUR CENSUSES.

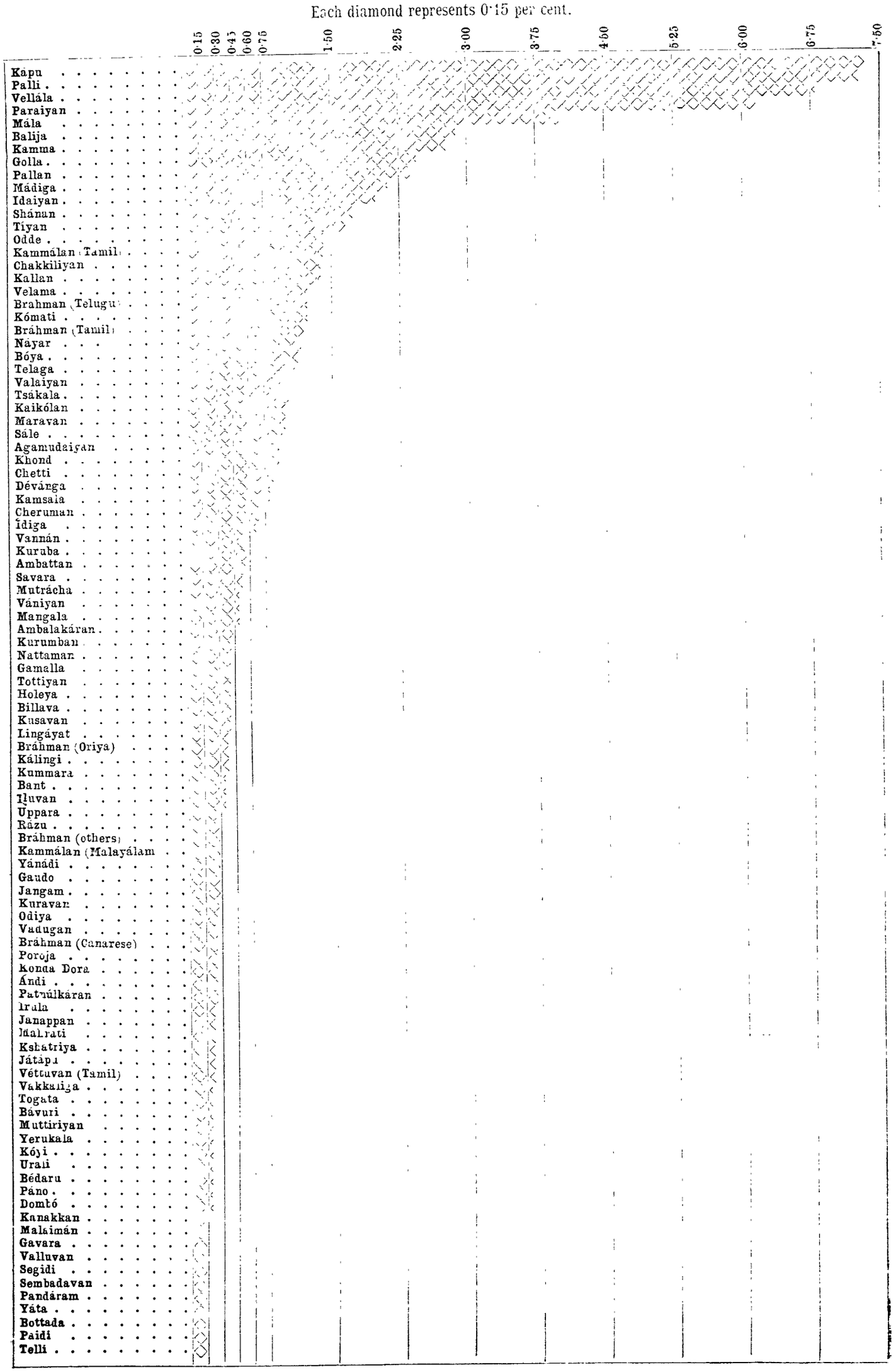
(This includes infirmities in Feudatory States.)



For further details see Table XII and Chapter VII.

No. 23

SHOWING THE PERCENTAGE BORNE BY CERTAIN OF THE LARGER CASTES TO THE TOTAL HINDU AND ANIMIST POPULATION.

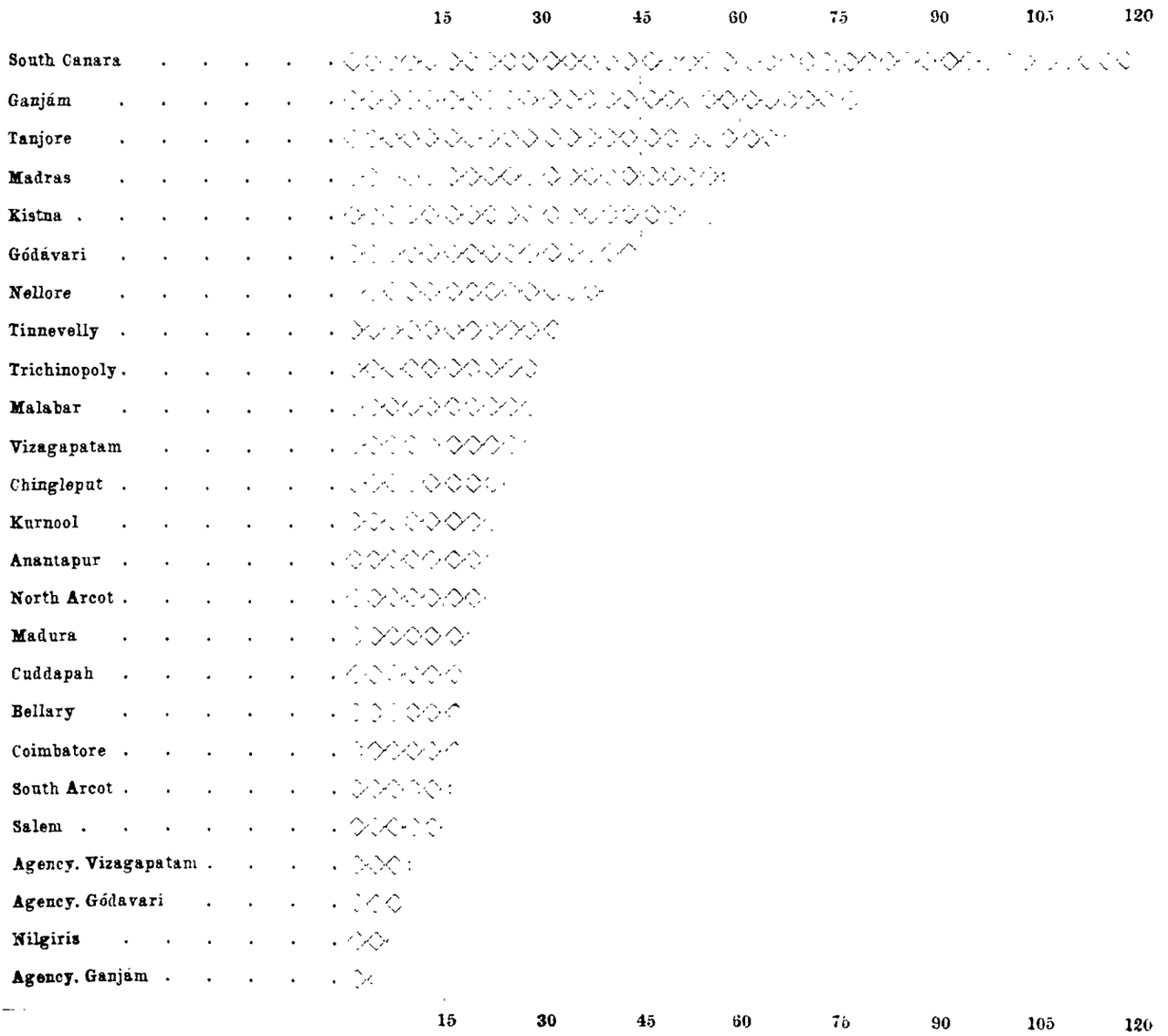


For further details see Table XIII and Chapter VIII.

No. 24

SHOWING THE NUMBER OF BRAHMANS OF ALL CLASSES IN EVERY 1,000 OF THE HINDU AND ANIMIST POPULATION OF EACH DISTRICT.

Each diamond represents three persons.

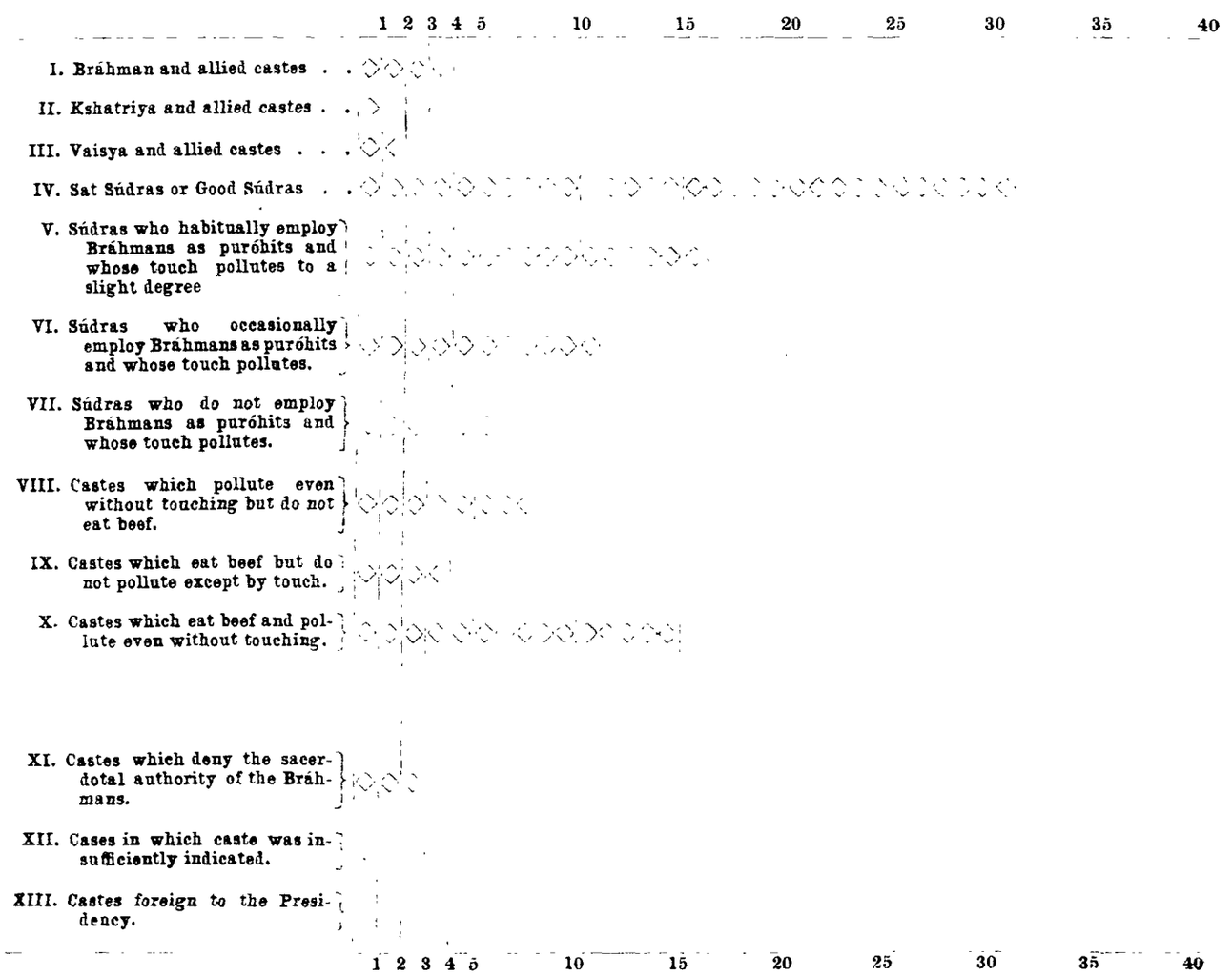


For further details see Table XIII and Chapter VIII.

No. 25

SHOWING THE PERCENTAGE OF THE HINDU AND ANIMIST POPULATION WHO ARE INCLUDED IN EACH OF THE SOCIAL PRECEDENCE GROUPS.

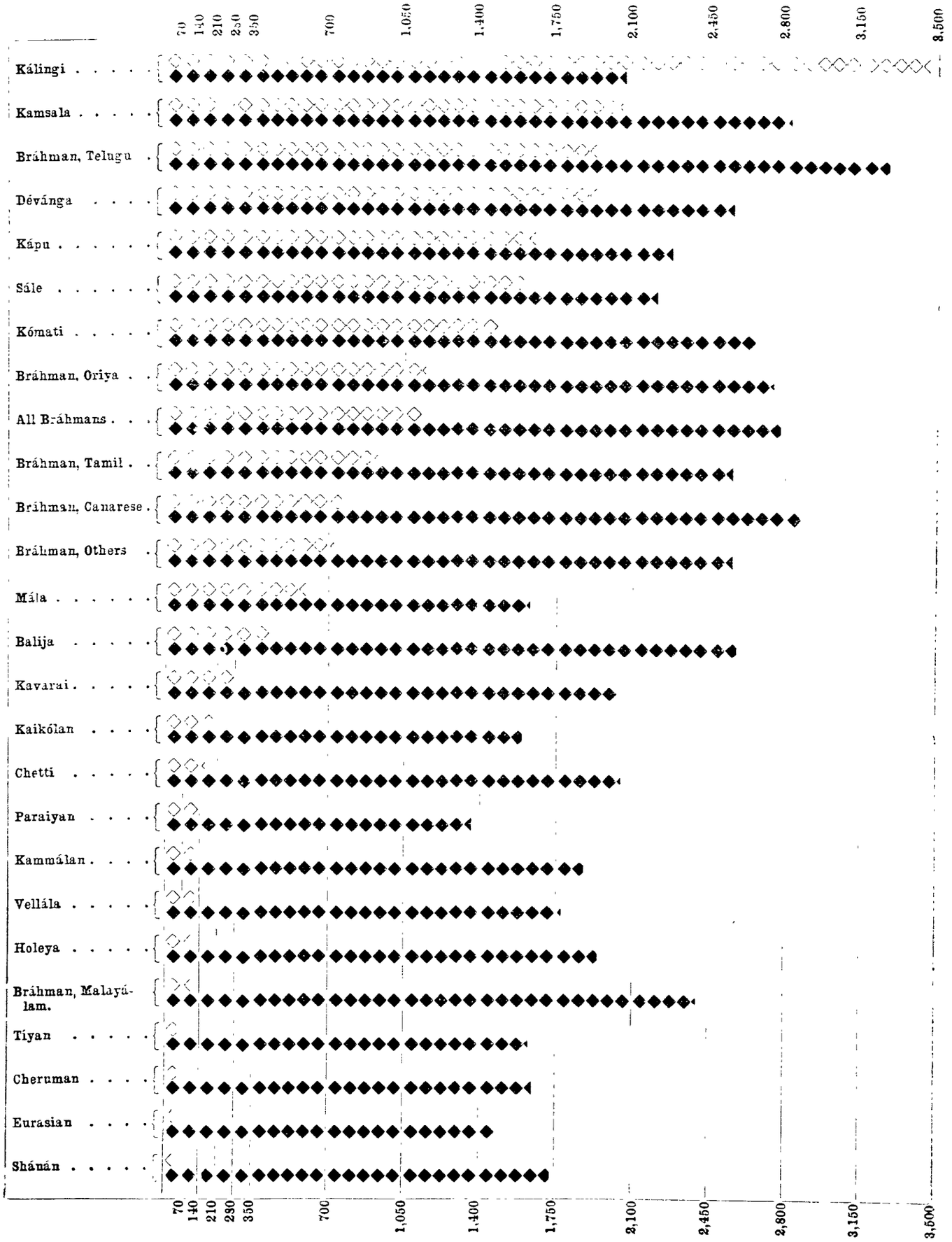
Each diamond represents 1 per cent.



For further details see Chapter VIII.

SHOWING FOR EACH CASTE IN TABLE XIV—(*a*) THE NUMBER IN EVERY 10,000 FEMALES UNDER THE AGE OF 12 WHO ARE EITHER MARRIED OR WIDOWS ◇◇◇; (*b*) THE NUMBER IN EVERY 10,000 FEMALES OF ALL AGES WHO ARE WIDOWS ◆◆◆.

Each diamond represents 70 persons.

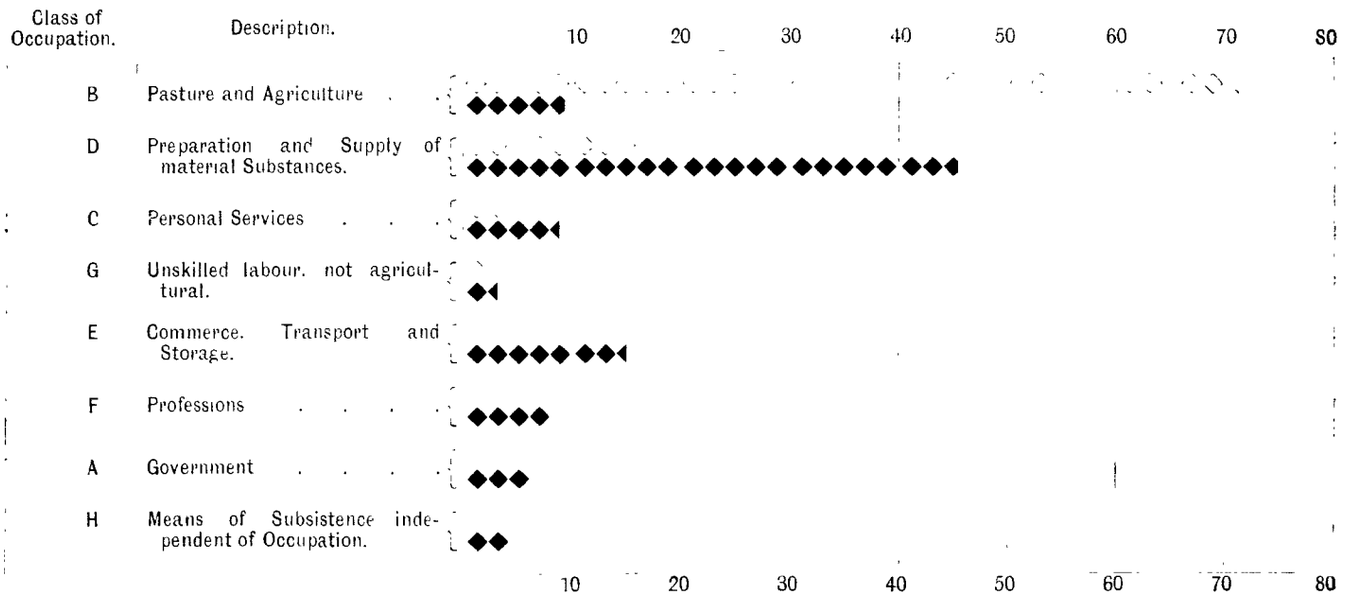


For further details see Table XIV and Chapter IV.

No. 27

SHOWING (*a*) THE PERCENTAGE OF PERSONS SUPPORTED BY EACH "CLASS" OF OCCUPATIONS TO THE TOTAL POPULATION OF THE PRESIDENCY AND (*b*) THE PERCENTAGE OF THE POPULATION OF THE "CITIES" SUPPORTED BY EACH "CLASS" TO THE TOTAL POPULATION OF SUCH CITIES ◆◆◆◆.

Each diamond represents 2 per cent.

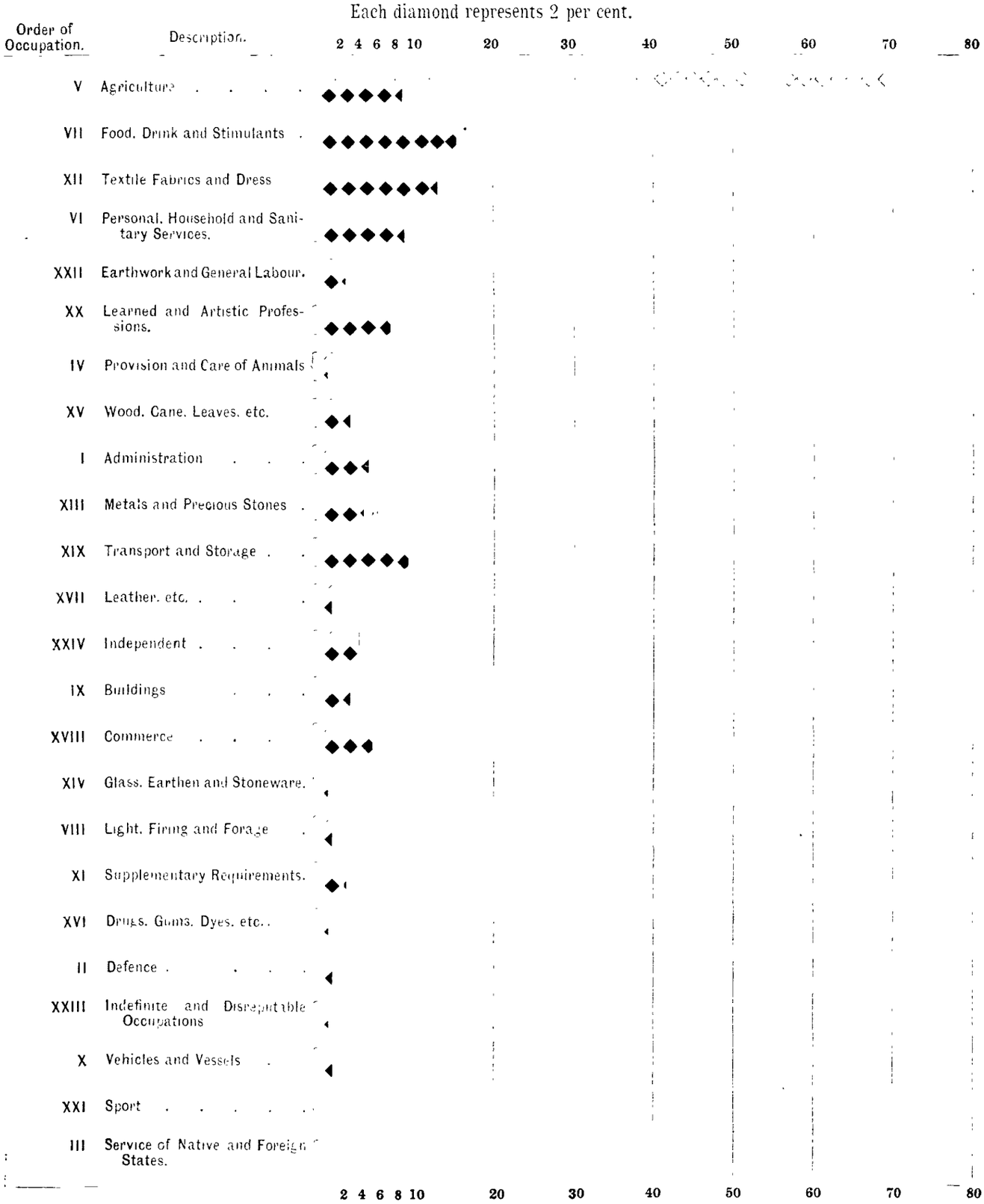


For further details see Table XV and Chapter IX.

No. 28

SHOWING (*a*) THE PERCENTAGE OF PERSONS SUPPORTED BY EACH "ORDER" OF OCCUPATIONS TO THE TOTAL POPULATION OF THE PRESIDENCY ;

(*b*) THE PERCENTAGE OF THE POPULATION OF THE "CITIES" SUPPORTED BY EACH "ORDER" TO THE TOTAL POPULATION OF SUCH "CITIES" ◆◆◆◆.

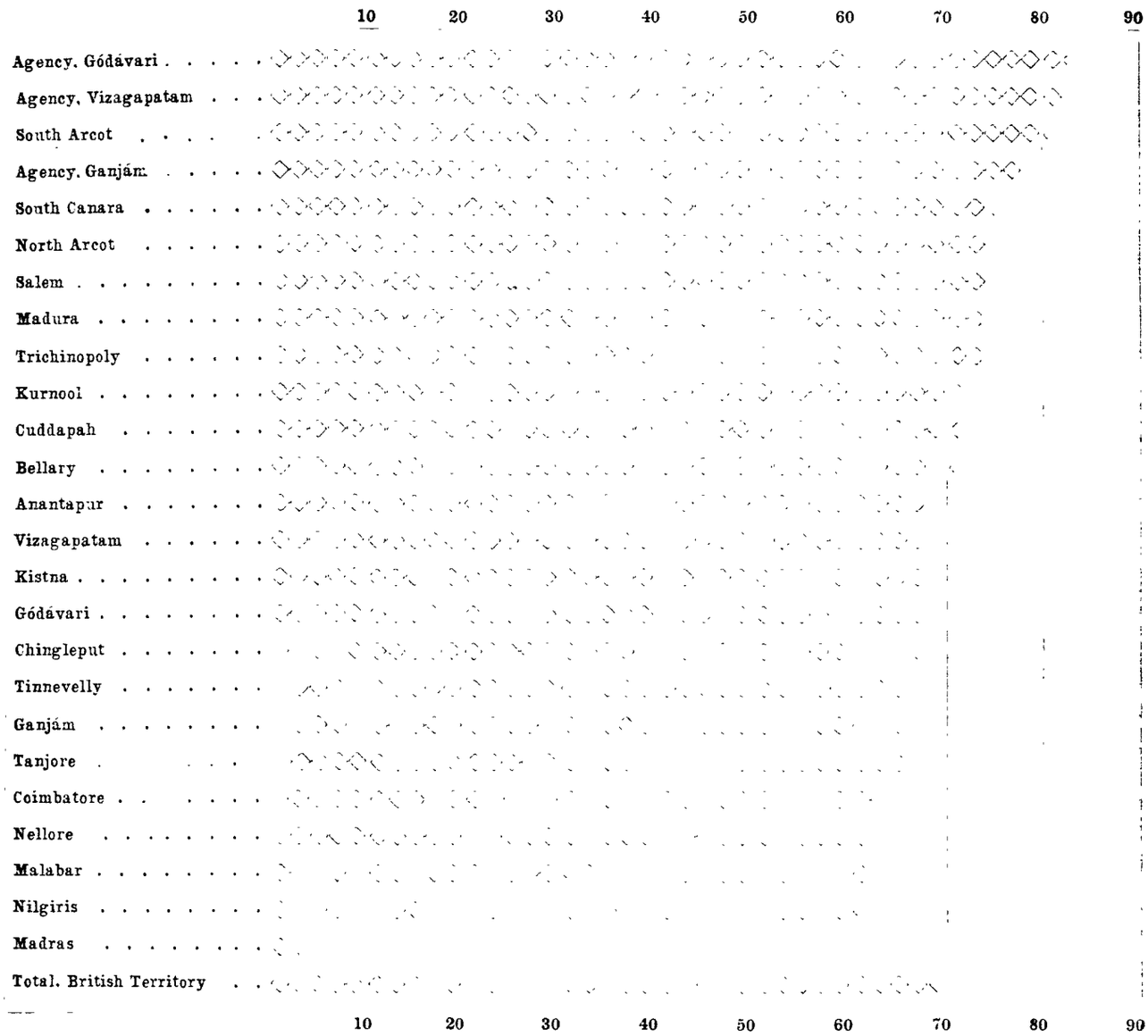


For further details see Table XV and Chapter IX.

No. 29

SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY AGRICULTURE (ORDER V).

Each diamond represents 2 per cent.

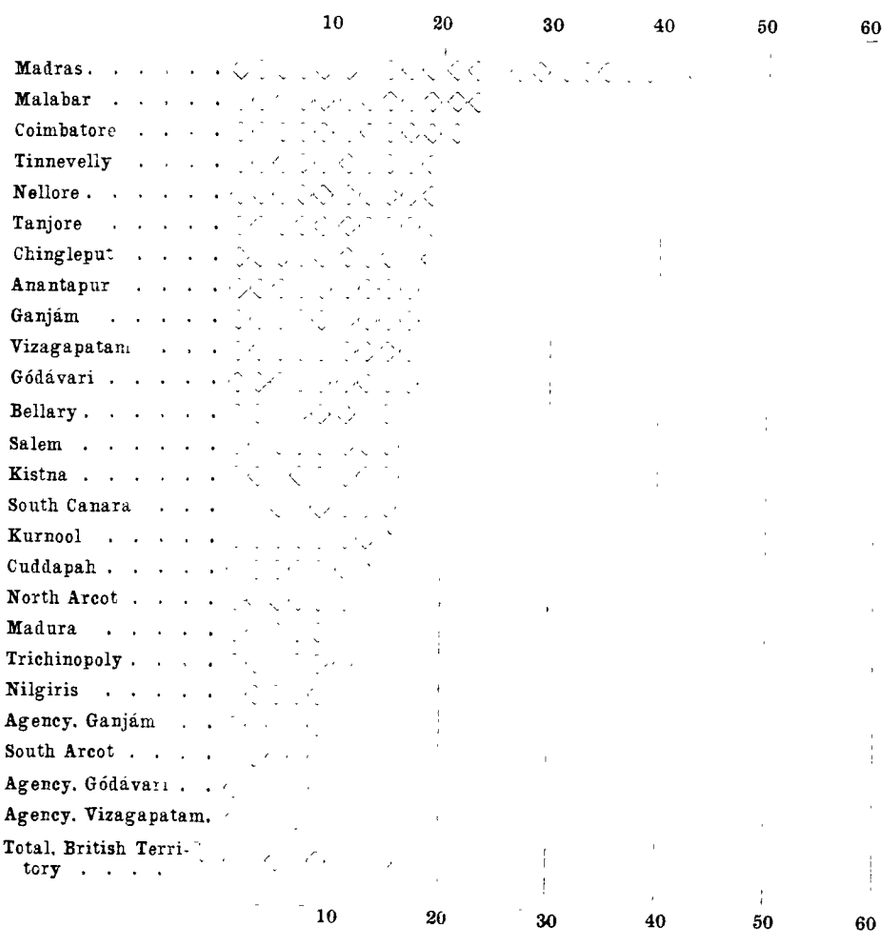


For further details see Table XV and Chapter IX.

No. 30

SHOWING THE PERCENTAGE OF THE POPULATION OF EACH DISTRICT SUPPORTED BY INDUSTRIAL OCCUPATIONS (CLASS D).

Each diamond represents 2 per cent.

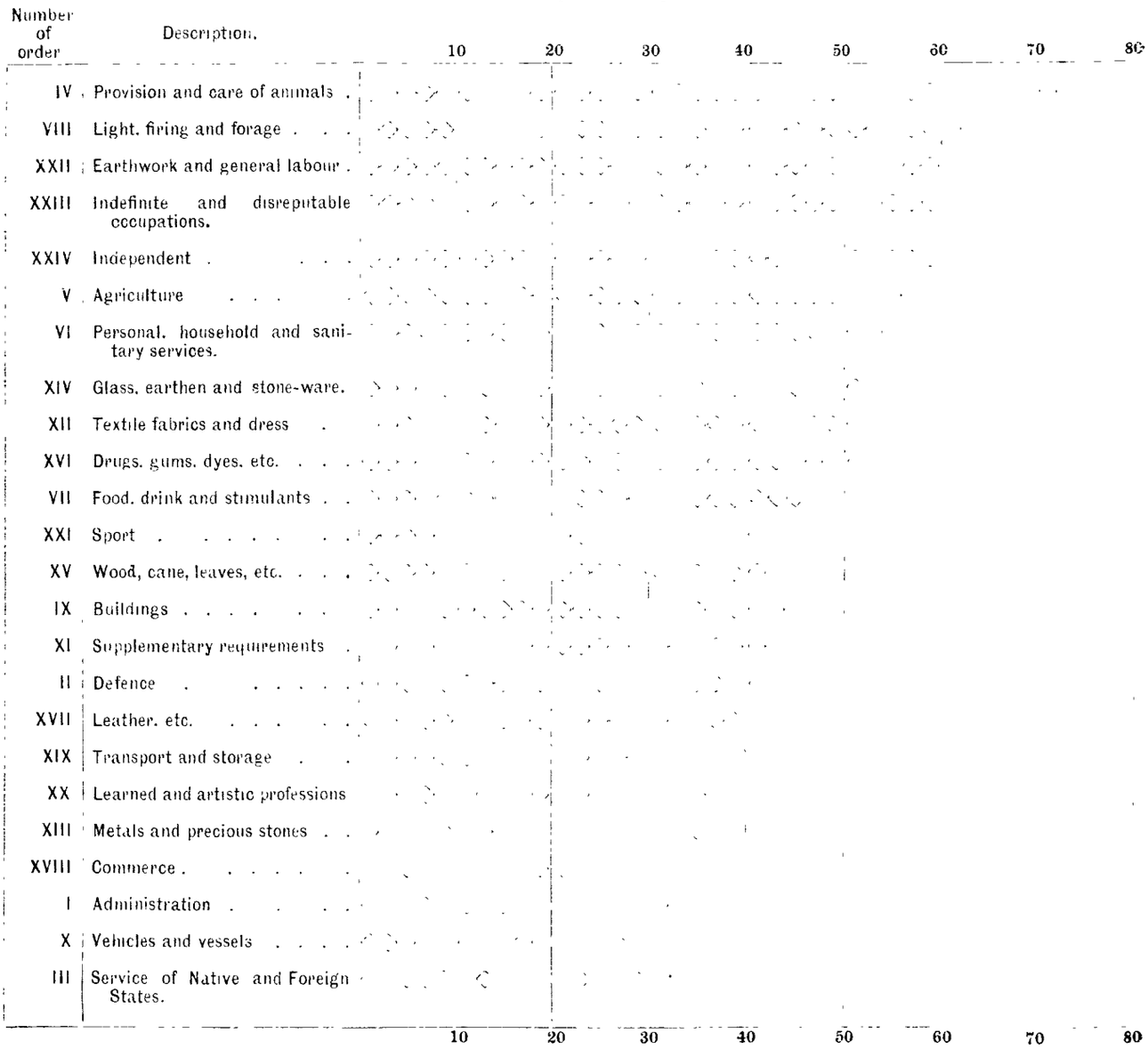


For further details see Table XV and Chapter IX.

No. 31

SHOWING THE PERCENTAGE OF ACTUAL WORKERS IN EACH "ORDER" OF OCCUPATIONS TO THE TOTAL NUMBER OF PERSONS SUPPORTED BY THAT ORDER.

Each diamond represents 2 per cent.

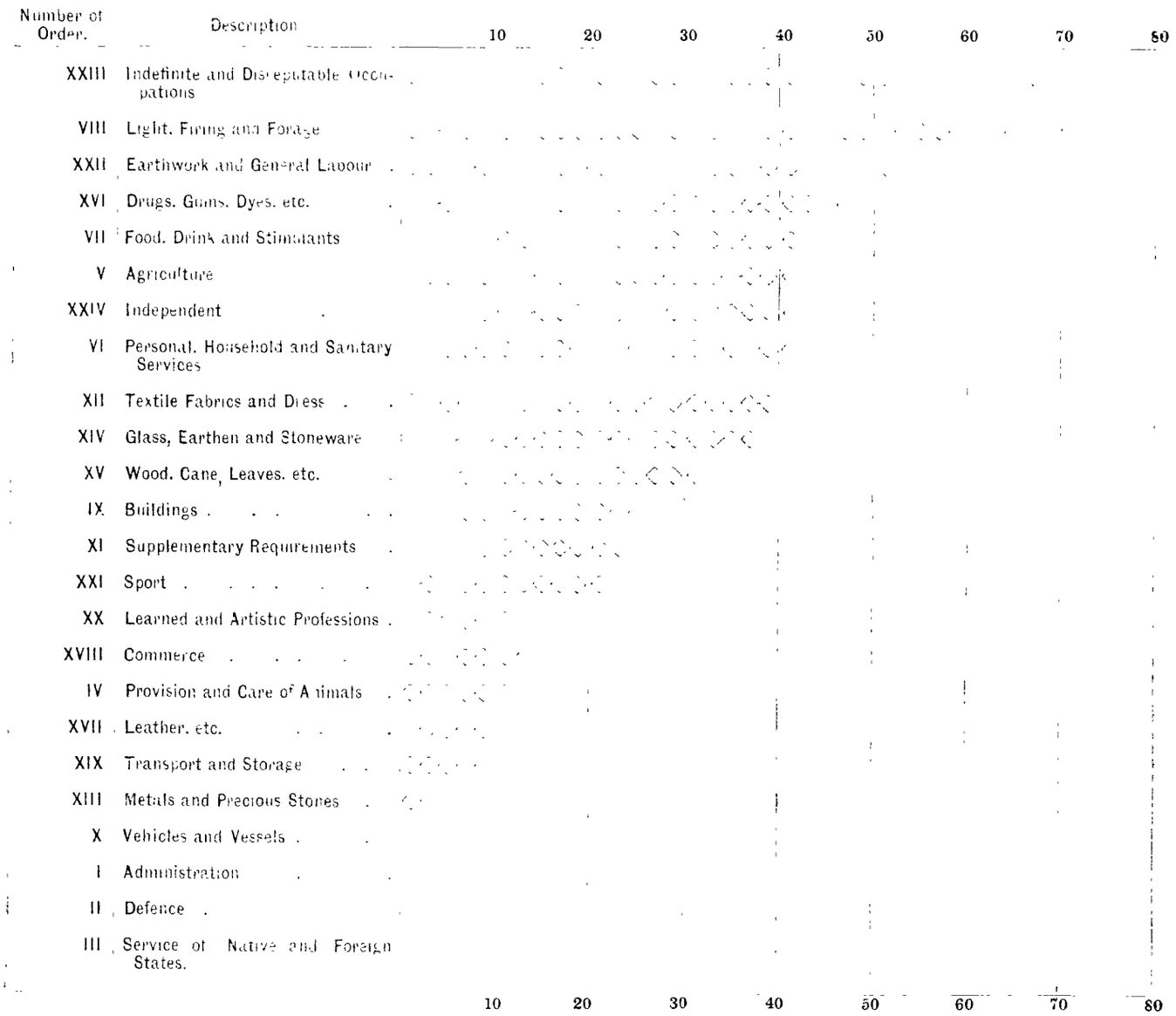


For further details see Table XV and Chapter IX.

No. 32

SHOWING THE PERCENTAGE OF FEMALE ACTUAL WORKERS IN EACH "ORDER" OF OCCUPATION TO THE TOTAL ACTUAL WORKERS IN THAT ORDER.

Each diamond represents 2 per cent.

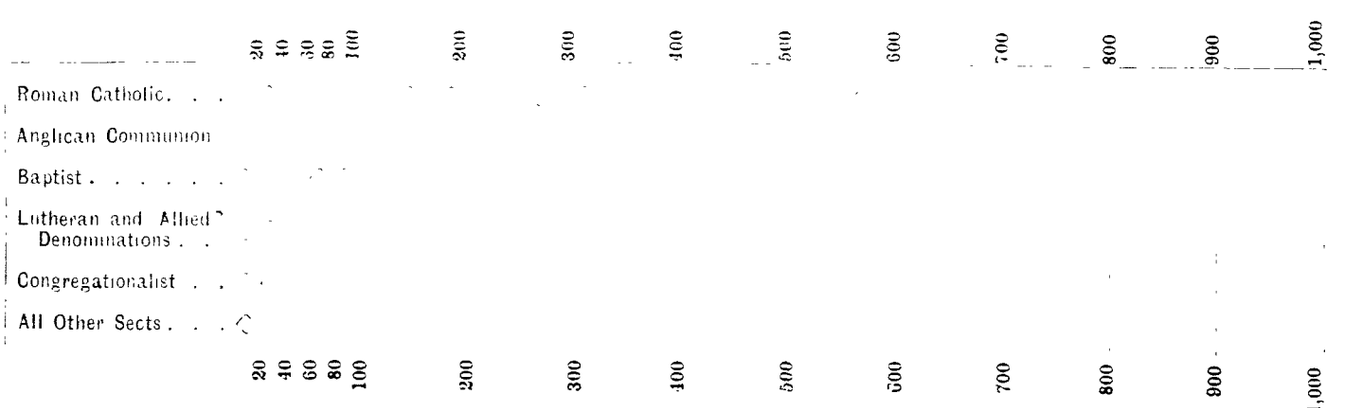


For further details see Table XV and Chapter IX.

No. 33

SHOWING THE NUMBER IN EVERY 1,000 OF THE CHRISTIAN POPULATION WHO BELONG TO THE MORE NUMEROUSLY REPRESENTED OF THE SECTS IN TABLE XVII.

Each diamond represents 20 persons.

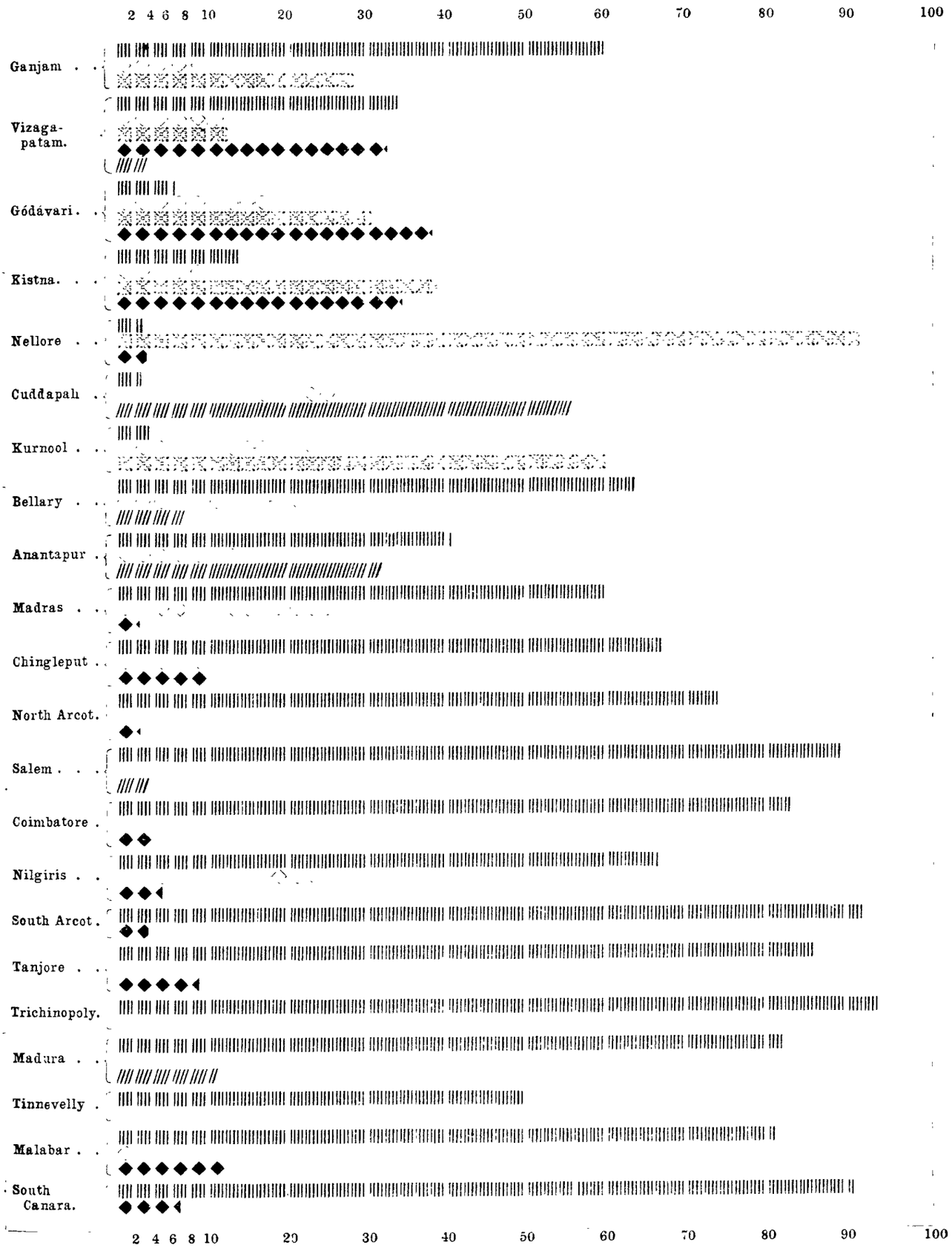


For further details see Table XVII and Chapter III.

No. 34

SHOWING FOR EACH DISTRICT THE PERCENTAGE OF THE CHRISTIANS IN IT WHICH BELONG TO EACH OF THE MORE NUMEROUSLY REPRESENTED SECTS OF CHRISTIANITY.

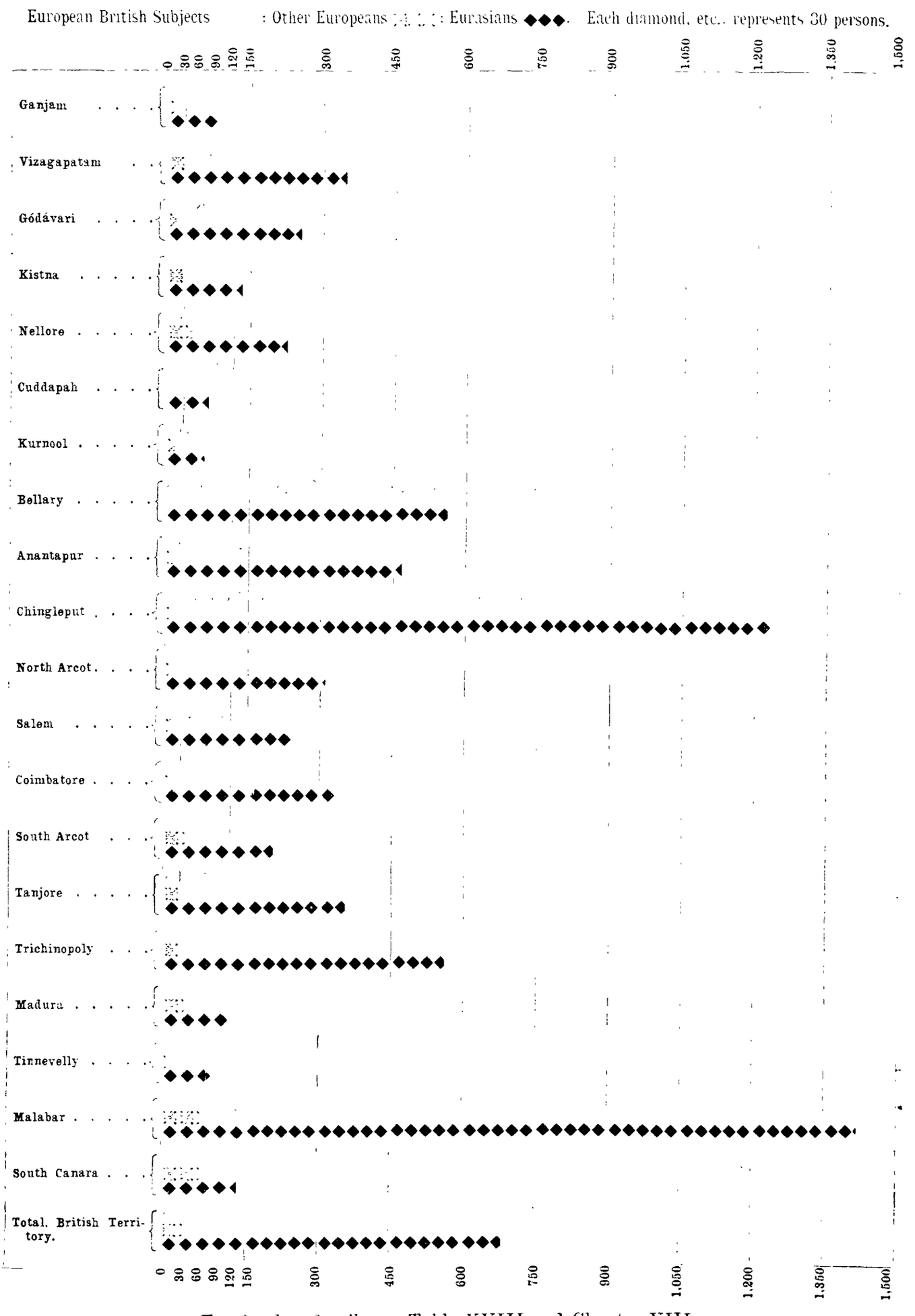
Roman Catholic ||||||||||; Anglican Communion [illegible]; Baptist [illegible]; Lutheran and allied denominations ◆◆◆; Congregationalist //////////. Each diamond, etc., represents 2 per cent. Numbers less than 2 per cent. are not shown.



For further details see Table XVII and Chapter III.

No. 35

SHOWING THE NUMBER OF EUROPEAN BRITISH SUBJECTS, OTHER EUROPEANS AND EURASIANS PER MILLION OF THE POPULATION IN EACH DISTRICT, EXCEPT MADRAS CITY AND THE NILGIRIS.



For further details see Table XVIII and Chapter VIII.

CENSUS OF INDIA, 1901.

MADRAS.

IMPERIAL SERIES, VOLUME XV. PROVINCIAL SERIES, PART I.

THE REPORT ON THE CENSUS.

INTRODUCTORY.

THIS report is contained in four volumes, which are respectively numbered as under in the Imperial series comprising the volumes for the whole of India, and in the Provincial series consisting of those which relate only to this Presidency :—

	Imperial series.	Provincial series.
The Report proper (the present volume)	Vol. XV	Part I.
The Imperial Tables	,, XV-A	,, II.
The Provincial Tables	,, XV-B	,, III.
The report on the administration of the census	,, XV-C	,, IV.

An index to all four parts will be found at the beginning of the present volume, and to each part is prefixed a detailed table of its own particular contents. It will be seen from these that Part IV, the Administrative Volume, deals only with the machinery used in taking the census and compiling the results. It is thus unconnected with the present volume, and indeed only a limited number of copies of it have been struck and it does not in strictness form one of the Imperial series. Part III, the Provincial Tables,* contains figures for the smaller revenue areas known as taluks, and is not likely to require to be referred to except for purposes connected with detailed administration. There thus remain for immediate consideration only Parts I and II,—this present volume and the Imperial Tables. These Imperial Tables give statistics by districts and states and in some cases by "cities," or towns containing over 50,000 inhabitants. They are 19 in number and the figures in each of them are considered in the chapter of the present volume which is set opposite to it below :—

Number and contents of Imperial Table.	Chapter of this volume in which it is discussed.
I. Area, houses and population in each district	I. Distribution of the population.
III. Towns and villages classified by population	
IV. Towns classified by population, with variations since 1871 ...	
V. Towns arranged by districts, with population by religion ...	
II. Variation in population of each district since 1871	II. Movement of the population.
XI. Birth place in each district and city	
VI. Religions in each district	III. Religion.
XVII. Sects of Christians in each district	
VII. Age, sex and civil condition in each district and city	IV. Age, sex and civil condition.
XIV. Civil condition in selected castes	
VIII. Education in each district and city	V. Education.
IX. Education in selected castes	

* In 1891 these were printed in the 21 separate volumes of "taluk and village statistics" which were prepared for each of the 21 districts (excluding Madras) of the Presidency. This year these 21 volumes contain statistics for villages only. It seems probable that some of these Provincial Tables might be replaced by others of greater interest, and it is suggested that the point should be considered at the next census.

Number and contents of Imperial Table.	Chapter of this volume in which it is discussed.
X. Language (*i.e.*, parent tongue) in each district	VI. Language.
XII. Infirmities (*i.e.*, insanity, deaf-mutism, blindness and leprosy) by ages and by districts	VII. Infirmities.
XII-A. Infirmities in each caste	
XIII. Caste, tribe or race in each district	VIII. Caste, tribe or race.
XVIII. Europeans, Armenians and Eurasians in each district and city.	
XV. Occupations in each district and city	IX. Occupation.
XVI. Occupations of selected castes	

As a rule, however, there is no necessity to refer to any of these Imperial Tables unless actual detailed figures are required, for at the end of the chapter discussing each Table the principal statistics therein are exhibited in condensed and proportional forms in "subsidiary tables." This present volume is therefore complete in itself and can be perused without reference to any of the other three parts. The main facts to be gathered from the subsidiary tables are still further condensed in the eight maps and 35 diagrams prefixed to this volume, which thus contain a kind of double-distillate of census. The execution of these diagrams, which are the first I have seen in which ordinary printing methods have been employed, does much credit to the ingenuity of Mr. Hill, Superintendent of the Government Press, and of Mr. Fisher, his Deputy Superintendent. Their virtue lies in the fact that they are very inexpensive. Whereas lithographed or zinc-block diagrams cost a considerable sum to execute originally and an appreciable amount for each subsequent copy, these can be set up by any ordinary compositor as cheaply as a page of any other matter, and any number of copies can be struck for little more than the cost of the paper on which they are printed.

The census with which this report deals was the fourth regular enumeration of the population of the Presidency which has been undertaken, the first being in 1871 and the two others at intervals of ten years thereafter. Prior to 1871 estimates of the population had been made through the agency of the ordinary village staff of the Revenue Department. The first of these attempts took place in 1821–22, and a second followed in 1836–38. In the fifteen years between 1851 and 1866 quinquennial returns were complied by the Board of Revenue. All of these, however, were rough estimates rather than actual computations, and the figures in them are worthless. In 1851, for instance, the population of Madras City was entered as 720,000, or some 211,000 more than its actual strength to-day, fifty years later.

The census of 1901 was taken on the night of the 1st March, that date being selected because there was a good moon then, and because few fairs and festivals which would take the people away from their homes fell upon it. In certain areas called the "non-synchronous tracts" (see page 23 and Appendix K of the administrative volume) where the difficulty of getting about the country made a night census impossible, or where there were not enough enumerators to enable it to be finished in one day, the enumeration was made by day-light on the morning of the 2nd March, or was even spread over several weeks before that date.

The administrative volume contains detailed particulars of the machinery employed throughout the operations and only the briefest sketch of the matter is necessary here. As 94 per cent. of the population are totally illiterate, it was not possible to follow the practice of western countries and merely supply each householder with a schedule for the entry of the particulars of the members of his family and call for it again subsequently. It was necessary to provide a literate agency which would be able to write up for the whole of the people the particulars which, with the rarest exceptions, they were unable to enter for themselves. The whole of the Presidency was accordingly marked out into "blocks" containing about 30 houses each, and an enumerator was appointed to each of these to fill up the schedules for the persons found in it on the night of the census. The blocks were grouped into compact "circles," containing some 20 blocks apiece, which were under the control of "supervisors," and these were again arranged into "charges," comprising on an average some 14 circles, to each of which a "charge-superintendent" was appointed. Supervisors and charge-superintendents were usually officials in the employ of Government, and were responsible for the accuracy of the work in the areas they controlled. There were 220,885 enumerators, 14,277 supervisors and 1,077 charge-superintendents.

Except in the wildest of the non-synchronous tracts there was a Preliminary and a Final Enumeration. The former took place during January and February and consisted in the entry by the enumerators in the schedules of particulars for all persons then resident in each block. This was thereafter very thoroughly checked by the superior members of the census staff. At the Final Enumeration, which occurred on the night of the 1st March, the enumerators went round their blocks again and corrected the previous entries with reference to the changes in the inhabitants thereof which had occurred in the interim,—striking out the entries for persons no longer present and filling up the necessary particulars for new arrivals.

Some curious letters were received in this office while this work was going on. One individual wrote to say that as he was frequently on the move he was likely to be missed out, and so enclosed the necessary particulars regarding himself. Another asked that all the enumerators might be told to look for his long-lost brother (description as per margin) who had disappeared and left no trace. Some of the entries met with during the checking of the Preliminary Enumeration were also out of the common. One enumerator modestly wrote himself down in the schedule as 'illiterate,' which in census phraseology means 'unable to read and write.' Another entered particulars for a saint buried in an ancient tomb and pleaded in excuse the common belief in the neighbourhood that the holy man was still alive within his shrine. A third, finding a census number on the village temple, boldly enumerated the god inside it:—"Name, Ganesha; Religion, Hindu; Sex, male; Civil condition, married; Age, about 200 years; Means of subsistence, offerings from the villagers," etc.

The morning after the census the enumerators met their supervisor at a spot previously agreed upon and added up the totals of the houses, the males and the females entered in their schedules. The supervisor compiled the total for his circle and sent it by the quickest route to the Tahsildar of the taluk, who similarly compiled totals for the taluk and sent them at once to the Collector of the district. Collectors telegraphed the totals so obtained to the Census Commissioner for India and to this office. The last of these telegrams was received on the 8th March, or within a week after the enumeration, and the difference between the "provisional total" of the population of the Presidency entered in them and the figures eventually arrived at by the central census offices, and now entered in the various statistical tables, was only ·024 per cent., or 24 persons in 100,000.

On the arrival of the schedules in the central census offices (there were 30 tons of them), the entries in them were abstracted and tabulated by what is known as "the slip system," the cardinal principle of which was borrowed from recent practice on the Continent. Under this system the particulars entered in the schedules regarding each person enumerated in any taluk were copied in an abbreviated form on to a "slip" of paper,—one slip being made out for each person,—and these slips underwent successive sortings in accordance with the various particulars written upon them, the result of each sorting being ascertained and entered in the statistical table relating to that particular. Thus, the slips for the taluk (an average taluk contains some 150,000 persons) were first sorted into two lots according as the person entered on each was a male or a female, the number in each lot was counted and the result entered in the table showing particulars of sexes. The slips of each sex were then separately sorted according to the religion of the person represented by each, and the number of each religion was similarly counted and entered in the table showing religions by sexes, and so on for all the other particulars required by the statistical tables. The totals so obtained for the various taluks were afterwards compiled into totals for each district, and these latter were again compiled to give the totals for the Presidency.

To reduce the amount of slip-writing to be done and to facilitate sorting, the slips were of different colours and shapes. The colours varied with the religions of the persons enumerated. If an individual was a Hindu by religion, the particulars in the schedule regarding him or her were written on a slip made of brown paper. If he was a Musalman, a whity-brown slip was used, if a Christian, a pink one, and so on. The shapes varied both with the civil condition (unmarried, married or widowed) of the persons enumerated and also with their sex. If an individual

was unmarried, the particulars regarding him or her were written on a short, broad slip. If he was married, a longer slip of the same breadth was used, and if widowed a narrower and still longer slip. If the individual was a male a slip which was a complete rectangle was employed, but if she was of the other sex, a slip with the top right hand corner cut off it was used. Thus each slip showed by its colour and shape the religion, civil condition, and sex of the person it represented, and none of these particulars had to be copied on to it. The population of the Presidency is 38 millions, so that the necessity of copying 114 million entries was thus avoided. The colours and shapes also greatly assisted the sorting of the slips. To obtain information for all the Tables prescribed, each of the 38 millions of slips had to be sorted at least seven times, and some of those belonging to religions and castes for which specially detailed particulars were required had to be sorted as many as thirteen times. On the whole it may be calculated that each of the slips had to be sorted eight times, or, to put it another way, that 304 million slips had to be sorted once.

The work of copying and sorting the slips began on the 25th March and was practically complete by the 24th August, or in five months. Nineteen hundred men, who were paid by the piece, were employed upon it. The compilation and fair copying of the figures took a smaller office, numbering about 120 men on an average, some two months more to complete, the work being finished by the 15th October. The cost of copying was Rs. 833 per million slips, and that of sorting averaged Rs. 119 per million slips for each time they were sorted. The total cost of copying and sorting all the slips and compiling the results was Rs. 2,05,950, or Rs. 5–4–9 per thousand of the population dealt with. The whole cost of the census from beginning to end, including every description of charge, was Rs. 2,85,455, or Rs. 7–5–5 per thousand of the population.*

Owing to the slip-system, it was the cheapest and quickest census of which I have been able to find any record. In 1891 the preparation of the Tables in this Presidency took fourteen months longer and the whole cost of the operations was Rs. 4,72,022, or Rs. 13–4–0 per thousand of the population, and this although in that year the salaries of Government officers deputed to census work were debited to the departments to which they belonged, whereas this year they were charged to the census accounts, a course which involved an addition of Rs. 28,735 to the expenditure in these latter. In 1891 the Punjab did the work far more cheaply than any other province in India owing to its employing village accountants, but even there the cost was Rs. 9–12–2 per thousand.

Of censuses in western countries the latest of which any details are obtainable is that of Cuba taken by the Government of the United States in 1899. The report thereon congratulates itself on the "unparalleled record of speedy work" achieved, but the tabulation there took the same length of time as ours did here, namely, five months, though the population of Cuba is one and-a-half millions against the 38 millions of Madras. The total cost of the Cuba census works out to Rs. 716 per thousand of the population and the cost of preparing the tables to Rs. 105 per thousand, or nearly twenty times as much as the cost here. This latter work was done by the Hollerith machine, which was also used in the last census of the United States and in at least three other recent censuses the other side of Suez. This machine consists, of a board containing over 200 keys, like those of a typewriter, each of which is marked with some one of the particulars which have to be recorded about each person enumerated. Thus there are keys to denote the various races which are likely to be returned, others for the three civil conditions, others for the various ages, and so on. The touching of a key punches a hole in a particular part of a card placed underneath it. Tabulation is effected by touching the keys appropriate to each of the particulars entered in the schedule for each person and so recording on one card, by means of holes punched in certain parts of it, all the information regarding that person. The cards are afterwards sorted by an automatic electrical machine which also simultaneously counts them.

* The population of Coorg and of Bangalore Civil and Military Station, which was dealt with in our offices, is included in these calculations.

It has been seen that this method is neither as cheap nor as speedy as the "slip system," but probably it will be claimed that it is more accurate. Comparative tests of the accuracy of the two methods are of course not producible, but it seems clear that to pick out the right keys from among over 200 different ones is a more difficult matter than to copy out a slip, and that the detection of inaccuracy in this copying is easier than the discovery of cases in which the wrong key was touched. Over 40 per cent. of all the slips copied in the Madras offices were checked by men who drew higher pay than those who wrote them and who were paid rewards for detecting mistakes in them. So accurately was the mechanical work of copying done that the highest percentage of slips in which mistakes were found in any one week was ·64. As each slip contained some eight entries, the percentage of mistakes detected to entries made was thus one-eighth of this figure, or ·08, or 8 in 10,000. In the last fortnight of the work the errors detected fell to between 4 and 5 in 10,000. Over 60 per cent. of the slips sorted were also checked on the same principles and the detection of mistakes in bundles of sorted slips is an extremely easy matter. The only results with which it is at present possible to compare those of the present census are those obtained in 1891 by the "abstraction sheet" system, and the comparison is greatly in favour of the slip system, as will be seen again and again in the course of this report. It was astonishing to see how accurately the clerks sorted and counted large masses of 150,000 or 200,000 slips. Fudging was impossible, and yet differences of as much as one in 10,000 between the result of one counting and that of another were the exception rather than the rule.

The adoption of the Hollerith machine, or any allied system, in this country would deprive us of the natural advantage of cheap labour which we possess. It would require trained and intelligent men to operate the key-boards referred to, whereas any clerk who can read and write can sort slips, and the work becomes so mechanical that the dullest men get to do it accurately. Moreover, with our complicated scheme of occupations, which contains 520 heads against the 18 prescribed in Cuba, and our numerous castes and races (450 against 5 in Cuba) the punching machines would require a bewildering number of keys. Further, every entry of occupation and every entry of caste would have to be separately classified on the schedules themselves by trained men, before these schedules went to the punchers, whereas under the slip-system the slips came to the classifiers tied up in bundles of a hundred slips all containing the same entry and the number of classifications to be made was thus only one hundredth of what it would otherwise have been.

The slip system might, however, be greatly cheapened and quickened by having the enumeration recorded in the first instance on the slips themselves, that is, by having the census entries for each person written on a separate piece of paper. This would save the cost of slip copying and also that of the paper required for the slips, which this year weighed more and cost more than all that used at the enumeration itself. The pieces of paper so used would all have to be of one colour and one shape, but this would matter little, as under the methods followed in the Madras offices the slips were sorted according to sexes and religions once for all at the beginning of the operations, and were kept separate throughout afterwards. It is therefore in only one sorting that the want of the assistance afforded by colour and shape would be felt.

From the beginning of this census to its end,—in the enumeration in the districts, in the preparation of the Tables in the central offices, and in the writing of this report,—I have incurred more obligations to the work of others than I can hope to adequately repay.

In the work in the districts the excellence of the arrangements made by Collectors, to whom the census came as a very heavy addition to already heavy duties, rendered it possible to complete the whole of the steps preliminary to the enumeration three weeks before the date fixed for its commencement, to record it on 38 lakhs of schedules less than were found necessary in 1891, although the population was $2\frac{1}{2}$ millions more than in that year, and to prepare the provisional totals with a speed and an accuracy greatly in advance of all previous records. At the enumeration itself, no less than 177,000 private individuals ungrudgingly gave their assistance, often at the cost of considerable hardship and inconvenience to themselves, and it is not too much to say that without their help the task would have been an all but impossible one.

In the central census offices the strain was such as no one employed in them is likely readily to forget, and all the nine Deputy Superintendents who were in immediate charge of them worked with a loyalty and enthusiasm which it would be difficult to surpass. These nine officers were M.R.Ry. P. Govinda Menon, First Assistant in the Settlement Department of the Board of Revenue; Mr. M. S. Mascarenhas, Special Plague Assistant, Local and Municipal Secretariat; and M.R.Rys. R. Nagasundaram Aiyar, Huzur Sheristadar of South Arcot; K. Seshachalapati Pantulu, Tahsildar of Bapatla; S. N. V. Rajachar, Tahsildar of Conjeeveram; D. Umamahesvara Rao, Tahsildar of Cocanada; C. Tiruvenkatachari, English Head Clerk, Nellore; M. Venkat Rao, English Head Clerk, South Canara; and K. Rajagopal Rao, Deputy Tahsildar of Parlákimedi. Where all did well, it would be invidious to particularise, but M.R.Ry. P. Govinda Menon deserves my special thanks for the manner in which, after the conclusion of the sorting in his own office, he organised and managed the office which compiled the Imperial Tables.

In writing this report I have been much assisted by the many correspondents who have contributed to the preparation of the caste glossary attached to Chapter VIII, by M. Srinivasa Aiyangar of my personal office, whose help in the same matter was invaluable, and by my assistant S. Dandapani Aiyar, who combines unusual accuracy with an uncommon capacity for continuous hard work. Lastly I must express my acknowledgments to Mr. R. Hill, the Superintendent of the Government Press, Madras, for the help which he gave me from the beginning of the work to the end of it, and for the foresight, order and method with which he printed and distributed the five million schedules and other papers which were required for the enumeration, cut the 42 million slips which were used in the central offices and managed the heavy printing which this report involved. All these matters had to be carried through in addition to the ordinary work of the Press and all of them were performed with a promptitude and smoothness which reflects the greatest credit on its organization and management.

In conclusion, critics of this report may perhaps be reminded that it labours under the disadvantage of having been written against time, the Government of India having ordered that it should be completed by the end of March 1902, although the 1891 report was not finished until a whole year later.

CHAPTER I.

THE DISTRIBUTION OF THE POPULATION.

The Presidency and its districts.

THE Madras Presidency is the southernmost Province of India. Its general situation, configuration and boundaries can be gathered from the first of the maps attached to this volume. In consulting this it must, however, be borne in mind that this report does not deal with the Native State of Mysore or the adjoining British Province of Coorg, neither of which are included in the Presidency, nor with the two Native States of Travancore and Cochin on the west coast, which, though they have direct political relations with the Government of Madras, had their own Census Superintendents who are publishing their own accounts of the operations under their charge. The only three States dealt with in this report are the three small principalities of Pudukkóttai, Banganapalle and Sandur. These three are the only areas within the Presidency the chiefs of which exercise any sovereign power. The other Mahárájás and Rájás in Madras are merely zamindars, or proprietors, subject to the payment of a fixed annual sum to Government, of certain landed estates.

The method upon which the Presidency is administered can be gathered from the various annual departmental reports and the compilations of standing information upon the subject, and need not be discussed at length. It is sufficient to explain that it is divided into the 22 districts which are shown in the various maps and tables, in each of which executive authority is vested in a Collector, and that these districts are again sub-divided for administrative purposes into taluks (see the second of the maps at the beginning of this volume), the chief executive officers of which are called Tahsildars. The "agency tracts" attached to Ganjám, Vizagapatam and Gódávari are not separate administrative districts; they are areas covered with hill and jungle which are peopled mainly by forest tribes and in which little of the ordinary law of the country is in force, and they are shown separately in the maps and tables because, as will be seen immediately, they differ very widely in climate, religion, language, and other matters from the districts to which they are attached. Municipalities are frequently referred to in the course of this report, and it may be explained that they are governed by councils which are empowered by special acts to levy taxes and to spend them upon roads, schools, sanitation and so on, but which do not possess the magisterial powers usually vested in the councillors of an English Borough.

The five Natural Divisions of the Presidency.

2. It is difficult to carry away a clear idea of the very different conditions which prevail in the various parts of the Presidency, if the facts regarding them are considered in a state of diffusion throughout all its 22 districts; but these districts arrange themselves into five Natural Divisions, the characteristics of each of which are distinct, and throughout this report the main facts of each subject dealt with have accordingly been focussed into proportional and comparative figures for these five Divisions.

The boundaries of the Divisions are shown in the first map in this volume. First comes the *Agency Division*. This, as the map shows, and as has been mentioned above, consists almost entirely of jungle and low hills, and it differs altogether from all the others. From the statement printed at the end of this chapter, it will be seen that it is a sparsely peopled tract inhabited largely by Animistic tribes, which speak languages peculiar to themselves, live mainly in very small villages, scarcely ever leave their own country, depend almost entirely upon agriculture, and are almost wholly illiterate. It contains no railways and hardly any roads, trade being conducted by means of pack bullocks; but in a great part of it the rainfall is over 50 inches a year, and if its communications were improved and more enterprise was infused into its people, it might become a prosperous country in spite of its feverish climate.

Next to the Agency in several of its characteristics, though not in geographical position, comes the *Deccan Division*. Like the people of the Agencies, its inhabitants are very largely agricultural, are few in proportion to its area, increase but slowly and are more than usually illiterate. The districts in it, which are usually known as "the Ceded Districts," are mostly infertile and are seldom irrigable, and as it has an annual rainfall which is always under 30 inches and sometimes under 25, and as the people in it subsist even more exclusively than usual by the land, the density of its population and the rate of increase of its inhabitants are naturally both of them low. The loss of population during the 1876 famine was heavier in it than anywhere else, but this is being slowly recovered, largely by immigration. Still, times are too hard and its people consist too largely of backward Hindóstáni-speaking Musalmans for education to flourish. Most of its inhabitants speak Telugu, but Canarese is also largely used. Its inland position makes the palm-tree rare within it, and as rocks are only too plentiful, its houses are usually made of rough stone with flat roofs of mud and faggots, instead of being built of mud and thatched with palm-leaves as in the districts nearer the coast. Some of its villages still bear traces, in their fortified construction, of the time when it belonged to Hyderabad State. Its high temperature and general unattractiveness have deterred Bráhmans and Europeans from settling in it in large numbers (see diagrams Nos. 24 and 35), though the troops stationed at Bellary keep up the percentage of the latter in that particular district.

The other three Natural Divisions are more favoured by nature than these two. The *East Coast Division* possesses two large irrigated areas in the deltas of the Gódávari and Kistna rivers, and has a rainfall which averages between 30 and 40 inches, and though its population is not so dense or so well educated as that of the two Divisions further south, the rate of increase of its inhabitants is the highest of any of the five and its capacity for further progress is very considerable. It is essentially the land of the Telugus.

The *Southern Division* is the country of the Tamils, of the Hindus and of the Native Christians. Its rainfall averages on the whole nearer 40 than 30 inches annually, it includes the fertile irrigated delta of the Cauvery river and the area commanded by the Periyár irrigation scheme, and it contains three of the richest districts in the Presidency. Its population is more urban than that in any other Division, and in density and literacy its people come second only to those of the west coast.

The *West Coast Division* differs as much from the last three as the Agencies do, but in entirely different respects. The Western Ghats behind it check the south-west monsoon and bring down on the whole Division the moisture which that current carries. The rainfall is consequently over 100 inches everywhere, and in places it is five and six times as heavy as on the other coast. Thus three wet crops a year on unirrigated land are a common occurrence, the Division is very rich, and it has a denser population and a larger proportion of literate persons than any other. Cut off as it is by these hills from the rest of the Presidency, immigrants to it are rare and its people are stay-at-home folk. They are moreover different from those of the other Divisions in language (Malayálam, Tulu, and Canarese being their principal vernaculars), in appearance, in dress, in customs, and even in their laws of inheritance. Until the railway under the Simplon brings the glaciers round Brigue within a few minutes run of the vineyards and orchards of Domo d'Ossola, the line which leads through the gap in the Western Ghats at Palghat from Coimbatore district into the adjoining Malabar country will probably continue to afford a more sudden contrast between the surroundings amid which it sets out and the landscape to which it leads than is offered by any other journey of equal length. The train leaves behind it an arid, almost treeless, level upland, dotted with the typical east coast hamlets inhabited by Tamil villagers in the usual red garments, and in a few minutes enters a country of rice fields and perennial streams, of bamboos and palms, which is broken up into an endless succession of small red laterite hills, in and out of which the paddy flats wind, and at the foot of which are the houses of the ryots. These dwellings are not arranged in villages or hamlets like those of a few miles back, but each is built within its own fenced compound, while the women round

them are clad in white or blue, instead of red, cloths, and the men wear their top-knots in front instead of behind. The types of countenance met with differ entirely from those which prevailed an hour ago, the style of the houses and temples is wholly changed, and even the names of the stations on the platform lamps are in a new vernacular. Behind and above the whole scene stand the Western Ghats, looking down at the changes they have made and are perpetuating.

There are thus at least four climates within the Presidency, five tracts with vernaculars and castes of their own and five Divisions which differ greatly among one another in essential characteristics. The importance of these facts must serve as some excuse for the length at which they have been referred to.

Salient statistics of area and population.

3. Imperial Table I gives the area and population of the various districts of the Presidency. Excluding the Feudatory States, its total area is 141,705 square miles, or about 20,000 square miles larger than the United Kingdom, and its population is 38,199,162, which is slightly greater than that of the United Kingdom at the census of 1891. The largest and most populous district is Vizagapatam, which has an area of 17,200 square miles and 2,900,000 inhabitants,—a sufficiently heavy burden for the shoulders of one Collector. The smallest is Madras City with an area of 27 square miles, but the least populous is the Nilgiris, which has only 111,000 inhabitants, or less than a fourth of the number living within the Municipality of Madras. Excluding the exceptional cases of Madras City and the Nilgiri plateau, the average area of a district is 7,036 square miles, or rather less than that of Wales, and its average population is 1,879,000, or considerably more than that of Wales. Of the total population 4,275,178, or 11 per cent., live in towns and the average population of a town is 18,270. In the Presidency as a whole there are 1,028 females to every 1,000 males and in the towns 1,038 to every 1,000.

This chapter will deal successively with the density of the population in the various districts, taluks and larger towns, with its distribution between towns and villages, and with the house-room available for it, that is, the average number of persons living in each house. It will conclude with a consideration of the special conditions regarding density, house-room and other matters which obtain in the various divisions and wards of Madras City.

DENSITY OF THE POPULATION.

Density of the population. Density by districts.

4. Subsidiary table I at the end of this chapter shows the mean density of the population per square mile deduced from the figures in Imperial Table I already referred to and compares it with the similar figures for each of the other three censuses which have been taken. The districts are grouped in this table according to the Natural Divisions above referred to, and within each Natural Division they are arranged in the order of the density of their population at the present census. In calculating the various mean densities, the area and population of the towns containing over 50,000 inhabitants which are separately entered at the foot of the table have in each case been excluded from those of the district in which the town is situated, since all practical questions relating to the density of the population and its pressure on the means of subsistence concern themselves chiefly with the rural section of the people.

The mean densities shown against Ganjám and Vizagapatam are probably incorrect. The latter, in particular, will appear suspiciously high to anyone who has travelled through the district. The explanation is that neither district has ever been accurately surveyed. The only figures of their areas which are available are some which have been computed from the atlas sheets of the Trigonometrical survey, or from maps prepared therefrom, and experience in other districts has shown that these seldom approximate to the results eventually obtained by actual cadastral survey. The statistics of the Revenue department do not assist in the determination of correct areas, as a large portion of both districts is zamindari land, and at the permanent assessment the area of all this was apparently greatly understated with the object of reducing the amount of peishcush payable to Government upon it.

The mean densities at former enumerations entered against the districts in subsidiary table I have been taken from the Census Reports of the years concerned. Some of these are similarly incorrect, accurate surveys made since they were computed at those censuses having shown that the conjectural areas on which they were then calculated were not exact. It is not, however, possible to estimate the then densities on any more satisfactory principle, for to adopt the area now ascertained to be correct in computing densities at former enumerations would involve the neglect of all transfers of area and population between one district and another which have since occurred. Nor is it possible to correct the figures of area and population for such transfers, as no sufficiently exact record of them has been maintained. In examining the figures these considerations must therefore be borne in mind.

The density of the population per square mile of the Presidency taken as a whole, which fell from 227 in 1871 to 221 in 1881 (after the great famine of 1876), and rose again in 1891 to 253, has now further advanced to 270, which is greater than that of any Province in India except Bengal and the North-West Provinces, is twice as great as that of Scotland and is equal to that of Germany. Of the various Natural Divisions, the West Coast, with 368 persons to the square mile, has the densest population, and not far behind it come the South and East Coast Divisions with 358 and 303 respectively. There is then a large gap, after which comes the Deccan with 139 and the Agency Division with only 69 persons to the square mile. Except the Nilgiris, all the districts in the West Coast and South Divisions are above the mean density for the Presidency and all those in the Deccan and Agency Divisions are below that mean.

The district with the largest population per square mile is Tanjore (561), while excluding the three Agencies, the Nilgiris and Kurnool,—in all of which there are large tracts covered with hill and jungle,—those with the smallest are Anantapur and Cuddapah, which carry only 142 and 148 persons, respectively, per square mile of their area.

The variations in density between the different censuses show that during the past decade Gódávari and South Arcot have each added as many as 35 persons per square mile to their existing population, and that in Malabar there are 100 more people to every square mile than there were 30 years ago, while in Cuddapah and Kurnool, on the other hand, there are 14 fewer.

Density by taluks and in towns.

5. Statistics of density for areas as large as the districts of this Presidency are, however, occasionally misleading, as these districts sometimes contain tracts of very varying characteristics. The upland taluks of Gódávari, for example, differ entirely from its irrigated delta taluks. The map at the beginning of this volume which illustrates the density of the population accordingly shows the condition of things in each taluk. Even taluks, of course, sometimes contain very dissimilar areas,—the hill and plain portions of some of those in Malabar are cases in point,—but it is not practicable to take smaller units.

This map shows the densities of Ganjám and Vizagapatam and of their Agencies as a whole, as the areas of the taluks in these are not accurately known. Excluding these tracts, there are 27 taluks in which the density is over 500 persons to the square mile, that is to say, is greater than the density of England and Wales at the census of 1891. The position of these is obvious at a glance from the map, and it will be seen that all but five of them are to be found in the South and West Coast Divisions. Excluding British Cochin, which is a town rather than a taluk in the ordinary sense of the term, the taluk in which the people are thickest is Cocanada in Gódávari district, where they number 1,125 to the square mile. Ponnáni taluk in Malabar (1,122) and Kumbakónam taluk in Tanjore (1,096), which came first and second in the list in 1891, are now, respectively, second and third. At the bottom of the list comes the Yellavaram taluk of the Gódávari Agency with only 31 people to the square mile. Outside the Agencies the only tracts in which the density falls to less than 100 persons to the square mile are, with one exception, those which are mainly hill and jungle. This exception is the Kalyandrug taluk of Anantapur.

Subsidiary Table 1 shows the densities of the eleven towns which have a population of over 50,000 persons. Except in the case of Madras City, no adequate record of the changes which have occurred in the areas of these places during the last thirty years is to be found. The densities of the other ten have accordingly been calculated upon their areas as they exist to-day. It will be seen that Madura and Salem are nearly as thickly populated as Madras, and that the density of the former has increased more than twice as fast during the last thirty years as that of the capital city.

TOWNS AND VILLAGES.

Towns and villages. The census definition of a town.

6. We pass on to the distribution of the people between towns and villages.

It is first necessary to explain what is meant by these two expressions. The census definition of a "town" was practically the same as in 1891 and comprised all municipalities of whatever population (only three of them, however, contain less than 10,000 persons) and "every other continuous collection of houses, permanently inhabited by not less than 5,000 persons, which the Provincial Superintendent, having regard to the character and relative density of its population, its importance as a centre of trade and its historic associations might decide to treat as a town." Collectors were asked to say what places in their districts came within this definition, and in the end 235 of these were declared to be towns. Only three of them contained less than 5,000 persons. In 1891 there were 215 towns, and in 1881, 227, but in these years there were respectively 14 and 43 places on the list which had a population of less than 5,000, so that although the number of towns has been increased at the present census the 5,000 limit has been more rigorously adhered to. The next matter was to define the limits which should be considered to come within each town. All but five of them were either municipalities or were "unions" with a form of local self-government under the Local Boards Act. The boundaries of both these classes of places are definitely fixed by notification and it was decided to treat all the people living within these notified limits as belonging to the town. It is not at all clear what boundaries were taken on former occasions in the case of non-municipal towns and in order to allow of comparisons in 1911 a list of the villages and hamlets comprised in each of the places treated as a town this year has been printed in Appendix M of the administrative volume of this report. This list was scrutinised by the various Collectors and was most carefully adhered to in the central census offices.

The census definition of a village.

7. The "village" in the census statistics is not a sociological unit, but is in almost all cases merely the revenue village, that is, a certain area which the revenue authorities have arranged as constituting a convenient unit for administration by the ordinary staff of village officers, which usually consists of the headman, the munsif, the accountant, and a certain number of menials. It is not the residence of a "village community" such as Maine describes, as the land is not held by all the people in common, but it is a community in the sense that it usually contains within itself the landowner and his farm labourers and the artisans who minister to their simple wants, and that it manages its own affairs by the joint efforts of the headman and munsif, with the authority of the Government at their back, and of the panchâyats of elders supported by the general voice of the castes they represent, and by their power of excommunicating those who disregard their decrees. The boundaries of villages are frequently altered when a district is surveyed and they have also constantly been changed at reorganizations of the village establishments,—big villages being often then divided into two, and two or more small villages combined to form one, in order to ensure that each village staff shall have a sufficient but not an excessive charge. No conclusions of any value can thus be drawn from comparisons of the numbers of villages existing in different years. In the zamindaris fewer changes have been made in these ways in the limits of villages, and as a rule the average size of a village in districts containing much zamindari area is smaller than elsewhere. Though the census village is thus usually merely the revenue village, the census

statistics of villages do not nevertheless agree with those of the Revenue department, for in the former uninhabited villages are left out of account, and villages which are included within the boundaries of towns are not shown separately from such towns. In certain exceptional cases the census village differed from the revenue village. In some parts of Gódávari Agency the villages are so large that hamlets were taken as the unit, and in Malabar, désams (instead of amshams, the revenue unit) are for the same reasons shown in the statistics. In South Canara an unusually curious state of affairs exists. There the word "warg," which now means a holding, was originally used for the account kept by the Government against the ryot for his estate, which latter often consisted of scattered blocks situated at long distances apart and sometimes in several different villages. Now-a-days, therefore, a warg or holding entered in the registers of one village may be actually situated in another, though the accounts for it are kept in the former. Such wargs were treated as though they belonged to the village in which they were situated.

The characteristics of the villages are by no means uniform in all the Divisions. The walled and fortified village of some parts of the Deccan in no way resembles the scattered habitations of the South and East Coast Divisions, and in the Agencies and other hill tracts a "village" often consists of only half a dozen huts (sometimes of only one) which are here to-day and gone to-morrow. The number of inhabited villages in such tracts accordingly differs from census to census in the most unrestrained manner.

Almost all the larger villages have a greater or smaller number of out-lying hamlets attached to them, but in the returns the population of these is included in that of the parent village. Any other course would have involved immense additional labour both to the district officers and the census offices. Consequently no information is available to show whether these hamlets are increasing or declining in popularity as places of residence. Judging from the present tendency of the people to move into the towns, referred to below, it would probably be found that everywhere except in the poorer tracts, where holdings are large and the ryot must live nearer his work, the parent villages hold their own.

Distribution of the population between towns and villages.

8. The distribution of the population between towns and villages is shown by districts in Imperial Table I and diagram No. 1, and the statistics in these are reduced to proportional forms in the first five columns of subsidiary table 2 at the end of this chapter. Provincial Table I gives similar information by taluks. Imperial Table III and diagram No. 3 further show the number of the people in each district who reside in towns and villages of certain selected sizes, and these figures are reduced to percentages in the remaining columns of the same subsidiary table. Provincial Table III gives similar information by taluks. Finally Imperial Table IV gives the population by sexes, with the variations therein since 1871, of all the 235 towns, and Table V shows them by districts and gives their population by religions.

Eleven per cent. of the people of the Presidency live in towns, and of this number one-half inhabit towns with a population of over 20,000 and one-third those containing between 10,000 and 20,000 persons. In the Deccan, however, the towns are smaller, and there half the urban population live in places containing between 10,000 and 20,000 inhabitants.

Excluding Madras City, Tinnevelly contains the largest urban population of any district, and then come Tanjore and Madura. But in Tinnevelly there is no town of over 50,000 inhabitants,—most of the urban population living in towns containing between 10,000 and 20,000 persons,—while in Tanjore the three towns of Kumbakónam, Tanjore, and Negapatam each contain over 50,000 souls. In Madura the town population is mainly made up of the people living in its capital, who number over 100,000.

Of the Natural Divisions, the South contains the highest percentage (14) of town population and the Agencies, where there are no towns at all, the lowest. In the West Coast Division, rich as it is, the percentage (7) is kept down by the custom,

already referred to, of living in scattered homesteads rather than in continuous collections of houses. More than half of the urban population of the Presidency live in towns containing over 20,000 persons, but there are three districts,—Anantapur, Cuddapah, and the Nilgiris,—which have no town as large as this.

Imperial Table IV shows that after Madras City, which is the third largest town in the Indian Empire and has a greater population than either Manchester or Birmingham had at the census of 1891, there are only two towns,—Madura and Trichinopoly,—which contain over 100,000 people. Only eight others have a population of over 50,000. There are, however, 32 with a population between 20,000 and 50,000 and consequently, though the Province cannot compete with some of those further north in the matter of towns of the largest class, yet in 1891 it came second only to the North-West Provinces in the frequency of towns of over 20,000 inhabitants.

Religions in the towns.

9. In every 100 persons of the total population of the Presidency, 91 are Hindus or Animists, six are Musalmans and three are Christians, but in every 100 of the town population the numbers are respectively 82, 13 and 5. Thus Musalmans, who are largely traders, show the greatest preference for town life, Christians the next greatest and Hindus the least. Since 1891, however, the proportion of Hindus in towns has somewhat increased. In some of the sea-port towns the Musalmans, who are there generally Labbais, actually out-number the Hindus. Adirámpatnam, Kílakarai, Káyalpatnam, Cannanore, and Ponnáni are cases in point. The same thing also occurs in the inland town of Vániyambádi in Salem district.

Sexes in the towns.

10. In the urban population as a whole, as has already been seen, women are more numerous than elsewhere. Many of the town occupations, such as rice-pounding and firewood gathering, are essentially callings which are mainly followed by women, and in this country the gentler sex also does much manual labour which elsewhere is confined to the men. The women in towns are, however, proportionately fewer than they were ten years ago, numbering 1,038 to every 1,000 men against 1,047 in 1891. This may perhaps be an indication of an advance of the town population in essentially urban characteristics, for it is a rule of growing towns that the women in them become gradually fewer than the men. In the eleven largest towns, where the demand for hard manual labour is greatest, women are fewer in proportion to the other sex than in the Presidency as a whole, and the ratio has fallen steadily at each of the last three censuses.

Movement of the population into the towns.

11. There has been a striking advance in the total number of the town population during the decade, it being 25 per cent. greater than it was ten years ago, although the population as a whole has increased by only a little over 7 per cent. About 8 per cent. of this advance is caused by the inclusion in the list of 32 towns which during the decade have newly qualified themselves for the position. Of the rest of it, a considerable part is probably due to the trouble taken this year to define the boundaries of the smaller towns. In 1891 no special precautions in this direction seem to have been taken, and the fact that during the decade 1881–1891 the town population increased more slowly than that of the country suggests the inference that confusion occurred in defining the limits of the two. But the increase cannot all of it be put down to this cause, as even if the smaller towns are left out of account it will be found that the population of the municipalities, about the boundaries of which there is never any doubt, has increased by 12 per cent. against a rise of 7 per cent. among the population as a whole. In some districts, also, the growth of municipal towns has been more rapid than that of their smaller neighbours. It thus seems clear that a marked movement of the people into the town is in progress. The greatest increase occurs in places with a population ranging from 10,000 to 20,000. The movement is not apparently due to any increase in the industrial occupations open to the people, the percentages of the population subsisting by such callings having remained almost constant during the decade. Nor does it seem to be due to any advantages in healthiness which the towns possess over the country. There is no clear proof that the various water-supply schemes

have as yet reduced urban death-rates, and since heredity and long custom seem to have rendered the ordinary villager able to drink with impunity water which would speedily kill a stranger who was less immune, pipe-water is not likely by itself to induce him to quit his village for a town. The movement is probably largely due to the higher wages and greater freedom from caste repression which the towns hold out to the lower grades of the population and to the superior social and educational advantages and the more varied creature comforts which they offer to the better classes. Education and travel have left these latter less content than heretofore with the life of the triton among minnows in the smaller villages.

Causes of variations of population in particular towns.

12. Since 1871. Madura, Cocanada, Palamcottah, Tuticorin, Aruppukóttai, Srírangam and 28 other places of less importance have doubled in population. Of these six, all except Srírangam, which is a religious centre, owe their prosperity to trade. Madura has received an impulse recently from the opening of the Periyár irrigation scheme in that district, and during the decade its population has increased by 18,000 persons, or 21 per cent., which is a greater advance than any other of the larger towns can show. In 16 towns the population is less to-day than it was thirty years ago, but in none of these are the decreases large. One of them is Rámésvaram, the famous place of pilgrimage on Pámban Island, but the 1871 population there was unusually high and that census perhaps occurred at the time of a festival. Many of the others are places like Arcot and Wallajapet which were once trade marts, but owing to changes in the channels of commerce are now left high and dry. Two of them, Ic'chápuram and Bápatla, are being rapidly floated again by the East Coast Railway.

During the last ten years only three of the towns which now contain over 25,000 inhabitants have declined in size. These are Bellary, Negapatam, and Vellore. In the first named the fall is due to the removal of troops. In the last it is probably to be accounted for by the fact that the town was four miles away from the main line of railway. In Negapatam it is said to be owing to emigration to the Straits Settlements. In Salem, Tanjore, Masulipatam, Tellicherry, Cannanore, Berhampur, and Kurnool the rate of increase of the people is lower than that of the population as a whole. In Tanjore there is not much difference between the two figures, and the population of the town has increased eight times as fast as that of the district of which it is the capital. In Salem the slow growth is reported to be due to the emigration of weavers. Masulipatam has been less flourishing than ever since the East Coast Railway, instead of coming to its aid, passed by on the other side. Tellicherry and Cannanore will perhaps revive when the railway to Mangalore runs through them. The latter is one of the towns which is smaller now than it was thirty years ago. In those days it had a considerable garrison and this has since been nearly all removed elsewhere. Berhampur is similarly suffering from the abolition of its cantonment. Kurnool is thirty miles off a railway and its reputation for fever does not add to its popularity. Except these ten, the rest of the towns of over 25,000 inhabitants exhibit the general tendency of large centres on railways or trade routes to increase faster in prosperity and population than the country round them. Some of the advances are very rapid. In Tiruchendúr it is over 215 per cent., but this startling rise is merely due to the occurrence of a festival there on the census night. Palamcottah has increased by 111 per cent., Tinnevelly by 63 per cent., and Rájápálaiyam by 90 per cent. In all three cases part of the advance is due to the extension of their official limits, but this extension would not have been made if the areas in question had not increased in populousness and the advances are therefore signs of real growth. Rajahmundry, Guntúr and Dindigul have also all increased by as much as 25 per cent.

The variations in the smaller towns and the causes which have led to them are rather of local than provincial interest and it is not necessary to go into them all. The population of the maritime towns has advanced 10 per cent., and that of towns on railways 16·9 per cent. That of towns on the East Coast Railway, which was opened during the decade, has, however, risen by 19·9 per cent. The only decline of any magnitude in the smaller towns is that in Vániyambádi, which is due to the plague scare. Of the other variations some are due to changes of area. Others are owing to accidental causes. The effect of the festival at Tiruchendúr, for

instance, has already been referred to, and there was also a feast at Tiruvottiyúr; Devakóttai and Porto Novo have declined in population because the Náttukóttai Chettis of the former and the Marakáyars of the latter happened to be away on trading ventures in considerable numbers; while Udaiyárpálaiyam owes its fall to the absence of the local rájá with a numerous retinue. The notorious unhealthiness of Cuddapah is the cause of the fall there. During the decade its fever has driven the London Mission, the railway staff, the Forest Officer and the Executive Engineer to other head-quarters. In Cumbum, on the other hand, the fever has been less active since the tank took to drying up. Increased trade accounts for the notable increases in Hindupur, Guntúr, Pollachi, Samalkot and Pallávaram. In Pollachi the opening up of the Anamalai hills for coffee-growing has effected the change, in Samalkot the new distillery is responsible and in Pallávaram the new tanneries. The railway has had much to do with the increase in Hindupur and Guntúr, but on the other hand Chicacole and Dowlaishweram are being killed by the East Coast line, which does not pass through them and so has diverted trade from them. Irrigation is similarly sometimes beneficial and sometimes the reverse. Nandyal attributes its prosperity to irrigation from the Kurnool-Cuddapah canal, but on the other hand the channels from the Tungabhadra river have rendered the land under them so unhealthy that the people residing on it are flocking into Hospet. Similarly the plague, which has reduced the strength of Vániyambádi, has increased that of Tiruppattúr, whither the inhabitants of the former place have fled.

In four of the Municipalities, namely Kodaikánal, Mangalore, Bezwada and Tuticorin, women have increased much faster than men. The first is a hill station, so there is nothing remarkable in the fact. In the next two, the men have always been more numerous than the women and the unusual increases in the latter are only reversions to the more ordinary state of things. In Tuticorin, on the other hand, the proportion of the sexes was about equal in 1871 and 1881, while in 1891 the numbers of the males were greatly increased by the presence in the town of a number of Arabs whom the Government of Ceylon refused to allow to cross thither. The present figures are therefore again a return to normal conditions.

HOUSE-ROOM.

13. The statistics of houses and house-room are given in Imperial Table I and subsidiary table 3 at the end of the chapter. In this latter, as in the case of the densities in subsidiary table 1, the cities at the foot of the table have been excluded in calculating the figures for the districts in which they are situated. Provincial Table I shows the number of houses in each taluk. In all these only such houses are shown as were occupied on the night of the census.

House-room. The census definition of a house.

The definition of a house adopted at the present census was the same as that laid down in 1891, namely, "the dwelling place of one or more families having a separate principal entrance from the common way." Difficulties and doubts arose here and there as to whether a way was a 'common way' or a public way, but the definition is probably sufficiently precise for all practical purposes, and the absence in the last decade of the violent fluctuations in the number of houses in each district which occurred between 1881 and 1891 shows that it was well enough understood by the enumerators.

In this Presidency statistics of house-room have not the importance which they possess in European countries, where the discovery of a remedy for over-crowding is one of the problems of the hour. Even in the large towns over-crowding is seldom common or extreme, and where it does occur the difficulty of dealing with it usually consists less in locating it exactly than in obtaining sufficient evidence of its prevalence to induce the courts to interfere. The figures do not require, therefore, to be considered in any great detail.

The definition of a house covered the palace of the rájá, the basket-work hut of the Kuravan which he carries with him on his head when he changes his quarters, and every grade and style of residence coming between these two extremes. Throughout the ordinary tracts of the East Coast, Deccan and South Divisions the average house of the better classes is, however, very uniform in pattern, except

that the Deccan houses have usually a flat roof. It is one storied and is often built so as to exactly face one of the cardinal points of the compass. Its rooms are placed round a central court open to the air in the midst of which is often a kind of altar carrying a plant of the tulasi, or holy basil, which the women of the household tend. From this court a small hall leads to the front door. This is flanked on either side by a verandah which is not considered to be a part of the house proper and may therefore be used by lower classes who would pollute the dwelling if they entered the inner court. Over the door is often hung a garland of mango or margosa leaves to fend off evil spirits, and on either side of it are triangular recesses in which to place lights at the feast of Dípávali and on other red-letter days. The bottoms of the door posts are usually smeared with saffron and kunkuman by the women on Fridays in honour of Lakshmi, the goddess of prosperity, and a small space in front of the door-way is swept clean, sprinkled with cow-dung water, and (except on days of mourning or misfortune) ornamented with patterns cleverly drawn by the women with chunam and powdered rice. The houses of the lower classes become gradually simpler and simpler as one descends the social scale until they end in a hut with mud walls, a thatched roof and often only one room.

In 1891, particulars were collected in this Presidency (though apparently in no other province) showing the percentage of the houses in each district which were terraced, tiled and thatched, the nature of the roofs of the houses giving some indication of the prosperity of their inmates. The Government decided in its Order No. 459, Revenue, dated 14th May 1900, that at the present census similar particulars need not be compiled.

Statistics of house-room.

14. Particulars by districts of the average number of persons living in each house and the average number of houses per square mile will be found in subsidiary table 3. In the Presidency as a whole each house contains on an average five persons, and the number has remained the same for the last thirty years. The figure is much the same in urban as in rural areas, as in the towns there is only one person more to every two houses than in the villages. In the Agency Division, where the houses are usually small huts, the number falls to four, and in the South and West Coast Divisions, where it is not unusual for several married couples belonging to an undivided family to inhabit the same house, it rises to six.

Excluding Madras, the district with the highest average is South Arcot, which was similarly conspicuous in 1891. In that district Paraiyans are very numerous and undivided families among them crowd into large joint huts. Of the cities, Coimbatore, which the density figures also showed to be a crowded town, has the largest average population per house.

The average number of houses per square mile in each district naturally closely follows the density of the population, which has already been considered. The number is largest in Tanjore where the density is greatest. Vizagapatam comes second, but here, as in the case of the density, the figure is probably incorrect owing to the area of the district having been understated.

The increase in the number of houses.

15. The total number of houses in the villages of the Presidency has risen 5 per cent. in the last ten years, but the number of those in the towns has advanced 21 per cent. This is another indication of the movement of the people into the towns which has already been referred to. The total number of houses in the Presidency has increased over 6 per cent. since 1891, or only slightly less than the population itself. This is a sign of a still wider movement which is in progress. The past decade was by no means such a conspicuously prosperous one that considerable expenditure on building residences would naturally have been expected to have been incurred during its course, and yet the number of houses constructed was unusually large. The reason is probably to be found in the growing tendency towards severality and individualism which, encouraged as it is by our law, is making itself felt, and which leads to frequent divisions of property in families which formerly lived undivided and so to the necessity of separate houses for their members. Probably the same sub-division is going on in the occupancy of land, but the agricultural statistics are not framed in a manner which will enable definite proof of it to be extracted from them.

MADRAS CITY.

Madras City. Density of its population.

16. The population of Madras is 509,346, or more than that of Manchester at the census of 1891, and it is the third largest town in the Indian Empire. Subsidiary table 4 at the end of this chapter gives certain of the main results of the census in each of the eight divisions into which the city is divided. The boundaries of these divisions, and those of the twenty wards into which they are further subdivided, are shown on the map at the beginning of this volume. The subsidiary table gives statistics of variation in population, of religions and of sexes, which are not strictly matters which come within the scope of the present chapter, but in the special case of Madras it is more convenient to consider the circumstances of all these matters in one place than to scatter the discussion of them through several different chapters.

The density of the population of the city as a whole is greater than that of any other town in the Presidency (see subsidiary table 1), but that of its out-lying divisions,—the first, fourth, sixth and eighth,—is less than that in several cities in the districts. The centre of the town,—the second, third, fifth and seventh divisions,—is the most densely inhabited part. The figures allege that the first of these carries nearly twice as many people to the square mile as any of the other three, but a great deal of this preponderance is due to the fact that, as the map shows, the whole of it is built over, while in the other three divisions there are large open spaces such as the Fort Glacis and the land round the High Court, the People's Park and the European quarters round about the Commander-in-Chief's and the Pantheon Roads, the Island, Government House Park and the open land in Chepauk, all of which do much to reduce the density in them. If these spaces could be eliminated there would probably be little to choose between the density of the heart of Black Town in the second division, of the streets on either side of Popham's Broadway in the third, of Purasawalkam in the fifth, and of Chintadripet and Triplicane in the seventh.

House-room in Madras City.

17. The average number of persons in each house is nine and the average number of houses per square mile is 2,062. The figures of these particulars in the various divisions follow the density of the population and are each of them highest in these same second, third, fifth and seventh divisions.

It will be seen from subsidiary table 3 that the number of houses has declined since 1891. The reason for this is that in 1891 the long rows of bazaars,—small single rooms facing the street, with no cooking or sleeping apartments attached to them,—which are such a common feature in some of the divisions, and in which no one ever sleeps at night, were all numbered as separate houses. As a consequence of this the number of houses increased between 1881 and 1891 by over 24 per cent., though the population rose by only 11 per cent., and the average number of persons in each house fell from 8·4 to 7·5, which is not a usual symptom in a growing town. The total number of houses in the returns of the present census is 15 per cent. more than the figure of twenty years ago, and in the same period the population has increased 25 per cent. and the average number of inhabitants in each house from 8·4 to 9·1. These figures are all of them just what might have been looked for, and so support the accuracy of the present enumeration.

Variation in its population.

18. The increase in the population of the town during the decade is 12·6. It might have been expected to have been greatest in the divisions where the density is lowest and where there is therefore the greatest room for expansion, but this is not uniformly the case. The second and third divisions, two of the four crowded ones, show the least increase, but in the seventh division, another of them, the rise is considerable. Of the four out-lying divisions the fourth and first have increased the most in population both in the last decade and in the thirty years since 1871.

Probably many of the people who live in these come into the centre of the town every day to their work and go back at night, but the marked increase of over 50

per cent. in the fourth division during the decade has been helped by the establishment of a Native Regiment, with its accompanying followers and bazaar, within it, and by the settlement there of workers in the Buckingham and Carnatic Cotton Mills and the Perambúr Railway Workshops. Comparisons between the population of the various wards and circles in 1891 and 1901 are not always possible, as the ward limits have been changed and the boundaries of the 1891 circles are not always clear. But the wards in the first division (the fourth has no wards) show the highest increase of any, and of the circles the only one which has more than doubled in population is that which runs between Armenian street and the First Line Beach from Parry's Corner up to Messrs. Arbuthnot's office and forms the southern half of the east ward of the third division. This is one of the busiest parts of the city.

The death-rate in each division has no exact relation to its density, the four northern divisions being the least healthy. The sixth and eighth divisions, where most of the Europeans live, have the lowest death rate.

Of the total population of the city, only 68 per cent. were born within it. In 1891 the figure was 72 per cent. The number of persons enumerated in the city who were also born there was only 7·2 per cent. more than in 1891 though the total population is 12·6 per cent. more than it was in that year. The growth of the population is thus largely due to immigration. The statement of internal migration which forms subsidiary table 2 to the next chapter shows that Madras has gained 89,500 persons by immigration more than it lost by emigration and that most of these came from Chingleput and North Arcot.

Sexes and religions in the City.

19. There are only 984 women to every 1,000 men in the city, and the proportion of them has been getting steadily smaller every census since 1871 (see subsidiary table 6 to chapter IV) in conformity with the rule of growing towns already mentioned. The low proportion in the fourth division is probably due to the same causes as those given above as reasons for the rapid growth of the population there. Elsewhere females are naturally fewest in the busiest parts of the city where male labour is most in request.

The second division, the heart of Black Town, is the most essentially Hindu in its population; the seventh, containing Triplicane and its mosque, is the most popular with Musalmans; and the fifth, which includes the Eurasian quarters in Vepery, contains a larger proportion of Christians than any other. Among the wards, however (see the map) the east ward of the first division contains the highest percentage of Christians.

During the last thirty years the Musalman population of the second division has remained exactly stationary, but Christians have left it in considerable numbers. The Musalmans have left the fifth and eighth divisions in favour of the third and fourth, in the latter of which they have more than trebled. Christians have also increased in the fourth division by 175 per cent. and in the fifth to a considerable extent.

Statement showing certain particulars in which the Natural Divisions differ from one another.

Natural Division.	Mean density of population per square mile.	Percentage of population living in towns.	Percentage of rural population living in villages of less than 500 inhabitants.	Average number of houses per square mile.	Variation in population since 1891.	Number in every 10,000 who were born in the Division of enumeration.	Percentage of immigrants found in Division to total population.	Number in 10,000 of the population who belong to the each of the main religions				Number of females to 1,000 males.	Number of widows to 1,000 wives.
								Hindu.	Muslman	Christian	Animist		
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Agency Division.	69		85	16	+ 1·9	9,807	1·93	6,246	28	36	3,690	968	3,015
2. East Coast do.	303	9	16	59	+ 8·8	9,596	4·04	9,386	298	183	130	1,031	6,496
3. Deccan do.	139	11	9	27	+ 5·2	9,368	6·32	8,800	1,014	155	26	969	3,736
4. South do.	358	14	16	65	+ 7·3	9,549	4·51	9,243	417	326	6	1,044	4,973
5. West Coast do.	368	7	10	65	+ 6·0	9,773	2·27	7,198	2,392	373	12	1,030	5,393
TOTAL FOR PRESIDENCY	**270**	**11**	**17**	**50**	**+ 7·2**	**9,575**	**4·25**	**8,916**	**642**	**269**	**166**	**1,029**	**5,063**

Natural Division.	Number of literate persons per 1,000 of the population.	Number of persons literate in English per 1,000 of the population.	Number in 10,000 of the population who speak each of the principal languages						Number in 10,000 persons who are				Percentage of population supported by		
			Tamil.	Telugu.	Malayalam.	Canarese.	Oriyá.	Hindústani.	Insane.	Deaf mutes.	Blind.	Lepers.	Agricultural occupations.	Industrial occupations.	Professional occupations.
	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
1. Agency Division.	10		2	2,091		..	3,730	34	2	4	9	6	81·21	9·55	·35
2. East Coast do.	44	3	52	8,200		3	1,370	235	2	6	9	4	67·14	17·98	1·27
3. Deccan do.	43	2	58	7,275	.	1,656	2	821	2	7	10	2	70·70	16·67	·77
4. South do.	75	6	7,758	1,671	4	321	.	156	2	7	8	3	69·51	17·11	1·86
5. West Coast do.	89	6	372	63	7,053	599		70	2	5	11	4	65·77	21·91	2·20
TOTAL FOR PRESIDENCY	**63**	**5**	**4,024**	**3,706**	**739**	**396**	**468**	**230**	**2**	**6**	**9**	**4**	**69·05**	**17·52**	**1·62**

SUBSIDIARY TABLE 1.—*Density of the Population.*

NATURAL DIVISIONS, DISTRICTS AND CITIES.	AREA IN 1901.	MEAN DENSITY PER SQUARE MILE.				VARIATION. INCREASE + OR DECREASE −.			NET VARIATION 1871 TO 1901 (+) OR (−)
		1901.	1891.	1881.	1871.	1891 to 1901.	1881 to 1891.	1871 to 1881.	
1	2	3	4	5	6	7	8	9	10
Agency Division.									
Agency, Ganjám	3,483	92	88	47		+ 4	+ 41		
Agency, Vizagapatam ...	12,622	67	68	49		− 1	+ 19		
Agency, Gódávari ...	3,140	51	42	13		+ 9	+ 29		
TOTAL	19,245	69	68	48		+ 1	+ 20	...	...
East Coast Division.									
Vizagapatam	4,600	453	421	515	118	+ 32	− 94		
Gódávari ...	4,832	443	407	273	256	+ 36	+ 134		
Ganjám ...	4,889	345	325	184	183	+ 20	− 159		
Kistna	8,498	254	221	183	181	+ 33	+ 38	+ 2	+ 73
Nellore	8,761	171	167	140	163	+ 4	+ 27	− 23	+ 8
TOTAL	31,580	303	280	259	164	+ 23	+ 21	...	
Deccan Division.									
Bellary	5,705	156	141	117	150	+ 15	+ 24	− 34	+ 5
Cuddapah	8,723	148	146	128	162	+ 2	+ 18	− 34	− 14
Anantapur	5,557	142	134	117	145	+ 8	+ 17	− 28	− 3
Banganapalle	255	127	139	121	177	− 12	+ 18	− 56	− 50
Kurnool	7,578	115	109	91	129	+ 6	+ 18	− 38	− 14
Sandur	161	70	71	64	91	− 1	+ 7	− 27	− 21
TOTAL	27,979	139	132	113	147	+ 7	+ 19	− 34	− 8
South Division.									
Madras	27	18,865	15,604	15,031	14,724	+ 3,261	+ 573	+ 307	+ 1,141
Tanjore	3,692	561	559	542	503	+ 3	+ 16	+ 39	+ 58
South Arcot	5,204	442	407	364	353	+ 35	+ 43	+ 11	+ 89
Chingleput	3,079	426	400	345	341	+ 26	+ 55	+ 1	+ 85
Tinnevelly	5,389	382	356	315	327	+ 26	+ 41	− 12	+ 55
Trichinopoly .	3,624	370	354	318	320	+ 16	+ 36	− 2	+ 50
Pudukkóttai . ..	1,100	346	339	274	288	+ 7	+ 65	− 14	+ 58
Madura	8,695	313	286	250	233	+ 27	+ 36	+ 17	+ 80
North Arcot	7,386	299	286	251	282	+ 13	+ 35	− 31	+ 17
Salem	7,526	284	252	203	256	+ 32	+ 49	− 53	+ 28
Coimbatore	7,856	274	249	207	233	+ 25	+ 42	− 26	+ 11
TOTAL .	53,578	358	333	292	302	+ 25	+ 41	− 10	+ 56
West Coast Division.									
Malabar	5,773	470	465	402	370	+ 5	+ 63	+ 32	+ 100
South Canara	4,025	282	271	246	235	+ 11	+ 25	+ 11	+ 47
Nilgiris	957	116	104	95	66	+ 12	+ 9	+ 29	+ 50
TOTAL .	10,755	368	359	317	299	+ 9	+ 42	+ 18	+ 69
Cities.									
Madura ..	6	17,664	14,571	12,301	8,665	+ 3,093	+ 2,270	+ 3,636	+ 8,999
Salem	4	17,655	16,928	12,667	12,503	+ 727	+ 4,261	+ 161	+ 5,152
Coimbatore ..	4	13,270	11,596	9,742	8,828	+ 1,674	+ 1,854	+ 914	+ 4,442
Trichinopoly .	8	13,090	11,326	10,556	9,566	+ 1,764	+ 770	+ 990	+ 3,524
Kumbakónam . .	5	11,935	10,861	10,020	8,889	+ 1,074	+ 841	+ 1,131	+ 3,046
Negapatam	5	11,438	11,844	10,771	9,705	− 406	+ 1,073	+ 1,066	+ 1,733
Tanjore	8	7,234	6,799	6,843	6,522	+ 435	− 44	+ 321	+ 712
Bellary . . .	9	6,472	6,607	5,940	5,752	− 135	+ 667	+ 188	− 720
Cuddalore	13	4,017	3,643	3,350	3,099	+ 374	+ 293	+ 251	+ 918
Calicut	22	3,499	3,004	2,595	2,180	+ 495	+ 409	+ 415	+ 1,319
Grand Total .	143,221	270	253	221	227	+ 17	+ 32	− 6	+ 43

NOTE.—The densities of the Vizagapatam, Ganjám and Gódávari districts in 1871 shown above are inclusive of the Agency Tracts, which were not separately censused in that year.

SUBSIDIARY TABLE 2.—*Distribution of the Population between Towns and Villages.*

NATURAL DIVISIONS AND DISTRICTS.	AVERAGE POPULATION		PERCENTAGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per Town.	Per Village.	Towns	Villages	20,000 and over	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over	2,000 to 5,000.	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
Agency Division												
Agency, Ganjám		167		100							22	78
Agency, Vizagapatam		90		100					1	2	8	89
Agency, Gódavari		140		100					..	5	18	77
TOTAL		107		100						2	13	85
East Coast Division.												
Ganjám	12,191	377	6	94	26	36	33	5	1	12	49	38
Vizagapatam	16,379	727	9	91	40	51	9		4	19	60	17
Gódavari	17,416	1,257	11	89	52	32	16		7	41	47	5
Kistna	14,263	1,083	9	91	51	14	35	.	2	38	51	9
Nellore	12,157	782	8	92	26	36	38		3	27	56	14
TOTAL ...	14,776	733	9	91	42	34	24		3	28	53	16
Deccan Division.												
Cuddapah	11,884	948	9	91		89	11		1	31	58	10
Kurnool	15,672	1,099	5	95	54	32	14		4	22	69	5
Banganapalle		512		100						15	49	36
Bellary	17,120	835	18	82	52	25	23		3	21	63	13
Sandur		560		100						39	50	11
Anantapur	10,221	988	14	86		56	44	.	2	26	64	8
TOTAL	13,220	948	11	89	25	51	24		2	26	63	9
South Division.												
Madras	509,346		100		100							
Chingleput	12,628	524	14	86	24	53	23		1	12	58	29
North Arcot	14,130	521	8	92	38	44	18	..	2	15	58	25
Salem	16,033	536	8	92	40	38	22		2	26	46	26
Coimbatore	15,667	1,425	7	93	34	51	15		15	42	38	5
South Arcot	17,194	793	7	93	30	59	11		1	19	66	14
Tanjore	18,560	754	16	84	62	18	20		1	21	67	11
Trichinopoly	31,111	1,383	11	89	82	8	10		2	15	49	4
Pudukkótai	20,347	955	5	95	100				5	26	60	9
Madura	16,518	604	12	88	51	31	16	2	12	31	38	19
Tinnevelly	16,296	1,071	23	77	39	50	11		7	38	46	9
TOTAL	20,308	727	14	86	56	31	13	..	6	27	51	16
West Coast Division.												
Nilgiris	13,561	1,757	21	79		69	31		12	31	44	13
Malabar	31,144	1,165	8	92	81	19			10	31	48	9
South Canara	26,075	849	5	95	85		15		7	23	56	14
TOTAL ...	27,025	1,059	7	93	74	20	6		9	31	50	10
Grand Total	18,279	623	11	89	52	33	15		5	27	51	17

Subsidiary Table 3.—*House Room.*

Natural Divisions, Districts and Cities.	Average Number of Persons per House			Average Number of Houses per Square Mile.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Agency Division.						
Agency Ganjám	4	4	4	21	21	11
Agency, Vizagapatam	4	5	5	15	15	11
Agency, Gódávari	5	5	5	10	9	3
Total	4	5	4	16	15	11
East Coast Division.						
Ganjam	5	5	5	69	64	89
Vizagapatam	5	5	5	97	90	107
Gódávari	5	5	6	83	77	48
Kistna	6	5	6	45	41	32
Nellore	5	5	5	33	31	27
Total	5	5	5	59	54	48
Deccan Division.						
Cuddapah	5	5	5	30	31	28
Kurnool	5	5	5	23	23	19
Banganapalle	5	5	5	26	29	26
Bellary	5	5	5	30	27	23
Sandur	5	5	5	15	15	13
Anantapur	5	5	5	27	27	23
Total	5	5	5	27	27	24
South Division.						
Madras	9	8	8	2,062	2,073	1,788
Chingleput	6	6	7	67	62	50
North Arcot	6	6	7	47	45	38
Salem	5	5	5	57	52	40
Coimbatore	5	5	5	56	53	45
South Arcot	7	7	7	64	59	49
Tanjore	5	5	6	106	103	96
Trichinopoly	6	6	6	67	62	53
Pudukkóttai	5	5	5	65	63	53
Madura	5	5	5	59	56	46
Tinnevelly	5	5	5	83	78	68
Total	6	5	6	65	61	52
West Coast Division.						
Nilgiris	5	5	5	25	22	19
Malabar	6	6	6	83	79	69
South Canara	6	6	6	50	49	44
Total	6	6	6	65	63	55
Cities.						
Madura City	6	7	7	2,987	2,240	1,721
Trichinopoly City	6	6	6	2,228	1,973	1,704
Calicut City	7	7	7	472	447	388
Salem City	6	6	6	2,893	2,716	1,977
Kumbakónam City	6	7	7	1,878	1,589	1,449
Bellary City	6	5	5	1,169	1,285	1,179
Tanjore City	6	6	6	1,269	1,218	1,125
Negapatam City	6	6	6	1,917	1,959	1,723
Coimbatore City	8	7	7	1,765	1,719	1,419
Cuddalore City	6	6	6	663	648	556
Grand Total	5	5	5	50	48	41

SUBSIDIARY TABLE 4.—*Madras City.*

DIVISION.	AREA IN SQUARE MILES.	NUMBER OF OCCUPIED HOUSES.	POPULATION IN 1901.	FEMALES TO 1,000 MALES.	DENSITY OF POPULATION PER SQUARE MILE.	DEATH-RATE PER MILLE IN DECADE.	HOUSES.		VARIATION 1891–1901.		VARIATION 1871–1901.		NUMBER IN 1,000 OF THE POPULATION WHO ARE			PERCENTAGE VARIATION 1871–1901 IN		
							Number of persons per house.	Number of houses per square mile.	Actual.	Percentage.	Actual.	Percentage.	Hindus.	Musalmans.	Christians.	Hindus.	Musalmans.	Christians.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
I ...	5·1	12,546	**84,156**	1,020	16,501	48·7	7	2,460	12,647	17·7	19,271	29·7	848	72	80	·365	2·0	4·0
II	1·0	7,065	**89,375**	997	89,375	43·7	13	7,065	4,990	5·9	16,313	22·3	950	17	32	25·2		– 20·9
III	1·5	5,540	**61,963**	900	41,309	72·8	11	3,693	2,506	1·2	9,886	18·9	718	161	120	19·1	28·1	11·2
IV ...	3·9	3,670	**23,223**	884	5,955	41·3	6	941	7,973	52·3	13,522	139·1	762	192	14	114·7	313·4	175·0
V ...	2·9	7,934	**86,020**	979	29,662	38·7	11	2,736	9,968	13·1	21,119	32·5	807	46	146	39·2	– 16·6	24·1
VI ...	4·4	3,077	**23,843**	1,026	5,419	35·9	8	699	2,253	10·4	4,622	24·0	821	61	118	27·4	4·7	14·6
VII ...	2·0	9,568	**93,854**	1,004	46,927	39·2	10	4,784	12,566	15·5	24,914	36·1	702	262	36	51·5	10·5	7·2
VIII	6·2	6,265	**46,912**	1,011	7,566	38·5	7	1,010	5,803	14·1	5,799	14·1	796	114	88	19·5	– 8·5	2·5
Miscellaneous ...			..	...	..			..	– 1,878		– 3,632							
TOTAL .	**27·0**	**55,665**	**509,346**	**984**	**18,865**	**37·6**	**9**	**2,062**	**56,828**	**12·6**	**111,794**	**28·1**	**806**	**113**	**80**	**33·1**	**12·5**	**10·5**

CHAPTER II.

THE MOVEMENT OF THE POPULATION.

THE expression "Movement of the population," taken as the title of this chapter, is a phrase sanctioned by statistical usage to denote the net result of the two factors which determine the strength of the population at any given time, namely, the proportion of births to deaths, and the proportion of immigration to emigration.

The scope of the chapter.

The preceding chapter considered the population as stationary in the condition in which it was found on the night of the census. The present one sets out to discuss the effect of the above two factors in bringing it into that condition. The relation of births to deaths will first be referred to, then the ratio of immigration to emigration, and lastly the state of affairs which results from these two sets of opposing forces.

2. In India marriage is all but universal, and there are therefore an enormous number of births, but on the other hand the mortality, especially the infant mortality, is equally abnormal, and moreover the people are not so long-lived as in western countries. Mr. G. F. Hardy calculated the birth-rate in Madras during the decade 1881–91 to be 50 per mille. In England and Wales in 1899 it was only 29 per mille. The death-rate for the same decade (a prosperous and healthy one) he calculated to be 36 per mille. In England and Wales in 1899 it was only 18 per mille. In England about 17 per cent. of the boys and 13 per cent. of the girls who are born die before they are one year old. Mr. Hardy estimated that in Madras the numbers were as high as 26 and 23 per cent., respectively. The expectation of life of a boy of 10 years old is 39 years in Madras against 48 (Life Table No. IV) in England, and of a girl 38 years against 50 years in England. Thus early and almost universal marriage has not as marked an effect on the rate of increase of the population as might be expected.

The ratio of births to deaths.

3. What, however, is the exact ratio of births to deaths it is impossible to say, for the registration of both of them in this Presidency is so incomplete that the statistics returned are worthless in all matters in which exactness is required. All the figures for Madras quoted above are deductions from the census results, which are the only reasonably accurate guide available in the matter. It could be shown that the probable population of a district at any given date calculated from the vital statistics usually differs greatly from the actual results obtained at the census, and that the difference is as often one of over-statement as of under-statement.

The inaccuracy of the vital statistics

4. Probably the only place where registration is effective is Madras City, where the provisions of the law compelling registration (sections 394–404 of the City of Madras Municipal Act I of 1884) seem, from the agreement which exists between the birth and death rates recorded there with those calculated from other sources, to be strictly observed. In the district municipalities the law on the subject (sections 243–249 of Madras Act IV of 1884) is much the same as in Madras City, but that it is less rigidly enforced is clear from the fact that the recorded ratio of both births and deaths per mille of the population in these Municipalities is much less than in Madras City. The only explanation of these differences is that omissions to register are frequent. There were, it is true, 8,734 prosecutions under these two Acts in the eight years between 1893 and 1900, but in the quarters of the lower classes of the population the arrival of a baby is a matter of such small account and its death and burial occasion such small remark that it is most difficult to detect cases in which registration has been neglected.

Registration of vital statistics in Municipalities.

5. Outside Municipal areas the registration of births and deaths was nowhere compulsory until the passing of Madras Act III of 1899. This came into force so late in the decade with which we are concerned and has been extended to so few places it does not operate in any

Registration in rural areas.

area until extended thereto by notification) that its effect on recent vital statistics is negligable, and for all practical purposes registration may be assumed to have been compulsory nowhere outside Municipalities between 1881 and 1891. No registration of any kind was even attempted in the Agencies of Ganjám or Vizagapatam, in several zamindari areas in the former district and in Madura, or in the Laccadive Islands.

In rural areas other than these, registration is done by the village accountants under the supervision and control of the Revenue Department, and the results are compiled and criticised by District Medical and Sanitary officers and the Sanitary Commissioner. In theory this registration is constantly checked by subordinate officers of the Revenue and Sanitary Departments, but the Board of Revenue stated in March 1900 that it was "undoubtedly a fact" that the system had "not been a success," and the Honourable Member who introduced into the Legislative Council the bill which subsequently became Act III of 1899 described it as "so defective that the results are grossly erroneous and misleading." A glance at the figures returned is sufficient to confirm the accuracy of these opinions. Both the birth and death rates are impossibly low; still-births are only 1 per cent. of all births against 4 per cent., the estimated proportion in England; and the ratio of male still-births to female is only 112, which is lower than that in any western country of which I have statistics.

The reasons are not far to seek. No penalty can be enforced for failure to register, the village accountant has a great deal of other work to do, and for news about births and deaths in the parachéris of his village, wherein he cannot himself enter without ceremonial pollution, he is dependent upon the village menial servants, who cannot read or write and do not see how omissions to mention such occurrences can matter. The proportion of omissions is probably more or less constant and the effect of bad seasons can usually be traced in the figures by the reduced birth-rates and the enhanced death-rates, but in an enquiry into the movement of the population, rural vital statistics are too inaccurate to be of assistance.

It is not, however, suggested that violent efforts to render them reliable should on that account be made. Even if the registration of the occurrence of births and deaths could be rendered as accurate as in western countries without undue hustling of the people by official underlings, the information obtained would be still incomplete for most practical purposes. It would tell us how many people died, but would leave us as ignorant as before of the causes of their deaths and therefore as helpless as ever to prevent them. Deaths are registered now as being due to one or other of five causes,—cholera, small-pox, fevers, dysentery and diarrhœa, and injuries,—but the diagnosis is made by the village officer and he naturally enters all doubtful cases under the conveniently comprehensive heading 'fevers.' Reasonably accurate registration of the causes of death will be impossible until the country is so covered with qualified medical men that it will be practicable to require that before any corpse is buried or burnt a medical certificate of the reasons of the death shall be produced.

Though accurate statistics of the ratio of births to deaths are not procurable there can be no doubt that the efforts of the medical and sanitary authorities have done much to render the former safer and the latter more preventible. Maternity hospitals and trained midwives have saved the lives of many mothers and infants, and drainage and water-supply schemes, systematic conservancy, precautions against plague and cholera, vaccination, the supervision of fairs and festivals and the establishment of numerous hospitals and dispensaries scattered through the country must have added to the general duration of life in times when the seasons are fair. But one scarcity will counteract in a few months the effect upon the growth of the population of years of effort in such directions, and it is not possible to express in figures the degree of improvement which has taken place.

The untrustworthiness of the figures of emigration and immigration.

6. Even if the accuracy of the recorded vital statistics was beyond reproach they would not of themselves form a reliable guide to the movement of the people unless they were combined with trustworthy figures of emigration and immigration. But the statistics of these two subjects are even less accurate than

those of births and deaths. No attempt is made to record migration into or from the Presidency by land except in the case of the protected emigration of coolies to the tea-gardens of Assam.

Protected emigration by sea.

7. Emigration by sea is either "free" or "protected." Emigration to Ceylon, the Straits Settlements, Burma, and ports in British India is free, while that to Natal and Mauritius is protected. When emigration is protected under the Indian Emigration Act XXI of 1883, no person can recruit emigrants without a license, remove them to an emigration depot until a definite agreement with them has been executed and registered, or place them on board any but a licensed ship, in any but a notified port duly equipped with a Protector of Emigrants. Elaborate lists of the emigrants are made out and checked and are filed in the offices of the Protectors. Similar care is taken with returning emigrants. If the rules are properly carried out the actual numbers reported to have emigrated and immigrated should be quite accurate, and the statistics of the protected emigration to Natal and Mauritius are certainly more useful than any others. But for our present purpose they are still imperfect, for the figures returned do not distinguish the sex of children, though this information is actually collected at the time, and moreover they do not show to what districts immigrants proceed on their return, but merely enter them as immigrants to the district in which the port at which they arrive is situated.

Protected emigration by land.

8. Protected emigration by land to Assam was until recently governed by Act I of 1882, the provisions of which are similar to those of the Emigration Act above referred to. This has now been superseded by Act VI of 1901. Neither of these, however, prohibit recruitment carried on by uncertified garden sardars. The returns under the former were apparently inaccurate, the figures published by the Assam Government differing altogether from those contained in the Madras reports, and no statistics of emigrants returning from Assam appear to be maintained at all. Nor, seeing that unlicensed recruiters are still allowed under the new Act, will the returns compiled under its provisions be any more useful for our purposes than were those submitted under the old one.

Free emigration by sea.

9. Statistics of free emigration by sea are chiefly collected under the authority of executive orders based on the Native Passenger Ships Act X of 1887, the Indian Ports Act X of 1889, and the Sea Customs Act VIII of 1878. Those compiled under the Native Passenger Ships Act are defective, because they do not include passengers on "short" voyages, that is, those of less than 120 hours' duration. This Act, moreover, only applies to steam-boats carrying 60 or more, and sailing vessels carrying 30 or more, native passengers to places other than the Straits Settlements and to steam-boats carrying not less than 30, and sailing vessels carrying not less than 15, native passengers to the Straits Settlements. Consequently boats which carry passengers in smaller numbers than these, such as those which commonly ply to and from Ceylon, are exempt from its operations, and the only record of the passengers who travel by them is one obtained under executive orders to disobedience of which no penalty attaches and the due observance of which depends upon the willingness of masters of vessels to furnish the information required and the energy of the various port officers and sea customs superintendents in collecting it. In the nature of things the amount of attention paid by these officers to the orders can only be tested by superior authority in those isolated cases in which a boat happens to be on the point of starting when the superior officer chances to be in the port.

The Indian Ports Act affords facilities for obtaining a return of the number of passengers arriving at a port, but does not assist in the case of passengers leaving one, and the Sea Customs Act similarly provides for the entry in import manifests of the number of passengers brought to the port but does not require corresponding particulars of departing passengers to be shown in export manifests. This probably causes the number of immigrants who escape registration to be fewer than that of the emigrants who go away uncounted and thus unfairly affects the balance between emigrants and immigrants and reduces the net loss of population to the Presidency by emigration. Moreover, such statistics as are furnished do not

distinguish the sexes of children under 12 nor even of adults who go to the Straits Settlements, Burma and ports in India, and the district returned as the district from which the emigrants come is apparently merely that in which the port from which they embark is situated and not that in which they really resided. For example, the figures allege that no single person emigrated to Ceylon during the decade from Trichinopoly, an inland district, while the emigrants from the districts on either side of it, Madura and Tanjore, which possess sea-ports, numbered thousands and even hundreds of thousands.

Loss of population by emigration.

10. Such as they are, the statistics for the past decade are given in subsidiary table 1 at the end of this chapter. This shows that during that period the net loss of population to the Presidency by emigration to the places above referred to was 450,000 persons. Seeing that emigration is, in South India, the one method by which the pressure of the population on the soil is being actively relieved it seems to be matter for consideration whether the statistics regarding it are not worthy of more care than is expended upon them at present and whether, moreover, additional powers should not be taken to render the collection of them obligatory in those cases in which it now depends upon the willingness of masters of vessels to furnish them and the vigilance of the port officers and sea customs superintendents in recording them.

Deductions from the census figures regarding migration.

11. It may perhaps be thought that inasmuch as the Indian census statistics include figures showing where every person was born (see Imperial Table XI), it ought to be possible to trace from these the extent to which emigration is going on. But the statistics of other Provinces do not usually give the districts of this Presidency in which Madras immigrants found in them were born, and the censuses of countries outside India, even if they show birth place at all, generally return such immigrants as born in India, without even specifying the province of birth, much less the district. Moreover, census statistics only give the condition of things as it exists at a certain moment once in ten years and do not show what reciprocal movements occur from year to year, or how these are affected by adverse seasons and so on. Increases and decreases of emigration can, it is true, be roughly estimated by comparing the statistics of different enumerations, but it is more than possible that one or other of such enumerations may have occurred in a year, or at a time of the year, which was by no means typical of the whole decade.

Migration within the Presidency.

12. The figures are, however, sufficient to show that migration within the Presidency has had no considerable share in the changes in the population of any district except Madras, the percentage of the population of all the others who were born in the district in which they were enumerated being the same, or almost the same, as in 1891. Details of internal migration within the Presidency, compiled from Imperial Table XI, are given in subsidiary table 2 at the end of this chapter. This shows that the only considerable interchanges of population among the various districts are the transfer of 120,940 persons from Vizagapatam to Gódávari and of 17,524 persons from the same district to Kistna; of 54,182 persons from Nellore to Kistna; and of 47,721 and 20,134 persons, respectively, from Chingleput and North Arcot to Madras. But a reference to the figures of former years will show that none of these movements are new or began only in the last decade.

Subsidiary table 3 demonstrates even more clearly how unadventurous the inhabitants of the Presidency are in the matter of inland travel. Of the total population of the province nearly 96 per cent. were born in the district in which they were found on the census night, another 3 per cent. were born in districts and States adjoining, and less than 1 per cent. were born in provinces or countries which were not contiguous. Were it not, moreover, that the difficulty of finding suitable brides drives parents to look for them across the frontiers of their districts, the number born in adjoining districts would not have been even as large as it is. Diagram No. 16 gives particulars of these people by sexes and it will be seen that in almost every district the females born in adjoining districts outnumber the males. The only notable exceptions are Malabar and South Canara, the differences between which in caste and language are so wide that they prevent either district from

supplying the other with many brides. The number of females would even more markedly outnumber the males were it not that young wives usually go to their mothers' homes for their first confinement.

In only five districts do persons born beyond the district of enumeration and the adjoining districts and States form as much as 1 per cent. of the population. Madras and the Nilgiris are two of these and they are of course exceptional. The others are Kistna, Bellary and Chingleput. Diagram No. 17 illustrates the particulars of these people by sexes and it will be noticed that among them, contrary to the rule in migration between adjoining districts, the men outnumber the women. This shows that few of them are real settlers and that they are generally men who are visiting the district for some temporary purpose and so have not brought their womenkind with them.

Migration outside the Presidency.

13. Subsidiary table 1 shows migration between this Presidency and other provinces and States, and affords further proof of the smallness of the immigration into Madras and the importance of the emigration from it which is taking place. The numbers of the emigrants to Assam, Bengal, Burma, Ceylon, Coorg, Cochin, Mysore and Travancore have all increased largely in the last twenty years, and Burma now contains 190,000 persons who were born in Madras, Mysore 237,000, and Ceylon 430,000. Many of those in Mysore are probably labourers in the Kolar Gold Fields and on the Marikaname irrigation project, and not emigrants who have settled there permanently. The large excess of males over females among them shows this. This same marked excess of men over women is also noticeable in the case of emigrants to Burma, Coorg, and Ceylon. The movement to the Central Provinces is the only one which is decreasing. In the case of Hyderabad there seems to be something wrong with the 1891 figure, which alleges that considerable emigration took place to that State in the decade 1881–1891. It does not agree with those for 1881 and for the present year, which both of them show that such movement as exists is from the State to this Presidency.

This subsidiary table 4 was compiled from the statistics of birth place in the census tables of the other provinces and States. An attempt was made to ascertain from these the districts of this Presidency from which this large number of people had emigrated, but the instructions to enumerators directed that in the case of individuals born outside the province in which they were found it was sufficient to enter in the schedules the name of the province of birth, without going into further details, and the particulars recorded were therefore incomplete. It is suggested that in 1911 special efforts should be made to collect fuller information on this point.

Variation in the population of the Presidency.

14. The vital statistics and the figures of emigration and immigration thus afford little assistance in an enquiry into the causes of the variation in the population in each district which has occurred during the decade and recourse must be had to conjecture, based upon such slender data as are available, to explain them.

The map at the beginning of this volume illustrates the variation during the decade in the population of each district. Provincial Table II gives similar information for each taluk. Imperial Table II, subsidiary table 5, and diagram No. 2 further compare the variations in each district at each of the last four censuses. The figures in all of these are corrected for transfers of population from one area to another * during the decade and the variations are therefore not affected by such transfers.

Between 1871 and 1881, owing to the great famine of 1876, the population of the Presidency decreased by 1·5 per cent. In the next ten years there was a rebound after the famine and the rate of increase was 15·7 per cent., which was undoubtedly higher than the normal. In the past decade the increase has been 7·2 per cent., 6·9 per cent. in males and 7·5 per cent. in females. It has not been a prosperous decade. Plague checked trade and enterprise, and there were three

* The only transfers between districts were the following:—12,205 persons (males 6,231 and females 5,974) from Gódávari to Gódavari Agency; 19,176 persons (males 9,972 and females 9,204) from Bellary to Anantapur in consequence of the formation of the new Kalyandrug taluk in the latter; and 66,000 persons (males 33,790 and females 32,210) from the old Maderpák division of North Arcot to the Tiruvallúr taluk of Chingleput.

scarcities,—in 1891-1892, in 1897, and in 1900. The first of these was most severely felt in the Deccan districts, especially in the Cumbum and Markapur taluks of Kurnool, and in the adjoining western taluks of Nellore. The second affected the Deccan Division again, and the Ganjám, Vizagapatam and Gódávari districts of the East Coast Division. The third was again worst in the Deccan (especially in Cuddapah) and the western part of Nellore and also attacked the west part of Kistna adjoining. What the precise effect of each of these visitations was it is not easy to say. The Sanitary Commissioner calculated from the vital statistics that though no actual deaths from starvation were reported during the scarcity of 1897 the total diminution of population due to the famine conditions which then prevailed,—such as a reduced birth-rate, increased susceptibility to ordinary decrease among ill-nourished persons and so on,—was over 20,000 persons. Most of this loss was estimated to have occurred in the Deccan districts, and his conclusions as to this tract are partly supported by the fact that at the present census the number of children under the age of five in the districts in this Division is less than elsewhere. But no similar effect is traceable in the age statistics of Ganjám, Vizagapatam and Gódávari, which were also affected by this scarcity, while on the other hand the peculiarity appears again in the figures of Nellore and Kistna which, though they escaped in 1897, were affected in 1900. The inference is that the scarcity of 1900 is mainly responsible for it. The Cumbum and Markapur taluks of Kurnool show a decrease of population since 1891, and the increase in Cuddapah district as a whole is only 1·5 per cent. and it seems clear that in both cases this is the result of bad seasons. But in Kurnool as a whole the population has risen by as much as 6·6 per cent., in Bellary by 7·5 per cent. and in Anantapur by 8·3 per cent., so that it is not possible to say that the Deccan districts as a body bear severe marks of scarcity. The parts of them in which the advance of population was least are just those which were most affected by the bad seasons of 1900, and the effect of this year is also visible in Nellore and Kistna, for the five taluks in the former which show a decrease are those situated along the western and northern borders of the district, where things were worst, and in the latter the taluks of Narasaraopet and Vinukonda, which adjoin them, show the smallest advances of any in the district. So far, therefore, the effect of scarcity is apparent. In this Presidency plague left no appreciable mark on the population of any district, though as was seen in the last chapter, it caused variations in that of a town or two here and there. Cholera and fever we have always with us, but these, again, were seldom persistent enough in any area throughout the decade to cause a decrease of themselves. The variations are thus due to a number of differing causes rather than to any one general and far-reaching influence.

Variations in the districts in which the increase is above the Presidency mean.

15. Excluding Madras City, the case of which has already been considered in the last chapter, the districts which exhibit increases of population equal to or above the mean for the Presidency (see subsidiary table 5) are the following :—

Kistna	16·1	South Arcot	8·6
Agency, Gódávari	14·7	Madura	8·5
Salem	12·4	Anantapur	8·3
Nilgiris	11·7	Bellary	7·5
Gódávari	10·4	Tinnevelly	7·5
Coimbatore	9·8	South Canara	7·4
Chingleput	9·1	Vizagapatam	7·2

In Kistna the extension of cultivation in the delta taluks is responsible for the rise, the upland country and the taluks adjoining Nellore (already referred to) showing smaller advances. Immigration to this district from Vizagapatam and Nellore has also increased. Gódávari district benefits by immigration from Ganjám and Vizagapatam, but the upland taluks in the middle of the district have advanced the least, the stream setting to the delta and to the Agency. The upland taluks, indeed, are themselves said to supply emigrants to these other two portions of the district. Salem seems to be prospering. Its increase cannot be due to indifferent enumeration in 1891 as in that year also its population showed a large increase, nor

is the explanation that people have fled to it from Mysore State to escape the plague borne out by the figures in Imperial Table XI. The Nilgiris is also notoriously prosperous except in Gúdalúr taluk, where the decline in the prospects of coffee has occasioned a fall in the amount of labour imported.

In Coimbatore the extension of cultivation under wells and under the Bhaváni and Cauvery channels seems to have occasioned the rise. In Chingleput it is due to the proximity of Madras, and chiefly occurs in the taluks nearest that city. In South Arcot the increases in the various parts of the district vary inversely as the density of the population in them, being low in the crowded taluks of Cuddalore, Chidambaram and Villupuram, moderate in Tirukkóyilúr, Tindivanam and Vriddhachalam, where the density is less, and highest in the sparsely populated taluks of Kallakurchi and Tiruvannámalai. In Madura, the Periyakulam and Madura taluks show the most noticeable increases. Both of these benefit by the Periyár irrigation works and the former has also become more prosperous since the country on the Travancore hills above it was opened out for coffee cultivation. In Anantapur all the taluks have increased except Tadpatri, which is said to have suffered from constant cholera. In Bellary, similarly, all the taluks show advances except Hadagalli. The reason for this exception is that there was a large festival at the village of Mailár in Hadagalli taluk at the time of the 1891 census which was attended by people from across the Hyderabad border and so unduly raised the population of the taluk in that year. In Tinnevelly the population in Ambásamudram has slightly declined while in Nánguméri, the next taluk, it has increased by over 16 per cent. In 1891 the census occurred while the paddy harvest in Ambásamudram, which always attracts coolies from Nánguméri, was proceeding. In 1901 this harvest occurred earlier and the census later, and the coolies had consequently returned home before the enumeration took place. Tenkási taluk has benefited by the work on the Tinnevelly-Quilon Railway, but the increase in Srívaikuntam is mainly due to the festival at Tiruchendúr mentioned in the last chapter. In South Canara the Coondapoor and Udipi taluks suffered greatly from fever during the decade and the rise in them is small. Uppinangadi is also a feverish country, but the main route to Mysore and Coorg runs through it, and the number of people attracted thither by the prospects of trade along this road was sufficient to cause an increase of 10 per cent. in the inhabitants. In Vizagapatam as a whole the advance is the same as the mean increase for the Presidency. It is highest in Vizagapatam and Vizianagram taluks, where the East Coast Railway has improved trade, and lowest in Párvatípuram, people in which are reported to be moving into the adjacent hill country.

Variations in districts in which the increase is less than the Presidency mean.

16. The districts in which the variation in the population is less than the mean for the Presidency are the following :—

Kurnool	6·6	North Arcot	4·4
Ganjám	6·3	Nellore	2·3
Malabar*	5·6	Cuddapah	1·5
Trichinopoly	5·2	Tanjore	0·8
Agency, Ganjám	4·5	Agency, Vizagapatam ...	—1·0

Kurnool, as has already been seen, suffered from three bad seasons during the decade. Migration seems to have taken place from the taluks in which scarcity was most felt to those, like Nandyal, Sirvel and Nandikótkur, which are protected by the Kurnool-Cuddapah canal. In Ganjám, migration to Assam and Burma is said to be the reason of the small advance, and this explanation is borne out by the fact that both in the Agency and ordinary tracts the increase among females, who do not emigrate freely, is about normal, the decline having occurred only in the numbers of the other sex. Ganjám coolies are said to be highly valued in Assam. The smallness of the increase in Malabar is not fully accounted for in the reports received from the district. It occurs mainly in the Wynaad, Chirakkal and Ernad, and not in the thickly populated taluks. In the first of these the decline in coffee-cultivation is no doubt responsible. In Chirakkal emigration

* Throughout the report and tables the figures for Malabar exclude those for the Laccadive Islands attached to that district, the enumeration schedules of these having been received too late for inclusion in the statistics.

to Coorg is said to be the explanation, and this is borne out by the fact that men have increased more slowly than women. But no clear reasons are given why in Ernad the population should only have risen by 3·9 per cent., and the explanation offered in the case of Palghat, where the increase is 4·8,—that people have emigrated to Cochin to work on the Cochin-Shoranúr Railway,—is not borne out by the proportion of the sexes in the taluk. In Trichinopoly and North Arcot emigration in consequence of the recent high prices accounts for the smallness of the increase. In Cuddapah and Nellore, as has already been seen, it is due to bad seasons.

The smallest increase in the Presidency is in Tanjore, which is its most densely populated district. In 1891 also, the increase here was lower than that in any other district. The explanation is that the population has taken to emigrating in large numbers to the Straits, Ceylon and Burma. There has been a fair increase in Pattukkóttai taluk, where the population is least dense, but the Collector considers that it is due to the influx of labour to the extension of the railway from Muttupet to Avadyárkóvil and not to any extension of cultivation.

The only actual decline in the Presidency is that in Vizagapatam Agency. Between 1881 and 1891 the population in this area increased by 24·4 per cent. and no explanation is forthcoming for the present decrease. It occurs chiefly in Navarangapur, the most remote of all the taluks, where supervision of the enumeration was least easy. Emigration to the Central Provinces is suggested as an explanation, but it has already been seen (subsidiary table 4) that this has latterly been less frequent than it used to be. The increase in Malkanagiri in this agency is reported to be due to the opening of the road thither from Jeypore, and that in Golgonda and Viravilli to the immigration of Málas from the low country. Better communications would probably lead to further movements of the same kind.

Where there are no large areas available for cultivation, increases in population often vary inversely, other things being equal, with the density of the population, but subsidiary table 5 shows that in this Presidency this is not consistently the case, either in the Natural Divisions or in the districts, and it could similarly be shown that it is not the rule with taluks either. Several of the most densely populated districts and taluks show high rates of increase. Tanjore, no doubt, exhibits the greatest density in combination with the smallest increase in population, but there the special efforts which recruiters of labour for the Straits Settlements have recently been making to encourage emigration to that colony and the convenience of the port of Negapatam for the journey to Burma have accustomed the people to leaving the district and established, as it were, a habit of emigration. The pressure of the population on the soil is not severe enough to compel emigration on so considerable a scale of itself without these exceptional aids.

Probable future rates of increase.

17. During the last thirty years the population in the Deccan Division, owing to the interposition of the famine of 1876, has remained practically stationary, but in the East Coast Division it has increased by more than a third, on the West Coast by a quarter and in the South Division by a fifth. It seems useless to endeavour to prognosticate the exact rate at which it will increase in each of these tracts in the future, as all calculations are liable to be rudely upset by the failure of a monsoon or two. It seems safe, however, to assume that no scarcity will ever again have the disastrous results which attended that of 1876, and on this account the growth of the population in the next thirty years is likely to be at least as rapid as in the last thirty. Questions regarding the pressure of the population upon the available means of subsistence will then arise.

An adequate examination of the probabilities of dangerous pressure in each district would require expert discussion of the agricultural statistics of every taluk in the Presidency and in using them we should be much hampered by the fact that they contain no reliable particulars for zamindaris or whole inams, which constitute almost one-fifth of the area of the Presidency, and that the terms "cultivated land" and "culturable land" are exceedingly elastic. It would also be necessary to examine the economic condition of every taluk, because, firstly, it is obvious that mere figures of the density of the population are no guide to the degree to which it is pressing closely on the means of subsistence, an irrigated or fertile taluk being

able to support in comfort a population which would starve in a dry or barren one ; because, secondly, the value of produce depends upon the available facilities in the way of communications and markets ; and, finally, because the importance of the land as a means of subsistence varies with the opportunities of obtaining non-agricultural employment and the capacity of the people for availing themselves of such opportunities. Even if all these matters were gone into the forecast would still be imperfect, for pressure of population can be relieved not only by reducing the numbers of the population and by finding them occupations which are independent of the land, but also by improving the productive capacities of the soil, whether directly by irrigation and so on, or indirectly by the introduction of more valuable crops, and it is not possible to foresee the extent to which such improvements will be practicable.

Up to date, at any rate, there are no signs of acute pressure. Emigration has increased, but so has the number of emigrants who return to their districts. The fertility of the land has been enhanced during the decade by the Rushikulya and Periyár irrigation schemes and by the increased attention paid to small tanks and to wells, and its productiveness has been indirectly raised by the extension of the cultivation of such crops as tobacco, coffee, tea and ground-nut, which are being exported in constantly increasing quantities, and by the utilisation of products, such as hides, skins and bones, for example, which were formerly neglected. The statistics quoted in Chapter IX, Occupation, below show that the general prosperity of the Presidency is at present undoubted, and seeing how impossible is accurate prophecy regarding the proportion which the population of the future will bear to its available means of subsistence the discussion of the best means of reducing the one and expanding the other may be postponed until our knowledge of the conditions is clearer.

SUBSIDIARY TABLE I.—*Showing emigration and immigration during the last decade.*

EMIGRATION.

DISTRICTS.	To NATAL.				To MAURITIUS.				To the STRAITS SETTLEMENTS.				To BURMA.		
	Total.	Details.			Total.	Details.			Total.	Details.			Total.	Details.	
		Men.	Women.	Children.		Men.	Women.	Children.		Adults.	Children.	Dependents.		Adults.	Children.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Ganjám	128	72	29	27	65	44	10	11	4	4			149.631	141.447	8.184
Vizagapatam	1.247	598	352	297	285	159	66	60					95.591	90.734	4.857
Gódávari	2.412	1,604	521	197	9	9			1	1			104.838	101,375	3,463
Kistna	840	220	63	57									2.622	2,431	191
Nellore	165	97	40	28	1	1									
Cuddapah	6	6													
Kurnool										...					...
Bellary															
Anantapur															
Madras	9,566	5,198	2,381	1,987	2.520	1,657	581	282	4,477	4,158	279		80,273	73,054	7,219
Chingleput	898	573	192	133	9	4	1	4							...
North Arcot	4,205	2,323	960	922	130	81	31	18							...
Salem	131	73	34	24						..				..	
Coimbatore	298	232	54	12	105	75	24	6		..					...
Nilgiris															
South Arcot	836	573	157	106	14	9	3	2	6,308	5,989	319		5,981	5,712	269
Tanjore	323	167	112	14	130	82	39	9	208.380	193,037	14,107	936	180.037	167,401	12,636
Trichinopoly	119	100	12	7	175	135	27	13							...
Madura	727	530	147	50	68	56	9	3							..
Tinnevelly	4	4			9	8	1								...
Malabar					22	12	4	6					64	59	5
South Canara													4	4	...
TOTAL	21,405	12,460	5,054	3,891	3,542	2,332	796	414	219,170	203,229	15,005	936	619,041	582,217	36,824

EMIGRATION—*concl.*

IMMIGRATION

DISTRICTS.	To CEYLON				To other parts of British India.	Total Emigrants.	Total.	Adults.	Children.	Net loss or gain.
	Total.	Details.								
		Men.	Women.	Children.						
17		18	19	20	21	22	23	24	25	26
Ganjám	8	5	3		14,117	163.953	63.232	61,595	1,637	— 100,721
Vizagapatam	17	7	5	5	7,730	104.930	121,524	118,438	3,086	+ 16,594
Gódávari	37	29	4	4	6,425	113,722	90,970	89,395	1,575	— 22,752
Kistna	2	1	1		3,509	6,473	5.464	5,143	321	— 1,009
Nellore			...			166				— 166
Cuddapah	...		..			6				— 6
Kurnool										...
Bellary		...								..
Anantapur										
Madras	1.187	897	195	95	13,412	111,465	98,924	91,391	7,533	— 12,541
Chingleput						907				— 907
North Arcot						4.335				— 4,335
Salem						131				— 131
Coimbatore						403				— 403
Nilgiris										
South Arcot	139	106	22	11	181	13.462	5.852	5,057	795	— 7,610
Tanjore	85.763	66,764	13,703	5,296	1,221	475.854	329.340	313,958	15,382	— 146,514
Trichinopoly			...			294				— 294
Madura	369.602	269,186	70,157	30,259	250,517	620.914	541.293	519,059	22,234	— 79,621
Tinnevelly	735.340	583,666	94,659	57,015	11,779	747.132	660.745	574,577	86,168	— 86,387
Malabar	247	207	23	17	22,896	23.139	26,138	24,748	1,390	+ 2,999
South Canara	41	32	8	1	159,763	159.838	158,783	154,918	3,865	— 1,055
TOTAL	1,192,383	906,900	178,780	106,703	491.583	2.547,124	2,102,265	1,998,279	103,986	— 444,859

NOTE.—Emigrants from Ganjam to Assam, who are reported to have numbered some 4,500, are not included in this table.

SUBSIDIARY TABLE 2.—*Statement showing Internal migration.*

DISTRICTS OR STATES.	Immigrants, *i.e.*, persons from outside the district but enumerated in it.	Emigrants, *i.e.*, persons born in the district but enumerated outside it.	Excess of immigrants (+) or of emigrants (−).	NET INTERCHANGE OF POPULATION BETWEEN THE VARIOUS DISTRICTS OR STATES. NET IMMIGRATION (+). NET EMIGRATION (−).										
				Ganjám.	Vizagapatam.	Gódávari	Kistna	Nellore.	Cuddapah.	Kurnool.	Bellary.	Anantapur.	Madras.	Chingleput.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Ganjám	22,678	17,857	+ 4,821		+ 8,795	− 2,796	− 1,095	+ 36	+ 35	+ 25	+ 99	− 9	− 395	− 50
Vizagapatam	20,675	167,569	− 146,894	− 8,795		− 120,940	− 17,524	− 52	+ 40	+ 13	+ 114	+ 165	+ 123	− 197
Gódávari	158,235	29,195	+ 129,040	+ 2,796	− 120,940		+ 787	+ 2,230	+ 126	+ 483	+ 189	− 27	+ 317	+ 87
Kistna	115,676	34,389	+ 81,287	+ 1,095	− 17,524	− 787		+ 54,182	+ 845	+ 8,037	+ 308	− 22	− 616	+ 62
Nellore	37,911	105,079	− 67,168	− 36	+ 52	− 2,230	− 54,182		− 2,279	− 7,019	− 674	− 673	− 1,873	+ 708
Cuddapah	41,348	42,824	− 1,476	− 35	− 40	− 126	− 845	+ 2,279		− 1,220	− 253	− 4,830	− 137	+ 295
Kurnool	39,175	71,218	− 32,043	− 25	− 13	− 483	− 8,037	+ 7,019	+ 1,220		− 3,235	+ 1,870	+ 95	+ 54
Bellary	29,565	23,735	+ 5,830	− 99	− 114	− 189	− 308	+ 674	+ 253	+ 3,235		+ 1,120	+ 576	+ 69
Anantapur	29,146	24,892	+ 4,344	+ 9	− 165	+ 27	+ 22	+ 673	+ 4,830	− 1,870	− 1,120		+ 681	+ 196
Madras	143,585	54,090	+ 89,495	+ 395	− 123	− 317	+ 616	+ 4,873	+ 137	− 95	− 576	− 681		+ 47,721
Chingleput	82,310	115,629	− 33,319	+ 50	+ 197	− 87	− 62	− 708	− 295	− 54	− 69	− 196	− 47,721	
North Arcot	78,559	127,117	− 48,558	+ 12	+ 61	− 111	− 50	− 3,243	− 3,604	− 290	− 1,332	− 532	− 20,134	− 13,331
Salem	59,203	74,259	− 15,056	− 3	+ 8	− 33	− 100	− 32	− 36	− 70	− 582	− 242	− 529	+ 38
Coimbatore	46,358	70,791	− 24,433	− 6	+ 4	− 35	− 69	− 229	− 57	− 36	− 70	− 69	+ 67	− 73
Nilgiris	33,231	3,720	+ 29,511	+ 14	+ 48	− 2	+ 11	+ 24	+ 33	+ 20	+ 193	+ 52	+ 2,204	+ 131
South Arcot	80,728	82,571	− 1,843	− 19	− 29	− 91	− 33	− 110	− 64	− 2	− 29	− 45	− 9,319	− 643
Tanjore	74,868	83,656	− 8,788	− 94	− 113	− 219	− 244	− 284	− 221	− 144	− 70	− 190	− 3,703	− 573
Trichinopoly	107,628	90,858	+ 16,770	− 29	− 146	− 192	− 100	− 136	− 33	− 29	− 58	− 115	− 687	− 313
Madura	74,932	70,153	+ 4,779	− 23	− 21	− 4	− 106	− 14	− 48	− 38	+ 18	− 37	− 1,381	− 1,526
Tinnevelly	21,624	42,664	− 21,040	+ 26	− 66	− 150	− 81	− 17	− 1	− 36	− 13	− 22	− 3,235	+ 1,107
Malabar	11,154	22,907	− 11,753	− 15	− 152	− 108	+ 70	− 74	− 3	− 11	+ 23	− 61	− 868	− 466
South Canara	4,825	3,629	+ 1,196	− 43	− 30	− 176	− 8	− 1	− 1	− 16	− 59	− 10	− 281	− 48
Total British Territory.	**1,313,414**	**1,358,712**	**− 45,298**	**− 4,825**	**+ 146,891**	**− 129,049**	**− 81,308**	**+ 67,090**	**+ 877**	**+ 883**	**− 7,196**	**− 4,554**	**− 89,566**	**+ 33,248**
Pudukkóttai	33,054	21,271	+ 11,783	+ 4		+ 8	+ 7	− 1	+ 5	− 2	+ 7	+ 3	+ 27	+ 67
Banganapalle	32,129	12	+ 32,117			+ 1	+ 11	+ 73	+ 584	+ 31,150	+ 85	+ 156	+ 37	+ 1
Sandur	1,901	593	+ 1,308		+ 3		+ 3	+ 6	+ 10	+ 12	+ 1,274	+ 51	+ 7	+ 3
Total. Feudatories.	**67,084**	**21,786**	**+ 45,298**	**− 4**	**+ 3**	**+ 9**	**+ 21**	**+ 78**	**+ 599**	**+ 31,160**	**+ 1,366**	**+ 210**	**+ 71**	**+ 71**
Grand Total	**1,380,498**	**1,380,498**		**− 4,821**	**− 146,894**	**− 129,040**	**− 81,287**	**+ 67,168**	**+ 1,476**	**+ 32,043**	**− 5,830**	**− 4,344**	**− 89,495**	**+ 33,319**

DISTRICTS OR STATES.	NET INTERCHANGE OF POPULATION BETWEEN THE VARIOUS DISTRICTS OR STATES. NET IMMIGRATION (+). NET EMIGRATION (−)—*cont.*													
	North Arcot.	Salem.	Coimbatore.	Nilgiris.	South Arcot.	Tanjore.	Trichinopoly.	Madura.	Tinnevelly.	Malabar.	South Canara.	Pudukkóttai.	Banganapalle.	Sandur.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	
Ganjám	− 12	+ 3	+ 6	− 14	+ 19	+ 94	+ 29	+ 23	− 26	+ 15	+ 13	− 4	. .	. . .
Vizagapatam	− 61	− 8	− 4	− 48	+ 29	+ 143	+ 146	+ 21	+ 66	− 152	+ 30			− 3
Gódávari	+ 111	+ 33	+ 35	+ 2	+ 91	+ 219	+ 192	+ 4	+ 150	+ 108	+ 176	− 8	− 1	. .
Kistna	+ 50	+ 100	+ 69	− 11	+ 53	+ 224	+ 100	+ 106	+ 81	− 70	+ 8	− 7	− 11	− 3
Nellore	+ 3,243	+ 32	+ 229	− 24	+ 110	+ 281	+ 136	+ 14	+ 17	+ 74	+ 1	+ 1	− 73	− 6
Cuddapah	+ 3,604	+ 36	+ 57	− 33	+ 64	+ 221	+ 33	+ 48	+ 1	+ 3	+ 1	− 5	− 584	− 10
Kurnool	+ 290	+ 70	+ 36	− 20	+ 2	+ 144	+ 29	− 38	+ 26	+ 11	+ 16	+ 2	− 31,150	− 12
Bellary	+ 1,332	+ 582	+ 70	− 193	+ 29	+ 70	+ 58	− 18	+ 13	− 23	+ 59	− 7	− 85	− 1,274
Anantapur	+ 732	+ 242	+ 69	− 52	+ 45	+ 190	+ 115	+ 37	+ 22	+ 61	+ 10	− 3	− 156	− 51
Madras	+ 20,141	+ 329	− 97	− 2,204	+ 9,319	+ 3,703	+ 637	+ 1,381	+ 3,235	+ 868	+ 281	− 27	− 37	− 7
Chingleput	+ 13,331	− 38	+ 73	− 131	+ 643	+ 573	+ 313	+ 1,526	− 1,107	+ 466	+ 48	− 67	− 1	− 3
North Arcot		+ 2,057	− 233	− 1,272	+ 7,031	+ 721	− 467	− 40	+ 566	− 227	− 11	− 12	− 6	− 13
Salem	− 2,057		− 591	− 902	+ 763	− 1,199	− 9,565	− 136	+ 218	+ 186	− 130	− 169	− 6	. .
Coimbatore	+ 233	+ 591		− 12,475	+ 131	− 34	− 3,966	− 6,036	+ 315	− 1,231	+ 11	− 234		. .
Nilgiris	+ 1,272	+ 902	+ 12,475		+ 312	+ 486	+ 2,013	+ 704	+ 144	+ 8,104	+ 153	+ 8	. .	. .
South Arcot	+ 7,031	− 766	+ 131	− 312		+ 7,558	− 6,251	+ 349	+ 525	+ 133	+ 24	+ 69	− 2	− 1
Tanjore	− 721	+ 1,199	+ 34	− 486	− 7,558		− 1,829	+ 8,312	+ 976	+ 222	− 30	− 3,021	− 1	
Trichinopoly	+ 167	− 9,565	+ 3,966	− 2,013	+ 6,251	+ 1,829		− 1,792	+ 288	+ 165	+ 29	− 194		− 3
Madura	+ 10	+ 136	+ 6,036	− 704	− 349	− 8,312	+ 1,792		+ 15,000	+ 398	+ 7	− 7,744	− 1	.
Tinnevelly	− 560	− 218	− 315	− 144	− 525	− 976	− 288	− 17,000		+ 626	+ 32	− 284		.
Malabar	+ 227	− 186	+ 1,231	− 8,104	− 133	− 222	− 165	− 398	− 626		− 1,959	− 46	. .	− 11
South Canara	+ 11	+ 130	− 11	− 153	− 24	+ 30	− 29	− 7	− 32	+ 1,959		− 4		− 1
Total British Territory.	**+ 43,497**	**+ 14,881**	**+ 24,199**	**− 29,503**	**+ 1,909**	**+ 5,766**	**− 16,967**	**− 12,524**	**+ 20,756**	**− 11,696**	**− 1,201**	**− 11,786**	**− 32,114**	**− 1,398**
Pudukkóttai	− 12	+ 164	+ 291	− 8	− 69	+ 3,021	+ 194	+ 7,711	+ 284	+ 46	+ 4		− 3	. . .
Banganapalle	+ 6	+ 6			− 2	+ 5		+ 1				+ 3		
Sandur	+ 13				+ 1		+ 3			+ 11	+ 1	. .		
Total. Feudatories.	**+ 61**	**+ 175**	**+ 234**	**− 8**	**− 66**	**+ 3,022**	**+ 197**	**+ 7,745**	**+ 284**	**+ 57**	**+ 5**	**+ 3**	**− 3**	**. . .**
Grand Total	**− 43,558**	**+ 15,056**	**+ 24,433**	**− 29,511**	**+ 1,843**	**+ 8,788**	**− 16,770**	**− 4,779**	**+ 21,040**	**+ 11,753**	**− 1,196**	**− 11,783**	**− 32,117**	**− 1,398**

EXPLANATION.—The movement of the population found from Ganjám results in a net gain to the district of 4,821 (column 4). The movement between it and Vizagapatam (column 6) results in a net gain to it of 8,795; between it and Gódávari (column 7) of a net loss to it of 2,796; and so on with the other districts and states.

SUBSIDIARY TABLE 3.—*Immigration per* 10,000 *of population.*

NATURAL DIVISIONS, DISTRICTS OR CITIES OF ENUMERATION.	BORN IN INDIA.			BORN IN ASIA BEYOND INDIA.		BORN IN OTHER CONTINENTS.	PERCENTAGE OF THOSE BORN OUTSIDE THE DISTRICT TO TOTAL POPULATION		
	In Natural Division, District or City where enumerated.	In contiguous Districts or States.	In non-contiguous territory.	Contiguous countries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Agency Division.									
Agency, Ganjám	9,897	103	.	..	...	...	1·03	0·55	1·52
Agency, Vizagapatam.	9,865	135	4	...	..		1·39	1·35	1·42
Agency, Gódávari.	9,341	632	27	.			6·59	5·66	6·53
TOTAL ..	**9,807**	**187**	**6**				**1·93**	**1·80**	**2·06**
East Coast Division.									
Ganjám . .	9,834	132	34	..	...	.	1·66	1·77	1·56
Vizagapatam ..	9,910	56	33	..	..	1	0·90	0·97	0·83
Gódávari .	9,268	670	61	..	...	1	7·32	7·47	7·17
Kistna	9,332	542	125	.	..	1	6·67	6·79	6·55
Nellore	9,739	216	44	...	..	1	2·61	2·45	2·77
TOTAL ..	**9,596**	**341**	**62**			**1**	**4·04**	**4·14**	**3·94**
Deccan Division.									
Cuddapah	9,644	319	37		..		3·56	3·13	4·00
Kurnool ..	9,455	510	35			.	5·45	4·94	5·97
Banganapalle ...									
Bellary .. .	9,271	605	117	.		7	7·28	7·35	7·22
Sandur	7,962	1,587	450	1	.		20·38	15·62	25·23
Anantapur ...	9,338	595	66	.		1	6·61	5·81	7·46
TOTAL ...	**9,368**	**565**	**65**	.		**2**	**6·32**	**5·90**	**6·75**
South Division.									
Madras ...	6,846	1,329	1,775	5	2	43	31·54	33·09	29·95
Chingleput ...	9,337	557	100	1		5	6·63	5·90	7·38
North Arcot ...	9,599	322	78		.	1	4·01	3·39	4·63
Salem . .	9,674	287	37	1		1	3·25	2·72	3·76
Coimbatore ..	9,745	223	31			1	2·56	2·38	2·72
South Arcot .	9,614	314	70	1	..	1	3·86	3·25	4·46
Tanjore .	9,626	279	96	6		2	3·74	3·41	4·04
Trichinopoly ...	9,228	685	81	5		1	7·72	6·55	8·82
Pudukkóttai ...	9,109	835	41	15			8·91	6·26	11·32
Madura . .	9,722	246	30	1	...	1	2·78	2·39	2·86
Tinnevelly ...	9,868	85	45	1	.	1	1·32	1·18	1·46
TOTAL ...	**9,549**	**343**	**104**	**2**		**2**	**4·51**	**4·14**	**4·86**
West Coast Division.									
Nilgiris .	5,888	2,983	1,057	3	2	67	11·12	13·52	15·89
Malabar ...	9,889	63	45		1	2	1·11	1·41	0·81
South Canara ..	9,868	85	45		1	1	1·31	1·83	0·83
TOTAL ...	**9,773**	**148**	**73**		**1**	**5**	**2·27**	**2·87**	**1·69**
Grand Total .	**9,575**	**339**	**83**	**1**		**2**	**4·25**	**4·11**	**4·40**
Cities.									
Bellary City ...	7,740	1,057	1,096	..		107	2·26	25·8	19·3
Calicut City	9,505	95	339	1	42	18	4·49	7·1	2·6
Coimbatore City .	9,109	549	326	3	...	13	8·9	9·5	8·3
Cuddalore City .	8,732	541	688	7	2	29	12·7	13·1	12·2
Kumbakónam City.	8,863	708	415	1		3	11·4	11·9	10·9
Madura City .	9,192	636	162	5		5	8·1	8·5	7·6
Negapatam City ..	8,616	734	570	20	4	57	13·5	16·3	11·1
Salem City ...	9,449	454	495	1		1	5·5	7·6	5·4
Tanjore City ..	9,213	459	324	9		4	7·9	7·9	7·9
Trichinopoly City.	7,937	1,354	677	10		12	20·6	20·7	20·5

SUBSIDIARY TABLE 4.—*Showing Emigration between Madras and other Provinces and States.*

PROVINCE OR STATE.	BORN IN OTHER PROVINCES BUT ENUMERATED IN MADRAS.			BORN IN MADRAS BUT ENUMERATED IN OTHER PROVINCES.			NET GAIN (+) OR LOSS (−) TO MADRAS			SIMILAR NET GAIN OR LOSS IN	
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12
Ajmer-Merwara	35	23	12	157	98	59	− 122	− 75	− 47	− 11	− 88
Andamans and Nicobars	38	22	16	1,299	1,170	129	− 1,261	− 1,148	− 113	− 2,345	
Assam	153	135	18	21,571	11,410	10,161	− 21,418	− 11,275	− 10,143	− 10,571	− 745
Baluchistan	23	16	7	146	106	40	− 123	− 90	− 33		
Bengal	9,720	5,013	4,707	27,413	13,102	14,311	− 17,693	− 8,089	− 9,604	− 13,105	− 15,886
Berar	60	21	39	699	396	303	− 639	− 372	− 267	− 754	− 804
Bombay with States	24,427	15,522	8,905	32,135	20,319	11,816	− 7,708	− 4,797	− 2,911	− 3,211	− 21,275
Burma	1,502	865	637	189,806	100,256	89,550	− 188,304	− 15,391	− 28,913	− 127,249	− 73,256
Central Provinces	14,011	7,598	6,413	21,743	11,932	9,811	− 7,732	− 4,334	− 3,398	− 10,484	− 23,483
Coorg	631	342	289	29,351	21,224	8,127	− 28,720	− 20,882	− 7,838	− 25,847	− 24,206
North-West Provinces and Oudh	3,272	2,391	881	1,606	1,014	592	+ 1,666	+ 1,377	+ 289	+ 2,263	− 950
Punjab	1,044	820	224	937	691	246	+ 107	+ 129	− 22	+ 452	− 347
Baroda State	304	120	184	207	143	64	+ 97	− 23	+ 120	− 89	− 390
Central India States	378	258	120	1,026	439	587	− 648	− 181	− 467	− 704	− 2,243
Cochin State	7,077	3,969	3,108	33,201	15,797	17,404	− 26,124	− 12,038	− 14,086		
Gwalior State	101	62	39	102	28	74	− 1	+ 34	− 35		
Hyderabad State	62,386	30,683	31,703	55,369	27,973	27,396	+ 7,017	+ 2,705	+ 4,312	− 33,730	+ 6,731
Kashmir State	32	19	13	9	7	2	+ 23	+ 12	+ 11	− 2	+ 11
Mysore State	89,430	51,753	37,677	236,775	133,132	103,643	− 147,345	− 91,379	− 55,966	− 60,947	− 27,492
Rajputana State	1,488	1,140	348	177	115	62	+ 1,311	+ 1,025	+ 286	+ 593	+ 408
Travancore State	8,965	4,954	4,011	40,503	22,191	18,312	− 31,538	− 17,237	− 14,301		
TOTAL	225,077	115,309	109,768	694,232	441,258	252,974	− 469,155	− 325,949	− 143,206		

NOTE.—(i) The 1891 statistics do not distinguish Travancore and Cochin from the other Madras states, and column 11 accordingly refers to British Territory only.

(ii) The Ceylon statistics do not distinguish persons born in Madras from those born in other provinces of India, but probably almost all those of Indian birth found in the colony came from this Presidency, and the Ceylon figures show that these numbered 402,793 "Tamils" (239,888 males and 162,905 females) and 27,475 "Moors" or Musalmans (22,540 males and 4,935 females). The total of the two items is 430,268. In 1891 the Tamils numbered 234,957 and the Moors 24,559, making a total of 259,516.

SUBSIDIARY TABLE 5.—*Variation in relation to Density since* 1871.

NATURAL DIVISIONS, DISTRICTS AND CITIES.	PERCENTAGE OF VARIATION INCREASE (+) DECREASE (−)			NET VARIATION IN PERIOD 1871-1901 INCREASE (+) DECREASE (−)	MEAN DENSITY OF POPULATION PER SQUARE MILE			
	1891-1901.	1881-1891.	1871-1881.		1901.	1891.	1881.	1871.
1	2	3	4	5	6	7	8	9
Agency Division.								
Agency, Ganjám	− 4·5	+ 23·1			92	88	47	
„ Vizagapatam	− 1·0	+ 24·4			67	68	49	
„ Gódávari	+ 14·7	+ 25·2	„		51	42	13	...
TOTAL	+ 1·9	+ 24·2		...	69	68	48	...
East Coast Division.								
Ganjám	+ 6·3	− 6·0	+ 15·1	+ 32·2	345	325	184	183
Vizagapatam	− 7·2	+ 8·5	+ 15·1	+ 35·9	453	421	515	118
Gódávari	+ 10·4	+ 15·2	+ 12·5	+ 44·5	443	407	273	256
Kistna	+ 16·1	+ 19·8	+ 6·6	− 18·4	254	221	183	181
Nellore	+ 2·3	+ 20·0	− 11·4	+ 8·7	171	167	140	163
TOTAL	+ 8·8	+ 13·6	+ 9·0	+ 34·5	303	280	259	164
Deccan Division.								
Cuddapah	+ 1·5	+ 13·5	− 17·0	− 4·4	148	146	128	162
Kurnool	+ 6·6	+ 20·5	− 25·8	− 4·6	115	109	91	120
Banganapalle	− 9·1	+ 15·4	− 32·0	− 28·6	127	139	121	177
Bellary	+ 7·5	+ 24·7	− 20·3	+ 3·9	166	151	127	159
Sandur	− 1·7	− 8·1	− 29·8	− 25·3	70	71	64	91
Anantapur	+ 8·3	+ 17·2	− 19·1	+ 6·3	142	131	117	145
TOTAL	+ 5·2	+ 18·3	− 20·4	+ 0·9	141	134	115	149
South Division.								
Madras	+ 12·6	+ 11·5	+ 2·1	+ 28·1	18,865	15,604	15,031	14,724
Chinglepur	+ 9·1	− 15·8	+ 4·6	+ 32·8	426	400	345	341
North Arcot	+ 4·4	− 19·6	− 9·8	− 12·6	299	286	251	282
Salem	+ 12·4	+ 23·2	− 18·7	− 12·4	293	261	209	263
Coimbatore	+ 9·8	+ 20·9	− 8·0	+ 21·9	280	255	211	237
South Arcot	+ 8·6	+ 19·1	+ 3·4	+ 33·8	450	415	372	360
Tanjore	+ 0·8	+ 4·6	+ 7·9	+ 13·7	605	601	583	540
Trichinopoly	+ 5·2	+ 13·0	+ 1·2	+ 20·1	398	378	341	342
Pudukkóttai	+ 2·0	+ 23·5	− 4·6	+ 20·1	346	339	274	288
Madura	+ 8·5	+ 20·3	− 1·3	+ 24·9	325	296	258	259
Tinnevelly	+ 7·5	+ 12·7	+ 0·3	+ 21·6	382	356	315	327
TOTAL	+ 7·3	− 16·5	− 3·0	+ 21·2	368	342	300	308
West Coast Division.								
Nilgiris	+ 11·7	+ 9·6	+ 21·8	+ 73·7	116	104	95	66
Malabar	+ 5·6	+ 12·2	+ 5·8	+ 24·5	481	455	410	377
South Canara	− 7·4	+ 10·1	− 4·5	+ 23·6	282	271	246	235
TOTAL	+ 6·0	+ 11·5	+ 5·8	+ 25·0	375	365	321	303
Cities.								
Madras City	+ 12·6	+ 11·5	− 2·1	+ 28·1	18.865	15,604	15,031	14,724
Madura City	+ 21·2	+ 18·5	+ 12·0	+ 103·9	17.664	14,571	12,301	8,665
Trichinopoly City	+ 15·6	+ 7·3	+ 10·3	+ 36·8	13.090	11,326	10,556	9,566
Calicut City	+ 16·5	+ 15·8	+ 19·0	+ 60·5	3.499	3,004	2,595	2,180
Salem City	+ 4·3	+ 33·6	+ 1·3	+ 41·2	17.655	16,928	12,667	12,503
Kumbakónam City	+ 9·9	+ 8·4	+ 12·7	+ 34·3	11.935	10,861	10,020	8,889
Bellary City	− 2·1	+ 11·2	+ 4·3	+ 12·5	6.472	6,607	5,940	5,752
Tanjore City	+ 6·4	− 0·6	+ 1·9	+ 10·9	7.234	6,799	6,843	6,522
Negapatam City	− 3·4	+ 10·0	+ 11·0	+ 17·9	11.438	11,844	10,771	9,705
Coimbatore City	+ 14·4	+ 19·0	+ 10·1	+ 50·3	13.270	11,596	9,742	8,828
Cuddalore City	+ 10·3	+ 8·7	+ 8·1	+ 29·6	4.017	3,643	3,350	3,099
MEAN FOR CITIES	+ 11·1	+ 12·3	+ 7·8	+ 34·5	10.864	9,650	8,707	8,077
Mean for the Presidency.	− 7·2	+ 15·7	− 1·5	+ 22·1	270	253	221	227

NOTE.—The figures for Ganjám, Vizagapatam and Gódávari districts in 1871 shown above are inclusive of the Agency tracts which were not separately censused in that year.

CHAPTER III.

RELIGION.

Where the figures are to be found

1. Statistics of the religions to which the people belong are shown by districts and States in Imperial Table VI: Provincial Table IV gives similar figures by the smaller units of taluks: Imperial Table XVII shows the various denominations to which the Christians of the Presidency belong: the subsidiary tables at the end of this chapter give the chief facts in all of these in the usual proportional forms: diagrams Nos. 4 and 5 and the fifth and sixth of the maps at the beginning of this volume show how many of the people of each district are Hindus, Musalmans and Christians: and diagrams Nos. 33 and 34 give the percentage of the Christians in the Presidency and in each district who belong to each of the more numerously represented sects of that religion.

Statistics of sect were collected in the case of Christians only.

2. Christianity was the only faith in the case of which statistics of sect were collected, the sectarian divisions of the other beliefs being of little importance in this Presidency. We have here few members of the reforming and revivalist sects of Hinduism, such as the Áryá Hindus and the Bráhmo Samáj, which are making themselves heard further north. The Lingáyats, who reverence Siva and his symbol the Lingam, reject the claims of the Bráhmans to religious supremacy and affect to disregard all distinctions of caste, are probably an increasing community, but the sect is hardly of sufficient political or social interest to warrant the special collection of statistics regarding it. Mádhva and Smárta are sects which occur only among Bráhmans. The mass of the Hindu population is either Saivite or Vaishnavite by sect. The Vaishnavites out-number the Saivites in the north of the Presidency and the Saivites generally prevail in the south, but no active proselytism is maintained by either, and the antagonism between the two no longer awakens the enthusiasm which it once did. In 1881, the last occasion on which particulars of sect among Musalmans were collected, 91 per cent. of them were Sunnis and 2 per cent. Shiahs, and most of the remaining 7 per cent. omitted to return any sect at all. If these last were rateably distributed between Sunnis and Shiahs it would be found that the proportion between the two bodies is about the same as in other provinces, and as there is no active rivalry here between them detailed statistics of them are not of great importance. Our Jains are well known to be practically all Digambaras by sect and there is little object in collecting precise statistics. Such Swétámbaras as were found here would in all probability be visitors from the north of India. The sects of the Christians are thus the only ones which call for particular consideration.

The chapter confines itself to a discussion of the statistics.

3. The tenets of the various religions of India have been described and discussed by many scholars, and the books which have been written about them would form a small library by themselves. This chapter will accordingly avoid these well-beaten paths and will confine itself to a discussion of the statistics in the several tables.

Subsidiary table 1 shows that of every 100 of the population 89 are Hindus, 6 are Musalmans, 3 are Christians and 2 are Animists. Since 1891 the population as a whole has increased by 7·2 per cent., while the Hindus have advanced by 6·3 per cent., the Musalmans by 9·1 per cent., the Christians by 18·1 per cent., and the Animists by 35·7 per cent.

Distinction between Hindus and Animists.

4. This last figure requires a few words of explanation. The essentials of an Animistic creed are not easy to accurately define, but may be roughly described as consisting in belief in the existence, and reverence to the powers, of souls and spirits,—whether those of definite persons who were once among the living or the

vague entities which primitive man locates in unusual natural objects, such as a tree of exceptional size, a curiously-shaped rock, a waterfall or a precipitous hill, or the still more indefinite influences to which, for want of any other explanation, he attributes the apparently causeless misfortunes which befall him and his fellows. None of these spirits have the accepted attributes, the recognised names and pedigrees, or the local habitations of the Hindu gods, they are not admitted by the Bráhmans to be fit subjects for reverence, and they do not belong to the Hindu pantheon, little tendency as that body has to be exclusive in such matters. Animists cannot therefore with accuracy be lumped indistinguishably with Hindus.

In 1881, however, no difference was made between them. A protest against this course was made by the then Census Commissioner and in 1891 the instructions provided for their differentiation. But outside the three agency castes of the Khonds, the Savaras and the Játápus less than a thousand persons were returned in that year as holding Animistic beliefs, and Mr. H. A. Stuart admitted (paragraph 88 of the 1891 Census Report) that this was an obviously incomplete list of those who should be so classified.

This year the 1891 instructions were repeated. There is no word for "Animism" in any of the vernaculars, and any attempt to define that religion would only have served to confuse the enumerators. The object in view was therefore attained by a process of exclusion, and the enumerators were told that if any person belonging to a forest or hill tribe (it is only among such that pure Animists are found) was neither a Hindu, a Musalman, nor a Christian the name of his tribe should be written in the column of the schedule provided for the record of particulars of religion. In the central census offices all persons so entered were tabulated as Animists, and in Table XIII (Caste) they are separately shown as such just as they were returned.

The difficulty of separating Hindus from Animists.

5. For the purposes of this instruction a Hindu was defined to be one who worshipped any of the recognised gods of the Hindu pantheon. The forest and hill tribes, however, are well-known to be undergoing a slow process of Hinduizing, or rather Bráhmanization, as a result of their contact with the Bráhmanic customs of their neighbours on the plains, and to often pay a sort of reverence to the Hindu gods while they simultaneously worship their own original spirit deities. It was consequently often most difficult to decide when individuals whose creed was in this transitional state had ceased to be pure Animists and become Hindus. The purely Animistic Savaras of Ganjám, to give only one example, perform sacrifices at marriages and deaths, or when afflictions overtake them, to a pot of ippa liquor which in some vague way is held to represent a deity, and they pay no reverence to the Hindu gods lest their own spirits should thereby be annoyed with them. Those members of the tribe, however, who associate with the people of the plains mingle this ritual with Hindu ceremonies, continuing to worship the pot of liquor at marriages and deaths, but nevertheless consulting Hindu puróhits as to the success of their enterprises, giving their children the names of Hindu heroes such as Ráma, instead of calling them after the day of their birth or a jungle tree as of old, and visiting and making offerings at the Hindu temples. It was probably largely a matter of chance whether the enumerators credited to Hinduism or to Animism persons who stood in this way with one foot in either fold.

In time the Savaras nearest the plains will no doubt follow rites and ceremonies which are purely Hindu. The Játápus, a sub-division of the Animistic Khonds which has been influenced by its Hindu neighbours, are now to all intents and purposes a separate caste of Hindus.

In some of the other provinces there is a very general disinclination on the part of the upper ranks of the Hindus to allow that the lowest classes of the plains, such as the Chamárs, or leather-workers, are really members of the Hindu religion, but in this Presidency this attitude has few advocates. It is, of course, true that the lowest castes are not allowed to enter the Hindu temples, but this prohibition proceeds from the idea that such persons carry ceremonial pollution with them, a

notion which is more strongly held and more elaborately worked out in this province than in others. In the subsidiary table to Chapter VIII (Caste) below, the Hindu castes are classified into a series of groups according, in part, to the amount of pollution which they are supposed to carry, and the distances within which each of these groups may approach the *múlasthánam*, or holy of holies, of the Hindu temples is accurately regulated in accordance with the degree of pollution which attaches to each, the lowest classes being kept altogether outside, those next above them being allowed into the outer courts, those next above again into certain parts of the inner courts and so on. The fact that a man is not allowed to approach close to the idol is thus no sign that he is not a Hindu. In the sight of the Hindu gods all men are *not* equal. If an individual worships a Hindu deity he may be held to belong to the Hindu faith.

Doubtless, of course, many of the beliefs of the lowest classes of such Hindus are largely compounded of Animism. In addition to the Hindu deities proper and the lesser lights of the village temples there are a host of gods and godlings, ghosts and goblins to whom a tribute of fear, if not of reverence, is paid in varying kinds of mumbo-jumbo and ju-ju ritual known to the wise men who profess to control these powers. But the beliefs of the most orthodox of Bráhmans could be shown to be also tinged with Animism, and, on the west coast at any rate, the Bráhmans are not above performing ceremonies to propitiate spirits and demons whom sorcerers of even the lowest castes have declared to be annoyed with them. That a man's creed is in part Animistic is therefore no reason for denying him a claim to the title of Hindu.

Hinduism is itself an inexact term.

6. Were the present occasion more suitable, it would be interesting to note how the religion which, for want of a better name, is known as Hinduism is in reality (owing partly, perhaps, to its having never had any recognised governing body belonging either to Church or State), a congeries of beliefs in which the orthodox ideas and ritual of the Védas and Puránas take a gradually decreasing share until their influence vanishes altogether, and which differ so much among one another that they might almost be classed as distinct creeds. Probably even the lowest of the Hindus preserve at the back of their minds a vague belief in a Supreme Cause, but in no other respect does a common principle run through the varying tenets of the Hindu faith. Its cardinal doctrines may be said to be predestination and the transmigration of souls and the belief in the existence of a heaven and a hell, but it is more than doubtful if the castes in groups IX and X in the subsidiary table in Chapter VIII can be said to hold to any of these principles.

The social precedence of a caste is gauged very largely by the degree to which it adheres to the Bráhmanic forms of worship, and the religious tenets and practices of the various castes in the Presidency can accordingly be roughly estimated by the position which they occupy in this subsidiary table. Thus the only communities which follow the Védic ritual are the Bráhmans and allied castes in group I. Even these have forsaken most of the Védic ceremonies prescribed for other than domestic events and neglect altogether the gods of the Védas for the younger deities of the Puránas. The castes in groups II to V, the Kshatriyas, Vaisyas, and the higher classes of Súdras, follow the Puránic ceremonies and know nothing at all of Védic ritual. Those next below them, the Súdras in groups VI and VII who employ Bráhmans as their puróhits only occasionally or not at all, have a ceremonial of their own, the custodians of which are those of their own caste who act as priests to them or the non-Bráhman individuals who perform this duty for them. The communities in groups VIII to X cannot be said to have any set ritual, each man doing his worship as seemeth good in his own eyes.

Similarly the Bráhmans in group I seldom pay any respect to the village gods and goddesses, who rank below the Puránic deities, or to the spirits and devils which are even lower down in the scale, while the castes in the succeeding groups give these two inferior grades of powers a constantly increasing share of their worship until when we reach those in groups VIII to X we find that the reverence given to the Puránic gods is formal and perfunctory, while the real devotion of the worshipper is laid at the feet of these lesser deities.

7. From all this it will be gathered that the distinction between a Hindu and an Animist is often a shadowy affair, and that the gulf which separates the Animists from the lowest classes of Hindus is scarcely as broad as that which divides these latter from the Bráhmans. Consequently, and also for the reason that the members of one sub-division of a caste will sometimes profess Hinduism while those of another will be Animists, Hindus and Animists have, in many of the tables in this report, been taken together and not treated separately.

Hindus and Animists are accordingly usually taken together.

The abnormal advance of 35·7 per cent. which has been seen to have occurred in the number of the Animists during the decade is for similar reasons no indication that this form of belief is on the increase, but merely that the line between the followers of Animism and Hinduism has been more accurately drawn than heretofore. If the two faiths are taken together the increase in the number of their adherents is 6·8 per cent.

8. The proportion borne by Hindus and Animists to the total population is slowly falling, owing to the fact that the rates of increase which have prevailed among them have been continuously lower than those obtaining among Musalmans and Christians. Musalmans are 9·1 per cent. more numerous than they were ten years ago. It will be seen in the next chapter that there is reason for supposing that they are more prolific than Hindus, and moreover their strength is increased by conversions among the lower castes, especially in Malabar, where the followers of the faith consist mainly of the Máppillas, an actively proselytising tribe.

Rate of increase among Musalmans.

9. Christians have increased to a remarkable extent, being 1,038,854 strong against 879,437 in 1891, that is, numbering 159,417, or 18·1 per cent., more than they did ten years ago. Taken by themselves and excluding Europeans and Eurasians, Native Christians have advanced by 19 per cent. In the decade between 1881 and 1891 the increase among them was even more striking, being 48·8 per cent., and during the last thirty years it amounts to 99 per cent. against an increase in the population as a whole of 22·1 per cent. In other words, Native Christians have multiplied between four and five times as fast as the population generally.

Remarkable increase among Christians.

Subsidiary table 4 gives particulars of the growth of the faith in each district. Of the districts in which its adherents number over 10,000, the increases during the decade are most marked in Cuddapah, Gódávari, and North Arcot, where they amount to 95, 86 and 53 per cent., respectively, and are smallest in Tanjore, Madras, and Salem, where they are respectively 2, 3 and 6 per cent. In these last two districts the rate of advance is less than that of the district population as a whole, so that considerable numbers of the Christians in them must either have emigrated or have reverted to other faiths. During the past twenty years the advances in districts in which Christians are now 10,000 strong have been greatest in Gódávari (336 per cent.), Cuddapah (212 per cent.) and Kurnool (197 per cent.) and least in Madras (3 per cent.), Tanjore (11 per cent.) and Tinnevelly (13 per cent.).

10. Some of these percentages of increase are very striking, for they are calculated on fairly large figures, and so represent considerable additions to the actual number of the Christians found in these districts, and they are perhaps not likely to be paralleled in other provinces. In this Presidency the converts to Christianity, unlike those in most of North India, are recruited almost entirely from the classes of Hindus which are lowest in the social scale. These people have little to lose by forsaking the creed of their forefathers. As long as they remain Hindus they are daily and hourly made to feel that they are of commoner clay than their neighbours. Any attempts which they may make to educate themselves or their children are actively discouraged by the classes above them:

Some reasons for the advance among Christians.

caste restrictions prevent them from quitting the toilsome, uncertain and undignified means of subsistence to which custom has condemned them, and taking to a handicraft or a trade: they are snubbed and repressed on all public occasions: are refused admission even to the temples of their gods: and can hope for no more helpful partner of their joys and sorrows than the unkempt and unhandy maiden of the paracheri with her very primitive notions of comfort and cleanliness.

But once a youth from among these people becomes a Christian his whole horizon changes. He is as carefully educated as if he was a Bráhman; he is put in the way of learning a trade or obtaining an appointment as a clerk; he is treated with kindness and even familiarity by missionaries who belong to the ruling race; takes an equal part with his elders and betters in the services of the church; and in due time can choose from among the neat-handed girls of the Mission a wife skilled in domestic matters and even endowed with some little learning. Now-a-days active persecution of converts to Christianity is rare, so those who hearken to its teaching have no martyr's crown to wear, and sheltered as they often are in a compound round the missionary's bungalow it matters little to its adherents if their neighbours look askance upon them. The remarkable growth in the numbers of the Native Christians thus largely proceeds from the natural and laudable discontent with their lot which possesses the lower classes of the Hindus, and so well do the converts, as a class, use their opportunities that the community is earning for itself a constantly improving position in the public estimation.

But there is, in every district, a limit to the numbers to whom the advantages of espousing Christianity appeal, and as district after district becomes supplied with Missions and those who come within this limit are gradually absorbed, the rate of increase among the community will slowly decline. It has fallen in almost every district during the last decade, and it is improbable that in the next it will keep at the level which it has hitherto on the whole maintained.

Variations in the numbers of Jains, Parsis and Buddhists.

11. The variations in the numbers of those who profess religions other than Hinduism, Animism, Islám and Christianity call for few remarks. The numbers of the Jains are practically stationary, but detailed comparisons with the 1891 figures show that of the four districts in which they are chiefly found, namely, Bellary, North Arcot, South Arcot and South Canara, they have increased in the first three and declined sharply in the fourth. Between 1881 and 1891 the rate of increase among them was much lower in this district than in the other three, being under 2 per cent., and Mr. Stuart considered that the inference was that they were forsaking their own religion for either Hinduism or Christianity.

Parsis, who most of them come here for purposes of trade, number 356 against 246 in 1891 and, as in that year, they are mainly to be found in Malabar, Madras and the Nilgiris.

Buddhists are only 241 in number against 1,036 ten years ago. Most of those included in the 1891 figure were Burmese dacoits in the Central Jails, and many of these have since returned to their own country on the expiry of their sentences.

Territorial distribution of the main religions.

12. The territorial distribution of the followers of the various faiths is shown in diagrams Nos. 4 and 5 and in subsidiary tables 2 and 3. Hindus are proportionately most numerous in the East Coast and South Divisions, Musalmans in the West Coast and in the Deccan, and Christians in the West Coast (owing to its including the Nilgiris) and the South Divisions. Diagram No. 5 shows at a glance how very greatly Hindus and Animists predominate in all the districts. They form 80 per cent. of the population in every district except Malabar, where there is a large number of Máppilla Musalmans, and 85 per cent. of it in all the remaining districts except four, namely, Kurnool, Madras, the Nilgiris and South Canara. In Ganjám, Vizagapatam and Gódávari, they number over 97 per cent. of the people, these three districts containing hardly any Musalmans or Christians. Musalmans are proportionately most numerous (see diagram No. 5) in the Deccan districts and Madras City and on the West Coast. More than one-third of the whole number of the followers of Islám in the Presidency reside in one district, Malabar (see diagram No. 4).

Christians are most numerous in Tinnevelly, Madura, Kistna, Tanjore and South Canara, and fewest in Ganjám, Vizagapatam, Bellary and Anantapur, but in proportion to the rest of the population they are commonest in the Nilgiris, Madras, Tinnevelly and South Canara.

No particularly noteworthy variations have occurred during the last twenty years in the relative proportions of Hindus and Musalmans in the several districts.

The sects of Christians No comparison with the 1891 figures possible.

13. It remains to consider the statistics of the sects of Christians. As has been stated, the actual figures will be found in Imperial Table XVII. Diagrams Nos. 33 and 34 illustrate the distribution of the denominations which are most numerously represented in the Presidency, and subsidiary table 5 gives an abstract of the total numbers belonging to each sect, their proportion to the total body of all Christians, and the variations in the numbers of them which have occurred during the decade.

It may be stated at once that for several reasons a comparison of this year's figures with those of 1891 throws little light upon the relative rates of increase of the adherents of the various denominations. In 1891, 10,911 persons did not give their sect at all and 13,925 more returned the vague descriptions of "Episcopalian" and "Protestant." Further, a large number of people entered themselves as "American Mission" by sect, and these were all classed as Presbyterians, although, in addition to the American Presbyterians, there are American Missions belonging to the Baptist, Congregationalist, Methodist and Lutheran persuasions. The result was that the numbers of the Presbyterians were alleged to have increased 975 per cent. and that this year they show a decline of 47 per cent.

Efforts made to get Christian sects properly returned.

14. At the present census special pains were taken to endeavour to get the sects of Christians properly returned. The heads of all the larger Missions were asked to instruct their congregations how to enter themselves, and paragraphs drawing attention to the importance of accuracy in the matter were communicated to nine different Church and Mission newspapers and magazines for insertion. There was in consequence a considerable improvement in the returns, but 4,578 persons still made no entry in the schedules or gave some vague description which could not be classified, and Protestants (who, under the orders of the Census Commissioner for India, were classified as belonging to the Anglican Communion) were still as many as 7,425 in number. There is thus room for improvement on future occasions. Such returns as "St. James' Church" and "St. Paul's Church" were frequent and required a good deal of research to clear up, and some of the initials entered were apt to be puzzling. "S.P.G." one knows, and "C.M.S." one knows, but one requires to pause before one remembers that "A.E.L.M." is short for American Evangelical Lutheran Mission.

The vagueness of the entries among Syrian Christians

15. Of all the entries the most difficult to classify accurately were those returned by the Syrian Native Christians of the West Coast.

A resumé of the history of the Syrian Church is contained in paragraph 101 * of the 1891 Census Report and it is unnecessary to refer to the matter at length again. The early members of the church followed the Nestorian doctrines. On the arrival of the Portuguese on the West Coast, however, the church passed, after a long struggle, under the domination of the Pope and adopted the Latin rite. This was at the end of the sixteenth century. When the Dutch expelled the Portuguese the party which was hostile to Rome again (1653–1663) got the upper hand. Archdeacon Thomas, a native who was elected to be bishop, collected a following and in 1665 was consecrated by Gregorius, Bishop of Jerusalem, who introduced the Jacobite liturgies and ritual in place of the Nestorian. The adherents of Mar Thomas were consequently known as "Jacobite Syrians."

* In addition to the works regarding the Syrian Church mentioned in that paragraph reference may be made to the Rev. Alexander J. D. D'Orsey's *Portuguese Discoveries, Dependencies and Missions in Asia and Africa*, and to *Christianity in Travancore* by Mr. G. T. Mackenzie, I.C.S., Resident in Travancore and Cochin.

A section of the church, however, still remained subject to Rome though they used the Syriac rite. These latter are sometimes called "Romo-Syrians," and also "Syro-Romans" and "Syro-Catholics," but at the present census they seem to have returned themselves merely as Roman Catholics, which accounts for the decline since 1891 in the number of Syrians in Malabar.

In the early years of the nineteenth century missionaries belonging to the Church of England visited the coast and shared the field with the priests of the Syrian Church. In 1837, all connection between the two was severed by the then Syrian Bishop Mar Dionysius IV, but traces of their work are to be found in a few entries of "Anglican Syrian" in the returns.

Their teaching, however, caused a split in the Syrian camp, a party under Mar Athanasius Mathew, a native of Travancore, favouring their methods and opposing Mar Dionysius IV and his followers. The rivalry continued until 1889 when it was settled in favour of Mar Dionysius by the courts of Travancore. There remains, however, a party which still follows Mar Athanasius and the members of this are sometimes called the "Reformed Syrians" as distinct from the "Jacobite Syrians" who own allegiance to Mar Dionysius. They also call themselves "St. Thomas' Syrians" after St. Thomas the Apostle, the reputed original founder of the Syrian Church.

There are thus at least three distinct sects of Syrian Christians, namely, the Romo-Syrians who acknowledge the authority of Rome but follow the Syriac rite, the Jacobite Syrians who follow the Jacobite rite, and the Reformed or St. Thomas' Syrians who favour certain of the practices of the Anglican Church. But the shades of difference between them were evidently too subtle for the enumerators, for the entries in the schedules were in many cases too vague to be accurately distributed among them. A certain number of persons were returned definitely as "Jacobites" and these have been shown as such in the tables. The remainder had perforce to be lumped together under "Other Syrians."

In addition to the above three sects there is in South Canara a body of Roman Catholics who have recently seceded from the Church of Rome and call themselves "Syrian Catholics" in the returns. They are the followers of a priest named Alvarez who left the Roman Catholic Church in consequence of differences of opinion with his Archbishop and joined the Jacobite sect of Mar Dionysius. The latter consecrated him as a Bishop. These Syrian Catholics have been classified as Jacobites accordingly, but Bishop Alvarez has now quitted that sect and set up for himself in Ceylon under the style and title of His Holiness Julius I, Metropolitan of the Independent Catholic Church of India and Ceylon, and it is not altogether clear what rites his followers now use.

Uncertainty of the figures under "Congregational."

16. An element of uncertainty also attaches to the figures under "Congregational." The London Mission has usually been classed as a Congregationalist body, but a few days before the date of the census it was reported that some of its missionaries considered this classification incorrect. It was too late then to enquire what course they wished pursued and to issue instructions accordingly, but subsequent to the enumeration three of the missionaries of this body wrote to ask that entries of "London Mission" in the schedules might be tabulated under "Undenominational." The Census Commissioner for India subsequently ordered that the figures under "Undenominational" should be included under "Minor Denominations" and this has accordingly been done. The entries of "London Mission" in the schedules were only 3,589 in number and those of "Undenominational" only 4,413, so it is evident that most of the adherents of the London Mission must have been returned as Congregationalist, and it is consequently uncertain what the actual strength of the Congregationalists proper really is.

The classifications of the other sects call for no special remarks. Attached to this chapter is a statement showing the headings under which certain entries regarding which doubt might be considered to exist were included. Only those which were fairly numerously represented are shown.

Relative proportions and distribution of the main sects.

17. Subsidiary table 5 and Diagram No. 33 show that of the 1,038,854 Christians, 642,863, or 61·9 per cent., belong to the Church of Rome, 139,897, or 13·5 per cent., to the Anglican Communion, and 119,227, or 11·5 per cent., to the Baptist persuasion. The only other considerable totals are those of the Lutherans (78,036) and the Congregationalists (25,658).

Diagram No. 34 shows that the Roman Catholics are proportionately far more numerous than any other body in the South and West Coast Divisions except in Tinnevelly, where they divide the honours with the Church of England. Congregationalists are only relatively numerous in Cuddapah and Anantapur. Baptists are the most prominent denomination in Kistna, Nellore and Kurnool, and Lutherans form a large proportion of the Christians in Vizagapatam, Gódávari and Kistna.

The Europeans and Eurasians of the Presidency mainly belong either to the Anglican Communion or to the Roman Catholic Church.

Statement showing the denominations in Imperial Table XVII under which certain entries in the schedules were included:—

Entry in the schedule.	Denomination under which included.
Adventist.	Minor denominations.
Agnáni (Heathen Convert).	Do.
American Baptist.	Baptist.
American Baptist Mission.	Do.
American Congregationalist Church.	Congregationalist.
American Evangelical Lutheran Mission.	Lutheran.
American Lutheran.	Do.
American Mission Congregationalist.	Congregationalist.
American Mission Presbyterian.	Presbyterian.
American Reformed Church Lutheran.	Lutheran.
American Presbyterian.	Presbyterian.
Anglican Church.	Anglican Communion.
Anglican Mission.	Do.
Basel Mission Lutheran.	Lutheran.
Canadian Baptist.	Baptist.
Church Missionary Society.	Anglican Communion.
Church of Christ.	Minor denominations.
Church of England.	Anglican Communion.
Church of Ireland.	Do.
Church of Scotland.	Presbyterian.
Cuttack Mission.	Minor denominations.
Danish Lutheran Mission.	Lutheran.
Dissenter.	Minor denominations.
English Zenana Mission.	Anglican Communion.
Episcopalian.	Do.
Evangelical Lutheran	Lutheran.
Evangelist.	Minor denominations.
Free Church.	Presbyterian.
Free Church of Scotland	Do.
French Mission.	Roman Catholic.
German Mission.	Lutheran.
Gospel Mission.	Minor denominations.
Kabul Mission	Do.
London Mission.	Do.
Methodist Episcopal.	Methodist.
Non-conformist.	Minor denominations.
Non-sectarian.	Do.
Plymouth Brethren.	Do.
Pretorian Mission.	Do.
Protestant	Anglican Communion.
Scottish Mission	Presbyterian.
Society for the Propagation of the Gospel.	Anglican Communion.
St. Thomas' Christian.	Syrian (others).
St. Thomas' Syrian	Do.
Syrian.	Do.
Syrian Catholic.	Syrian (Jacobite).
Syrian Christian.	Syrian (others).
Theosophist.	Indefinite beliefs.
Undenominational.	Minor denominations.
Unitarian.	Indefinite beliefs.
United Free Church Mission.	Presbyterian.
Wesleyan.	Methodist.

SUBSIDIARY TABLE 1.—*General distribution of the population by Religion.*

RELIGION.	1901.		1891.		1881.		PERCENTAGE OF VARIATION, INCREASE (+) DECREASE (−).		PERCENTAGE OF NET VARIATION, 1881 1901.
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891–1901.	1881–1891.	
1	2	3	4	5	6	7	8	9	10
Hindu	34,436.586	8.916	32,384,048	8.983	28.497,666	9.143	+ 6·3	+ 15·3	+ 23·1
Animistic ...	641,825	166	472.808	131			+ 35·7		
Musalman ...	2.477.610	642	2.270,652	630	1.933.571	620	+ 9·1	+ 17·4	+ 28·1
Christian	1.038.854	269	879,437	244	711.072	228	+ 18·1	+ 23·7	+ 46·1
Jain	27,431	7	27,425	8	24.962	8		+ 9·9	+ 9·9
Parsi	356	...	246		143		+ 44·7	+ 72·0	+ 149·0
Buddhist	241		1,036	...	1.546		− 76·7	− 33·0	− 84·4
Jew	45		42	...	30	...	+ 7·1	+ 40·0	+ 50·0
Others	118	...	221	...	222	1	− 46·6	− 0·5	− 46·8
Not stated ..	...		14,505	4	1,419			+ 922·2	
TOTAL ...	38,623.066	10.000	36.050.420	10.000	31.170.631	10.000	+ 7·2	+ 15·7	+ 23·9

SUBSIDIARY TABLE 2.—*Distribution of Religions by Natural Divisions and Districts.*

NATURAL DIVISIONS, DISTRICTS AND STATES.	HINDU. Proportion per 10,000 in			MUSALMAN. Proportion per 10,000 in			CHRISTIAN. Proportion per 10,000 in			ANIMISTIC. Proportion per 10,000 in		
	1901.	1891.	1881.	1901.	1891.	1881.	1901	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Agency Division.												
Agency, Ganjám.	30	27	86	..	...	2	9	6		3.369	4,652	..
Agency, Vizagapatam.	167	197	243	6	7	5	30	2	...	4,223	4.341	
Agency, Gódávari.	44	39	4	8	7		7	5	...	65		
TOTAL .	241	263	333	14	14	7	46	13		7.657	8.993	
East Coast Division.												
Ganjám . ..	470	474	525	24	24	30	23	26	22	953	1 007	
Vizagapatam	582	593	620	91	93	100	40	34	48	778		..
Gódávari . .	605	588	610	167	173	201	155	98	55	16		.
Kistna .	555	518	500	533	478	451	976	779	509	130		.
Nellore	394	413	399	335	344	317	519	536	292	61		...
TOTAL	2.606	2.586	2.654	1.150	1,112	1.099	1,713	1,473	926	1,938	1,007	
Deccan Division.												
Cuddapah	332	353	357	523	527	506	182	111	85	5	.	
Kurnool ...	212	215	207	434	429	392	328	258	161	24		
Banganapalle ...	7	9	9	25	31	31	3	1		2	.	
Bellary	245	249	227	385	378	352	49	60	58	3	...	.
Sandur ..	3	3	3	8	8	8	...	..	..	.	...	.
Anantapur .	209	202	198	238	226	209	26	20	12	125		.
TOTAL ...	1.008	1.031	1.001	1.613	1,599	1.498	588	450	316	159		...
South Division												
Madras .	119	111	111	231	234	260	394	452	557	..		
Chingleput ..	365	337	330	121	116	130	255	216	236	.		...
North Arcot	601	637	603	416	424	426	221	171	141	80		. .
Salem	615	581	537	276	271	264	189	210	233	...	.	...
Coimbatore .	617	601	564	205	194	196	182	177	187	93	.	.
South Arcot .	643	631	604	262	258	250	640	624	557	. .	.	.
Tanjore	591	625	680	497	528	580	837	971	1,101	..	.	.
Trichinopoly .	385	390	393	175	169	176	738	800	864			...
Pudukkóttai	103	107	99	50	50	46	139	157	160		..	..
Madura ..	741	725	682	681	705	729	1,076	1,142	1,194	.	.	...
Tinnevelly .	522	517	515	411	423	464	1.533	1,660	1,982	...	...	...
TOTAL	5,302	5.262	5.118	3.325	3.372	3.521	6.204	6,580	7,212	173	.	...
West Coast Division.												
Nilgiris . ..	25	26	28	24	20	18	143	132	119	62	...	...
Malabar . .	553	566	586	3,362	3,390	3.373	496	542	608	11	.	...
South Canara ..	265	266	280	512	493	484	810	810	819	..	...	...
TOTAL .	843	858	894	3,898	3.903	3,875	1,449	1,484	1,546	73	...	...
Grand Total .	10,000	10,000	10,000	10,000	10,000	10.000	10,000	10,000	10,000	10,000	10,000.	...

NOTE.—In 1881 Animists were not distinguished from Hindus.

SUBSIDIARY TABLE 3.—*Distribution by principal Religions of* 10,000 *of the population of each District and Natural Division.*

NATURAL DIVISIONS AND DISTRICTS.	HINDU. Proportion per 10,000.			MUSALMAN. Proportion per 10,000.			CHRISTIAN. Proportion per 10,000.			ANIMISTIC. Proportion per 10,000.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Agency Division												
Agency, Ganjám	3,236	2,824	9,986	1	2	11	29	17	.	6,734	7,157	.
Agency, Vizagapatam	6,759	7,434	9,985	18	17	15	37	2	.	3,185	2,387	.
Agency, Gódávari	9,564	9,836	9,982	131	129	11	46	35	7	259	.	.
TOTAL	6,246	6,575	9,985	28	25	15	36	9	.	3,690	3,285	.
East Coast Division.												
Ganjám	9,589	9,652	9,946	35	34	38	14	14	10	362	300	.
Vizagapatam	9,632	9,876	9,868	108	108	108	20	16	19	240	.	.
Gódávari	9,727	9,754	9,769	193	202	218	75	44	22	5	.	.
Kistna	8,877	9,045	9,203	613	585	563	471	369	234	39	.	.
Nellore	9,060	9,113	9,326	554	534	503	360	322	170	26	.	.
TOTAL	9,386	9,511	9,643	298	287	271	186	147	84	130	54	.
Deccan Division.												
Cuddapah	8,847	8,983	9,074	1,003	940	872	147	77	54	3	.	.
Kurnool	8,357	8,530	8,713	1,234	1,191	1,118	390	278	169	18	.	.
Banganapalle	7,947	7,985	8,062	1,932	1,909	1,935	92	16	3	29	...	.
Bellary	8,920	8,972	8,992	1,008	953	940	53	59	57	2	.	.
Sandur	8,162	8,325	8,545	1,805	1,640	1,444	33	34	11	.	.	.
Anantapur	9,113	9,246	9,311	747	725	671	34	25	14	101	.	.
TOTAL	8,800	8,920	9,011	1,014	969	914	155	106	71	26	.	.
South Division.												
Madras	8,062	7,936	7,775	1,126	1,176	1,239	804	879	977	.	.	.
Chingleput	9,567	9,599	9,571	229	231	255	202	167	171	.	.	.
North Arcot	9,369	9,453	9,449	467	441	454	104	69	55	23	.	...
Salem	9,600	9,591	9,577	311	313	319	89	94	104	.	.	.
Coimbatore	9,656	9,702	9,690	230	219	228	86	78	80	27	.	.
South Arcot	9,416	9,449	9,487	277	271	266	283	254	218	.	.	..
Tanjore	9,062	9,076	9,104	548	538	526	387	383	367	.	.	.
Trichinopoly	9,169	9,208	9,213	300	279	281	531	513	506	..	.	.
Pudukkóttái	9,298	9,327	9,327	322	303	296	380	370	376	.	.	.
Madura	9,009	9,001	8,959	596	614	650	395	385	391	.	.	.
Tinnevelly	8,732	8,737	8,642	495	501	528	773	762	829	.	.	.
TOTAL	9,243	9,261	9,235	417	416	431	326	314	325	6	.	..
West Coast Division.												
Nilgiris	7,777	8,371	8,675	526	461	388	1,332	1,165	933	359	.	...
Malabar	6,825	6,915	7,058	2,985	2,902	2,758	185	180	183	3	.	.
South Canara	8,056	8,168	8,311	1,118	1,060	976	741	675	607	.	.	.
TOTAL	7,198	7,301	7,453	2,392	2,328	2,194	373	343	322	12	.	.
Grand Total	8,916	8,983	9,143	642	630	620	269	244	228	166	131	..

Subsidiary Table 4.—*Distribution of Christians by Districts.*

Natural Divisions and Districts	Number of Christians in			Variation.				Percentage Variation.			
	1901.	1891	1881.	1891–1901.		1881–1891.		1881–1901.	1891–1901.	1881–1891.	1881–1901.
1	2	3	4	5		6		7	8	9	10
Agency Division.											
Agency, Ganjam	923	521	17	− 402	+	504	+	906	+ 77·2	+ 2,964·7	+ 5,329·4
Agency, Vizagapatam	3,155	139	8	+ 3,016	−	131	+	3,147	+ 2,169·8	+ 1,637·5	+ 39,337·5
Agency Godavari.	729	442	206	− 287	+	236	+	523	+ 64·9	+ 114·6	+ 253·9
Total	**4,807**	**1,102**	**231**	− **3,705**	+	**871**	+	**4,576**	+ **336·2**	+ **377·1**	+ **1,981·0**
East Coast Division.											
Ganjám	**2,426**	2,292	1,534	− 134	+	758	+	892	+ 5·8	+ 49·4	+ 58·1
Vizagapatam	**4,191**	3,014	3,402	− 1,177	−	388	+	789	+ 39·0	− 11·4	+ 23·2
Gódávari	**16,066**	8,622	3,687	+ 7,444	+	4,935	+	12,379	+ 86·3	+ 133·8	+ 335·7
Kistna	**101,414**	68,521	36,194	+ 32,890	+	32,330	+	65,220	+ 48·0	+ 89·3	+ 180·2
Nellore	**53,948**	47,176	20,794	+ 6,772	+	26,382	+	33,154	+ 14·4	+ 126·9	+ 159·4
Total	**178,045**	**129,628**	**65,611**	+ **48,417**	+	**64,017**	+	**112,434**	− **37·4**	+ **97·6**	+ **171·4**
Deccan Division.											
Cuddapah	**18,923**	9,725	6,067	+ 9,198	+	3,658	+	12,856	+ 94·6	+ 60·3	+ 211·9
Kurnool	**34,043**	22,735	11,455	+ 11,308	+	11,280	+	22,588	+ 49·7	+ 98·5	+ 197·2
Banganapalle	**297**	57	9	+ 240	+	48	+	288	+ 421·1	+ 533·3	+ 3,200·0
Bellary	**5,066**	5,283	4,129	− 217	+	1,154	+	937	− 4·1	+ 27·9	+ 22·7
Sandur	**37**	39	11	− 2	+	28	+	26	− 5·1	+ 254·5	+ 236·4
Anantapur	**2,675**	1,783	857	+ 892	+	926	+	1,818	+ 50·0	+ 108·1	+ 212·1
Total	**61,041**	**39,622**	**22,528**	+ **21,419**	+	**17,094**	+	**38,513**	+ **54·1**	+ **75·9**	+ **171·0**
South Division.											
Madras	**40,958**	39,742	39,631	+ 1,216	+	111	+	1,327	+ 3·1	+ 0·3	+ 3·3
Chingleput	**26,466**	18,971	16,774	+ 7,495	+	2,197	+	9,692	+ 39·5	+ 13·1	+ 57·8
North Arcot	**22,964**	15,003	10,018	+ 7,961	+	4,985	+	12,946	+ 53·1	+ 49·8	+ 129·2
Salem	**19,642**	18,468	16,567	+ 1,174	+	1,901	+	3,075	+ 6·4	+ 11·5	+ 18·6
Coimbatore	**18,887**	15,566	13,326	+ 3,321	+	2,240	+	5,561	+ 21·3	+ 16·8	+ 41·7
South Arcot	**66,465**	54,841	39,571	+ 11,624	+	15,270	+	26,894	+ 21·2	+ 38·6	+ 68·0
Tanjore	**86,979**	85,371	78,258	+ 1,608	−	7,113	+	8,721	+ 1·9	+ 9·1	+ 11·1
Trichinopoly	**76,660**	70,401	61,440	+ 6,259	+	8,961	+	15,220	+ 8·9	+ 14·6	+ 24·8
Pudukkóttai	**14,449**	13,813	11,372	+ 636	+	2,441	+	3,077	+ 4·6	+ 21·5	+ 27·1
Madura	**111,837**	100,131	84,900	+ 11,406	+	15,531	+	26,937	+ 11·4	+ 18·3	+ 31·7
Tinnevelly	**159,213**	145,962	140,946	+ 13,251	+	5,016	+	18,267	+ 9·1	+ 3·6	+ 13·0
Total	**644,520**	**578,569**	**512,803**	+ **65,951**	+	**65,766**	+	**131,717**	+ **11·4**	+ **12·8**	+ **25·7**
West Coast Division.											
Nilgiris	**14,845**	11,626	8,488	+ 3,219	+	3,138	+	6,357	+ 27·7	+ 37·0	+ 74·9
Malabar	**51,493**	47,631	43,196	+ 3,862	+	4,435	+	8,297	+ 8·1	+ 10·3	+ 19·2
South Canara	**84,103**	71,259	58,215	+ 12,844	+	13,044	+	25,888	+ 18·6	+ 22·4	+ 44·5
Total	**150,441**	**130,516**	**109,899**	+ **19,925**	+	**20,617**	+	**40,542**	+ **15·3**	+ **18·8**	+ **36·9**
Grand Total	**1,038,854**	**879,437**	**711,072**	+ **159,417**	+	**168,365**	+	**327,782**	+ **18·1**	+ **23·7**	+ **46·1**

Subsidiary Table 5.—*Distribution of Christians by Race and Denomination.*

Denomination.	Foreign.	Eurasian	Native.	Total.		Variation + or −.		Percentage of each sect to the total.
				1901.	1891.	Actual.	Percentage.	
1	2	3	4	5	6	7	8	9
Anglican Communion.	8,876	10,776	120,245	**139,897**	132,950	+ 6,947	+ 5·2	13·5
Armenian	19	1	...	**20**	55	− 35	− 63·6	.
Baptist	345	301	118,581	**119,227**	88,967	+ 30,260	+ 34·0	11·5
Calvinist	2	...		**2**	...	+ 2	.	.
Congregationalist	112	81	25,465	**25,658**	5,616	+ 20,042	+ 356·9	2·5
Greek	9			**9**	11	− 2	− 18·2	...
Indefinite Beliefs	31	9	51	**91**	101	− 10	− 9·9	.
Lutheran and Allied Denominations.	411	239	77,395	**78,036**	39,011	+ 39,025	+ 100·0	7·5
Methodist	523	589	4,435	**5,547**	2,616	+ 2,931	+ 112·0	0·5
Minor Denominations.	123	56	8,280	**8,459**	795	+ 7,664	+ 964·0	0·8
Presbyterian	550	366	8,355	**9,271**	17,592	− 8,321	− 47·3	0·9
Quaker		...			4	− 4	. .	
Roman Catholic	2,877	13,642	626,344	**642,863**	578,597	+ 64,266	+ 11·1	61·9
Salvationist	24	4	2,370	**2,398**	105	+ 2,293	+ 2,183·8	0·2
Syrian (Jacobite)	.	.	2,093	**2,093**	2,106	+ 692	+ 32·9	0·2
Syrian (Others)	1	1	703	**705**				0·1
Not returned	119	153	4,306	**4,578**	10,911	− 6,333	− 58·0	0·4
Total	**14,022**	**26,209**	**998,623**	**1,038,854**	**879,437**	+ **159,417**	+ **18·1**	100·0

CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

Age, where the figures are to be found

1. It will be convenient to treat separately each of the three matters with which this chapter deals.

AGE.

The statistics of the ages of the people are given in Part I of Imperial Table VII, while Part II of the Table gives figures for the ten towns which contain over 50,000 inhabitants each. Diagram No. 6 shows the number in 10,000 persons of each sex who were returned at each of the age-periods given in Table VII and diagram No. 7 gives similar particulars for both sexes together for the district of Kurnool at each of the last three censuses, to illustrate the effect, referred to later on, which bad seasons have upon the returns. The first five of the subsidiary tables at the end of this chapter give the main facts of the subject in proportional forms.

Uses of the age statistics.

2. Census statistics of age are used, in combination with recorded vital statistics, as a basis from which such particulars as the general rates of birth and mortality, the relative mortality at different ages, the mean expectation of life at various ages for each sex, and so on may be deduced.

Such calculations obviously require correction for local circumstances. Extensive emigration of the able-bodied population in the prime of life and at the reproductive ages would clearly increase the proportion, among those who remained behind, of the infirm, the aged and the very young, and thus raise the death-rates and reduce the birth-rates. The converse effect would occur in the area to which these able-bodied and vigorous people emigrated. Vital statistics of large towns, where the percentage of the population which is between the ages of 15 and 40 is usually abnormally high (see subsidiary table 5) are therefore unsafe guides to the condition of things which prevail in rural areas. Again, a condition of scarcity checks births and thus, unless it be accompanied by an increase in deaths, raises the mean age of the living as calculated from their ages. On the other hand, the rise in the number of births which usually accompanies the rebound after famine increases the numbers of persons in the younger age-periods and so reduces the mean age of the living. But it is obviously fallacious to suppose that in these two cases the increase or reduction of the mean age of the living denotes a corresponding lengthening or shortening of the duration of life. The discussion of these matters is thus best entrusted to those who are experts in such subjects, and Mr. G. F. Hardy, who performed a similar service at the census of 1891,* is to again deal with the statistics of the present enumeration.

Inaccuracy of the age returns in the schedules.

3. In their raw state, as they are returned in the schedules and before they are subjected to the various processes for smoothing out their irregularities which are in use among statisticians, the age figures are without doubt excessively unreliable. A birthday in India is not marked in the same way as it is in England, and few of the population trouble to remember their ages. Any one who has been a magistrate in this Presidency and has had to make the usual enquiry regarding the ages of witnesses and accused will remember that in a large proportion of instances the enquiry "How old are you?" is met by an amused smile, as who should say "What a very absurd question," and that when the query is pressed the answer is either "How ever can I tell?" or a wild guess which is obviously very wide of the mark, a wrinkled grey-beard, for instance, placidly affirming that he is 25 years of age.

* See his note on age distribution in India in that year, which forms Appendix III to Volume II of the General Tables of the 1891 Census.

Subsidiary table 1 contains the exact ages returned by 200,000 persons selected at random from the schedules and forcibly illustrates the worthlessness of the figures. In a growing or stationary population the number of persons who are under one year old should ordinarily be larger than the number of those who are of any other age, and, unless the population is affected by disturbing causes such as famine or migration, the numbers in the succeeding periods should decrease at gradually increasing rates as the ages advance and death thins their ranks. But in subsidiary table 1 the largest number of persons occurs at the age 30 and the next largest at the age 40 and then follow those who are under one year old and next those who are 25.

Preference of the people for certain ages.

4. Women are less accurate in their ways of thought than men, or their ages are less exactly remembered, for the returns for females are far more irregular than those for males. Both sexes, however, show the greatest preference for ages (like 30, 40 and so on) which are even multiples of five and then, except that 25 is more popular than 20 and 12 than 15, for those which are odd multiples of the same number. It is curious to note that in the Telugu districts the preference for the even multiples of five over the uneven is much more marked than in any other part of the country. This popularity of multiples of 5 is natural enough among people who use the decimal notation and count on their fingers, but in the case of the women there is a further marked preference for 22, 32, 42 and so on up to 82, and, in a less degree, for 17, 27, 37, etc., and this is not easy to explain. It has been suggested to me that women date events from the attainment of puberty, which is usually about the twelfth year, and that these ages 17, 22, 27, 32, etc., are popular because they are the sum of the number 12 and the multiples of five, but this explanation is weakened by the fact that in some of the decennia males also show a preference for numbers ending with 2.

Diagram No. 6 illustrates clearly the preference for the even multiples of five over the odd multiples, and the fact that this preference is stronger among women than among men. It also shows that in addition to errors due to inaccuracy and ignorance there is also a certain amount of deliberate misstatement of the ages of young girls who are between 10 and 14, the marriageable age, and to a less degree, of those who are between 5 and 9 and between 15–19. For in these three periods girls are proportionately less numerous than boys though in those on either side of them the reverse is the case, and the inference therefore is that girls who were really between 12 and 16 have been returned by their relations as being either below 5 or above 19. These relations can produce shástric authority to justify their prevarications, as the Níti Shástra says that there are nine things that should not be divulged, namely one's age, wealth, love affairs and family quarrels, and also mantrams, medical prescriptions, gifts and good and evil deeds. Perhaps this injunction has also affected the age returns in other directions. The omissions in these three periods are not due to any circumstances peculiar to the present year, for subsidiary table 2 shows that they also occurred at both the previous censuses.

Diagram No. 6 also shows that 20, 25 and 30 are very popular ages with women, and that they are also proportionately more numerous than men in the period 60 and over. Whether this latter fact is owing to their being longer lived or merely to exaggeration of their years due to the same pride in great age which is seen among the sex in England is not clear. Neither of these two points, again, are peculiar to the present census for they appear equally (subsidiary table 2) in the statistics of 1891 and 1881.

Thinking that those who are interested in native life insurance in this Presidency might be glad to have statistics of the ages of what may be called the insuring classes,—the clerks, vakils, superior tradesmen and so on—and hoping that persons of this amount of education would be more accurate in their returns of ages than the common herd, I had the slips of all persons belonging to families in Madras City which subsisted by certain selected occupations of this class picked out and sorted for single years of age by themselves. But the results were very disappointing, the wild irregularities above referred to occurring in them as much as ever.

Effect of bad seasons on the age statistics.

5. The age statistics being thus of more than doubtful accuracy it seems to be unprofitable to labour through any minute examination of them, and as the considerations which arise from the figures of sex and civil condition also depend greatly upon the statistics of age with which they are combined this chapter will confine itself to a statement of the broader inferences which appear to be deducible from the tables.

Subsidiary table 2 bears all over it the mark of the great famine of 1876. In 1881 the number of children under 5 and of old people over 60 was much smaller than in either 1891 or the present year, as the famine had killed off the old and the young and checked reproduction. Ten years later, in 1891, the rebound after the hard times raised the number of children under 5 as abnormally as the famine had depressed it, but the proportion of persons in the period 10–15, that is, of those who were born shortly after the famine and were under 5 in 1881, ten years before, is still unduly low. Even in the present year the number of these same people, who are now another ten years older and between 20 and 25, can be seen to be lower than it should be.

Diagram No. 7 illustrates the point very forcibly as it gives the figures for Kurnool, one of the districts which suffered most from the famine, by themselves. If the seasons of the three decades 1871–1881, 1881–1891 and 1891–1901 had all been normal in this district, the lines of diamonds, etc., in this diagram would have been of equal length at each age-period for each of the three censuses of 1881, 1891 and 1901, would have been longest in each case at the age-period 0–4 and would have decreased at each successive period with a regularity which would only have been disturbed by the preference for the even multiples of five which has already been referred to. But the diagram shows that the number of persons who were in the period 0–4 in 1881, in the period 10–14 in 1891 and in the period 20–24 in 1901 was in each case much less than in the same periods in the other two years. To a less extent the same influence can be seen at work in the ages 5–9 in 1881, 15–19 in 1891 and 25–29 in the present year. The number of persons who were between the ages of 40 and 60 in 1881 can similarly be seen to be smaller than the normal and the rebound after the famine is traceable in the period 0–4 in 1891 and 10–14 in 1901. Finally the effect of the bad seasons of the last decade in the district is visible in the age-period 0–4 for the present census, the persons in which would, under normal conditions, have been more numerous than those in the period 5–9.

Statistics of age by religions.

6. Subsidiary table 3 gives the proportion of each sex in each religion who are found at each of the age-periods. The proportion of children under five years of age is highest among Musalmans and Christians and lowest among Animists. A high rate of infant mortality among the Animists, owing to their want of care of their young children, is probably part of the cause of the exceptional figure in their case, but among the Musalmans and the Christians the high proportions in the younger ages are not due to any sudden decline in those in the advanced ages and they thus seem to indicate that the followers of these two religions are more prolific than the Hindus. The reason for this is not altogether obvious. Both of these religious communities are scattered through all the districts of the Presidency and therefore climatic influences cannot have had much to do with the matter. One-third of all the Musalmans, it is true, are found in the prosperous district of Malabar, but even if we exclude these the proportion of the children under 5, though it is reduced, is not brought down to the level of the figure among Hindus. The fact that both Musalmans and Christians are more frequently found in towns than the Hindus cuts both ways, for though the out-door life of the agriculturist is perhaps more favourable to a high degree of fecundity than the sedentary existence of the trader in the towns, the former is more exposed to the influence of adverse seasons than the latter. Hindu women are more universally married than either Musalman or Christian women, the percentages of the females in each religion who are married being 42, 40 and 39, respectively, and this is in favour of the fecundity of the Hindu community, but, on the other hand, the early age at which the women of this religion marry when compared with those of the other two is probably inimical to the

production of large families. In balancing the opposing forces which tend in favour of and against the fecundity of the followers of the three different religions, it is further necessary to take into consideration the facts that Musalmans and Christians eat meat, while many Hindus do not, and that they allow the re-marriage of widows while some of the Hindus forbid it.

Animists, and Animistic women in particular, are much more short-lived than the followers of any other of the main religions. This characteristic has been noticed in other provinces also.

Age statistics in the various Natural Divisions.

7. Subsidiary table 4 gives the distribution by age of 10,000 persons of each sex by Natural Divisions and thus illustrates in another manner some of the facts above referred to. It will be seen that the proportion of children below five years old is lowest in the Deccan, where the seasons have recently been worst, and in the Agencies, where infant mortality is high; that in the Deccan, where the 1876 famine was most felt, the percentage of persons in the ages 15–20 is lowest, and that it is highest in the West Coast Division, which was not affected by that visitation; and that the proportion of people of both sexes aged 40 and upwards is lowest in the Agencies, where the rarity of aged persons among the Animistic hill-tribes has reduced the percentage. This table further shows that the number of people in the period 20–40, that is, in the prime of life, is lowest in the East Coast and South Divisions and the reason for this seems to be the fact that it is from these two parts of the country that emigration to other provinces and colonies (see subsidiary table 1 to Chapter II) is most common.

SEX.

Sex. The deficiency of females in certain districts.

8. The figures of the 1871 census alleged that there were more males than females in the Presidency, but at every subsequent enumeration (see subsidiary tables 6 and 8) the rate of increase among females has been higher than that among males and the proportion of the former to the latter has increased. There are now 545,074 more females than males, or 1,029 of the former to every 1,000 of the latter. In 12 out of the 25 districts, however, there are still fewer of the fair sex than of the other. The map at the beginning of this volume shows which these are. The three Agencies are among them, and in these the deficiency is probably due to indifferent enumeration, females being omitted from the returns either because the heads of families held them of small account or because they did not care to publish particulars of their womenkind. In Madras City the deficiency is doubtless due to the urban nature of the district and to the tendency referred to in Chapter I above (see also the total for cities in subsidiary table 6) for the proportion of males in large towns to constantly increase. In the Nilgiris it is owing to the fact that among the imported labourers on the coffee estates men largely preponderate. But in the other seven districts,—Kistna, Nellore, Cuddapah, Kurnool, Bellary, Anantapur and Chingleput,—the explanation of the phenomenon is less obvious. In both 1881 and 1891 these same seven districts exhibited a similar peculiarity, though in the former year Vizagapatam, and in the latter North Arcot,—in both of which the females now exceed the males in number,—were among them. But the census reports of these years do not account for it.

Possible explanations of this deficiency discussed.

9. The explanation of this continued deficiency of females in this compact block of country may be that men have continuously migrated to it in larger numbers than women, that a percentage of the women in it were omitted at the enumeration, or that the birth-rate among males or the death-rate among females in it have been higher than the respective rates for the other sex.

But the statistics of migration (see subsidiary table 2 to Chapter II) show that of all these districts Kistna is the only one to which any considerable number of people have moved, and even in the case of this the immigrants are hardly numerous enough to have brought about so considerable a preponderance of men.

The fact that at every succeeding census the proportion of females to males gets continuously higher raises a strong presumption that a percentage of the women have been left out at previous enumerations, and therefore have been omitted also at the present one, but it does not seem possible to put down the whole of the excess of males to this cause. There is no reason to suppose that less care has invariably been taken with the census in these seven districts than elsewhere and yet this deficiency of females has persisted for 30 years, and moreover the rise in the proportion of females has been slower during this period in this area than in other districts. This tract of country is not peopled by any particular castes or races which are especially prone to conceal the existence of their womenkind or to resent enquiries about them. In this Presidency the seclusion of Hindu women behind the curtain is very rare, even those of the highest castes going about in public, and the deficiency of women in these districts occurs just as much in the lower classes, where the women are never secluded, as in the higher. Musalman women are often jealously guarded, but the proportion of Musalmans to the total population in this tract is too small (see diagram No. 5) to affect the figures so largely.

Whether the birth-rate among males or the death-rate among females is higher in these districts than elsewhere is not a matter which is easy to prove in the present imperfect state of the vital statistics. Such figures as there are show that the preponderance of male over female births is actually less than usual in this area and that the death-rate among females is about normal. That there is, however, some cause acting in these districts either to lessen female births or to increase female deaths seems clear from the statistics of sexes for the castes which are found in them. Table XIII shows that excluding the castes which speak the "other" languages of Madras,—most of which live in the Agencies, where enumeration was probably defective,—the proportion of females to males is lower among the Hindus who speak Telugu than in any other linguistic division of that religion or in the followers of any other faith. The great majority of these are found in the seven districts under consideration and so come under the influence, whatever it is, that is at work within them. It may be objected that this merely amounts to stating the case in another way, and that to show that the ratio of women to men is small among the Telugus is merely to re-state the fact with which we started, namely, that in the majority of the Telugu districts this ratio is similarly low. But that there is more than this underlying the figures is evident from the further facts that this ratio is lower among the Telugus who live in these seven districts than among the Telugus generally; that, in addition, it is smaller among the castes speaking Tamil, Canarese, and "other" languages which live in these districts than among the whole population which speaks these tongues; and, finally, that it is less among the Musalmans and Christians who reside in this particular tract than among these two religious communities generally. The actual figures are given in the margin. Malayálam and Oriyá are not shown as only a very few of the population of this area speak either language.

	Females to 1,000 males	
	in the total population.	in the seven districts.
Tamils	1,046	990
Telugus	1,011	978
Canarese ..	1,042	973
"Others"	974	915
Musalmans	1,032	956
Christians .	1,033	957

Absence of causes influencing the sex of children

10. What the influence working in these districts may be is not a matter about which it is safe to dogmatise. It may either be a force which is inimical to female births or one which is favourable to a high percentage of deaths in that sex. Many theories have been propounded regarding the circumstances which result in a preponderance of births of one sex or the other. It has, for instance, been suggested that hot, dry climates favour the birth of boys in larger numbers than girls, and this explanation might apply to the case of the four Deccan districts which are all hot and all dry, but it does not fit the circumstances of the irrigated delta taluks of Kistna nor the case of the Chingleput district. The theory that male births are commoner than female when the mother is badly nourished during the period of gestation might also apply to the Deccan, but it similarly breaks down if any attempt is made to stretch it to cover the case of Kistna, which is one of the

richest and most prosperous of our districts. Altitude, climate, seasons and food supply have also been thought to influence the sex of children but there is nothing peculiar in the conditions of any of these throughout the whole of this area. Religion and caste have already been seen to afford no key which will unlock the problem. Marriage customs have been suggested as yet another explanation, it being believed that if the first three months of gestation occur when the weather is hot or vitality is low the proportion of male births would be higher than when the conditions were reversed. But enquiries among Collectors and District Medical and Sanitary Officers have failed to elicit information showing that in this particular area there is either any peculiarity about the season of the year which is especially popular for marriages or that an unusual percentage of births occur in any special months. It does not, therefore, seem possible to show that any influence is at work to reduce the number of female births.

A suggested explanation of the deficiency of females.

11. There does, however, appear to be one circumstance which may be held to unduly increase the number of deaths among the females of this area. It will be seen from subsidiary table 15 at the end of this chapter that in all the districts now in question the proportion of the girls between the ages of 0 and 9 and of 10 and 14 who are married is very much higher than usual. The figures do not, it is true, entirely fit the case, the proportion of girls under 15 who are married being also exceedingly high in Ganjám and Vizagapatam, which are not included in the tract we are dealing with, and being less remarkable in Chingleput than in the other districts in that tract, but taken as a whole they are certainly very noticeable. "Married", no doubt, usually only means betrothed, but it may be safely assumed that when once a girl is married consummation occurs as soon as physical circumstances permit, and therefore a large proportion of early betrothals means a correspondingly high percentage of early consummations and of early births from immature mothers. This circumstance might naturally be expected to exercise a very prejudicial effect upon the longevity and vitality of the sex, and even to be the cause of a considerable number of deaths in it and such statistics as are available on the point go to show that this in fact is actually so.

The number of females to every thousand males in each age-period in each district is given in subsidiary table 7 and it will be seen from this that while at the periods 0–4 and 5–9 the proportion of females is below the respective means for the whole Presidency for these age-periods in only three out of the seven districts, and is in each of these cases only very slightly below that mean, yet with two single exceptions it is below the Presidency mean, and usually very greatly below it, in every one of the age-periods from 10–14 onwards in every one of these seven districts. In one of the two exceptions mentioned the figure is only just above the Presidency mean and the other is the age-period 20–24 in Kurnool which includes the persons born immediately after the great famine of 1876 and may therefore perhaps be abnormal.

Further, if any one of these seven districts is compared with those further south in which the ratio of females to males at the period 0–4 is lower or about the same it will be found that this ratio invariably declines sharply at the period 5–9 and keeps low throughout all the higher periods. Compare, for example, Kurnool and Coimbatore, Bellary and Madura, or Anantapur and Salem. The same phenomenon also appears in subsidiary table 7A, which gives the same kind of figures for Natural Divisions and religions. In the Deccan, for instance, the proportion of girls at the period 0–5 is higher among Hindus and Christians than in the South Division and about equal among Musalmans, but in all the periods above that age it is markedly lower in the Deccan than in the South Division. The clear inference seems to be that there is some cause working which greatly increases the number of deaths which occur among girls in the age-periods from 5–9 or 10–14 upwards.

Subsidiary table 9, which shows the proportion of the sexes in the castes selected for Imperial Table XIV, also supports this same theory. It shows that in several Telugu castes the proportion of females to males similarly drops very suddenly between the ages of 5 and 15. The Kammálans and Kamsalas afford a typical instance of this. Kammálans are artisans in the Tamil country and Kamsala is the name for the same caste in the Telugu districts. The habits, occupations, social

status and ways of life of the two are almost identical, except that the former marries its girls very much later than the latter. Diagram No. 26 shows that whereas the number in every 10,000 girls under the age of 12 in the former caste who are either married or widows is only 120, in the latter caste it is as high as 2,045. Subsidiary table 9 shows that though in the age-period 0–4 there are only 1,035 girls to every 1,000 boys among the Kammálans the number among the Kamsalas is higher, being 1,063. But at the next age-period, 5–12, the conditions are reversed and the Kammálans have 1,016 girls to every 1,000 boys against 999 among the Kamsalas. In this period, therefore, some cause must have been at work to effect a high proportion of deaths among the Kamsala girls. In the age-period 12–15 the latter are still fewer than those of the Kammálans, but in the later ages the original proportion of the sexes is restored again. A comparison of the figures for the Kápus, who are Telugu cultivators, and the Vellálas, who are the corresponding caste in the Tamil country, affords an even stronger instance of this peculiarity, for there, although the proportion of girls to boys is higher among the former than the latter at the age-period 0–4, it is less at the age 5–12 and at all the other higher ages.

There is thus considerable ground for supposing that the deficiency of females in the seven districts to which we have been referring is to no small extent due to the deaths among young girls which are occasioned by forcing maternity upon them while they are still immature.

Proportion of the sexes in the other districts

12. Excluding, as before, the Agencies, Madras and the Nilgiris, the districts other than these seven usually show a continuous increase during the last thirty years in the proportion of the female to the male population. There are, however, three exceptions. North Arcot is one, and there the balance of the sexes is probably disturbed by the considerable emigration from the district which is taking place. Salem and Coimbatore are the two others and in these the proportion of women has declined at the last two enumerations. One explanation of this may be that the 1876 famine told much more severely on males than females, and so raised the percentage of the latter abnormally in the census (that of 1881) which immediately followed it, and that the real proportion of the sexes is now gradually being restored. This same state of things is not, it is true, apparent in Madura, which was equally affected by the famine, but a large amount of emigration to Ceylon takes place from this district and upsets all calculations as to the real ratio of females to males within it.

Proportion of the sexes in the various castes

13. The proportion of the sexes in the various castes presents no special points of interest, and the figures do not appear to be worth printing. In some provinces it has been noticed that the higher a caste is in the social scale, the smaller is the ratio of women to men in it; but this characteristic does not appear in our figures. The proportion of females to males is highest in the three dancing-girl castes of Dási, Sáni and Bógam, the women in which are increased by recruits from other castes and the men of which often leave the community and call themselves by other names.

One of the castes in which women are fewest in proportion to males is the Malayálam-speaking division of the Bráhmans, in which there are only 823 females to every 1,000 of the other sex. This division consists mainly of the Nambúdri and Embrántiri Bráhmans of Malabar, most of the "Pattar," or east coast, Bráhmans residing on the west coast having returned Tamil as their parent-tongue. The 1891 statistics give these two classes separately and show that in that year the proportion of females to males among them was also low, there being only 833 of the former to every 1,000 of the latter. These ratios are much lower than those in any of the other divisions of the Bráhmans except those who speak languages classed under "others," and who are perhaps largely foreigners who have come into the Presidency without bringing their women with them. It is not obvious why this should be so. It may possibly be due to the custom among the Nambúdris (which the Embrántiris imitate) which allows only the eldest son of each family to marry within the caste, the others contracting alliances with Náyar women.

Under this system the progeny of mothers who had inherited a tendency towards the production of male children would be more likely to reproduce itself, and so perpetuate the tendency, than that of those whose children were females. For of the former families at least one individual would marry, while of the latter it is possible that all would be compelled to remain single.

CIVIL CONDITION.

Civil Condition Where the figures are to be found

14. Particulars of the civil condition of the people, that is, statistics of the number of them who are unmarried, married and widowed, are given by ages, religions, districts and cities for the population as a whole in Imperial Table VII, while Imperial Table XIV gives details by slightly differing age-periods for certain selected castes. Diagrams Nos. 8 and 26 illustrate certain of the principal facts which these two tables bring to light.

The meaning of the term "married."

15. It should be explained that persons shown as "married" in the census returns are frequently merely betrothed in the irrevocable manner which is the custom in India, and that they have not necessarily entered upon the conjugal relations which are implied by the ordinary use of the word. For sociological purposes it would no doubt have been more interesting to have collected statistics showing only consummated marriages, but it would not be possible to obtain these without undesirably detailed enquiries into people's private affairs.

The term "married" in the returns also no doubt bears many shades of meaning. The enumerators were told that, if a person returned himself or herself as married, they were not to question the validity of the marriage or be guided by any notions of their own as to what did or did not constitute a marriage, but were to enter in the schedules without question or dispute the answer which the person gave. This rule was necessary not only in order to obviate friction between the enumerators and the enumerated, but also for the reason that, even if detailed enquiries into such matters could be conducted without wounding any one's susceptibilities, it would very often be extremely difficult, especially in the case of widows of the lower classes who have "married" a second time, to draw a clear line between concubinage and the kind of marriage which is celebrated with no more ceremony than the gift of a new cloth to the woman and a pot or two of toddy to her relations. On the west coast, again, where such matters are often arranged with fewer formalities than elsewhere, and where three classes of husbands—those who merely tie the *táli* and have nothing to do with the girl thereafter, those who are married by the *sambandham*, or cloth-giving, ceremony, and those who are wedded by the full rites—are recognised, the degrees of marriage are so various that the Superintendent of the 1891 Census of Travancore considered that in order to obtain really precise statistics it was necessary to divide the column provided in the schedule for the entry of civil condition into no less than seventeen different sub-columns.

Dancing-girls, again, are often married to an idol or a sword. In the Oriyá country, also, it is thought to be incorrect for an unmarried man to wed a widow, and if he wishes to do so he often first converts himself from a bachelor into a widower by marrying a sahára tree and then cutting it down. Similarly in some castes girls who cannot find a husband before they attain puberty marry an arrow, a dagger or a tree to escape the reproach of having reached womanhood unwedded. In the south, especially among Bráhmans, there is a superstition that third marriages are unlucky, and a man who has lost two wives will marry a plantain tree as his third so as to convert his next triumph of hope over experience into his fourth instead of his third wedding. Finally, a man is sometimes even married to a corpse. Among the Havík and Nambúdri Bráhmans of the west coast the women need not be married before puberty, but it is not thought seemly that an adult woman who dies unmarried should be sent into the next world in that state. If therefore, a grown up girl happens to die unmarried a handsome sum is sometimes paid to purchase a bridegroom for the corpse, and a form of marriage ceremony is gone through between them.

Widowers and widows.

16. Divorced persons who had not married again were shown as widowed in the schedules. A slight change in the instructions to the enumerators has been the cause of a curious increase in the number of widowers. In some of our vernaculars the question "Are you married?" which the enumerators had to ask every person they censused, may also mean "Have you ever been married?" and as both widowers and married men would alike answer this latter question in the affirmative, a percentage of the former were included among the latter in 1891. On the present occasion it was accordingly directed that if the answer to this question was in the affirmative, the enumerator should go on to ask "Where is your wife?" ("Is your wife alive?" would be an ill-omened way of putting it) and should enter the man as married or widowed in accordance with the answer received to this latter question. The result has been a striking increase in the number of widowers. The proportion of them is, however, still lower than it was in any other province in 1891 and it seems probable that this point requires to be still further insisted upon on future occasions. There is no risk of a similar error with widows, for a widow is distinguishable at sight from a married woman, having no *táli*, no toe-rings and no *kunkumam* spot on her forehead. Bráhman widows further wear a distinctive white cloth and, except in one or two sects, shave their heads.

The three distinctive features of the statistics

17. The three distinctive features of the returns of civil condition in an Indian Province are the universality of marriage, the early age at which it takes place and the high proportion which the number of widows bears to the number of widowers. In England and Wales in 1891, 41 per cent. of the males, and 39 per cent. of the females over fifteen years of age were unmarried, while in Madras the corresponding figures are respectively only 25 and 5; in the same country not even one male or female in 10,000 under the age of 15 was married or widowed, while in this Presidency 1 per cent. of the boys and 9 per cent. of the girls under this age had entered into the bonds of matrimony; in England and Wales there were 231 widows to every 100 widowers, while here there are 506. Subsidiary table 10 shows at a glance that it is very exceptional for a man in this province above the age of 30 or for a woman above the age of 20 to remain unwedded; that the proportion of the married to the total population is highest among males at the early age of 30–35 and among the other sex at 20–25; and that at every age-period the proportion of widows is greatly in excess of that of widowers, there being as many as eight of the former to every one of the latter between the ages of 10 and 25.

Subsidiary tables 11, 12 and 13 exhibit the same set of facts in varying shapes and forms. They show, for example, that in every 10,000 unmarried males only 108 are of the age of 40 and over, and in every 10,000 females only 62. Of 10,000 males of 40 and over only 268 are bachelors, and of 10,000 females of the same age only 109 are old maids; in every 10,000 married males 134 are under 15 and in the same number of married females 792 are of the same tender age; and in every 10,000 men of 10 and over only 1,336 are widowers, while in the same number of women of the same age as many as 6,282 are widows.

Reasons for the universality of marriage.

18. The customs and beliefs which bring about this state of things are too well-known to require demonstration in detail. The universality of marriage is encouraged among the upper classes of Hindus by the belief that it will go hard with a man in the next world unless he has a son to light his funeral pyre, and the lower classes follow the fashion they set, partly because it is the fashion and partly because a wife is not the expensive luxury she is in some countries—costing little to feed and less to house and clothe, and earning her own pin-money—and is also almost indispensable to the comfort of a man who belongs to a class which cannot live at the club or in a hotel and yet require their meals cooked and their houses kept in order.

Reasons for early marriage.

19. Early marriage is induced by the faith reposed by the Bráhmans in the couplets in the holy books which condemn to perdition the girl, and the near relations of the girl, who attains puberty while she is still unmarried, and by the sheep-like manner in which other

castes, and even other religious communities, follow the Bráhmans' lead. The difficulty of finding suitable brides and bridegrooms owing to the multiplicity of the prohibited degrees of marriage helps to confirm the followers of the custom in their ways. This unhappy practice is nevertheless clearly opposed to the teaching of Manu, who prescribes a form of marriage service which is wholly unsuited to the marriage of mere children, permits consummation four days after the ceremony, which pre-supposes an adult bride, and moreover lays it down that the Bráhman youth should not enter upon matrimony until he has studied the Védas for 12 years after his investiture with the sacred thread. This latter ceremony is ordained to take place in a boy's eighth year, so that according to Manu he ought not to marry until he is 20. The custom thus persists in spite of the fact that doubt attaches to its religious authority, that it throws a heavy burden upon youths who ought to be free to make their start in life unhindered by domestic cares, and that it puts a severe strain upon the physical strength of girls who have maternity thrust upon them while they are still immature children.

Reasons for the preponderance of widows over widowers

20. The preponderance of widows over widowers is due to the prohibition against the re-marriage of the former which Manu and the others inculcated, and which is observed by the Bráhmans and the castes which ape their unfortunate example. But the reprehension of such marriages is carried a step further than is warranted by any words of Manu, for a girl who has merely been betrothed and who has never been a wife except in name is forbidden to marry again, while the law-giver allowed such a one to take a second husband, and confined his prohibition to those whose marriage had been consummated. Probably here, again, the difficulty of getting suitable bridegrooms for their daughters leads parents to favour the continuance of this custom more than they otherwise would. Such is the scarcity of eligible bachelors in certain circles that instead of the bridegroom being expected, as of old, to settle something upon his wife, he now stands out for the payment of a sum sufficient to induce him to marry, and the scale of such payments is graduated according to the eligibility of the bridegroom, the B.A. commanding a higher price than the F.A. and the F.A. than the mere Matriculate.

The share of each religion in producing these three characteristics.

21. But the different religious communities of the Presidency take very varying shares in producing these regrettable results. Subsidiary table 14 gives comparative statistics for Hindus, Musalmans, Christians and Animists, and diagram No. 8 puts the matter in a graphic form. Musalmans in this Presidency are much influenced by the customs of the Hindus among whom they reside, and most of the Christians were Hindus a generation or two back, but yet in none of the three characteristics which we have seen to be the most striking peculiarities of our statistics of marriage are either of these communities so prominent as the Hindus.

Marriage is not so universal with them as with the Hindus, for while among these last only 55 per cent. of all the males and 38 per cent. of all the females were unmarried, the corresponding figures among the Musalmans are 60 and 43, respectively, among the Christians respectively 58 and 46, and among the Animists 54 and 46 respectively.

Nor is marriage so early among other religious bodies as among the Hindus. In every 10,000 Hindu boys under the age of 15, 147 are married or widowed and in the same number of girls of the same age 948, while among the Musalmans the corresponding figures are 50 and 463 respectively, among Christians respectively 49 and 260, and among Animists 121 and 333 respectively.

Finally, widows are commoner among the Hindus than among the followers of any other faith, numbering 19 per cent. of the sex against 17 per cent. in the case of Musalmans, 15 per cent. in that of Christians and only 11 per cent. among the Animists.

There is little doubt that were it not for the example of the Hindus these other communities would be even less prominent in these three matters than they are. It will be seen from Chapter VIII, Caste, below that the Musalmans here have taken to following many of the social customs of the Hindus, and a recent instance of the effect which the example of these latter has upon them is afforded by the fact that although widow-remarriage is in no way discountenanced by the

Korán, the prejudice among Musalmans against the practice was of late found to be so notably increasing that certain of the orthodox members of the faith thought it necessary to publish tracts pointing out that there was nothing in religion, law or morals which prohibited it. The Christians in this Presidency, again, are necessarily influenced by the example of those to whom their forefathers were wont to look for guidance and their neighbours still make obeisance, and the fact that in some denominations the converts are allowed to retain distinctions of caste probably helps to foster the continuance of this influence.

The changes in these three characteristics during the decade.

22. It is of great importance to the welfare of the people that early marriages should cease to be the fashion and it is also desirable that matrimony should become less universal, (for no good can come of forcing the halt, the maimed and the unlovely to transmit their defects to succeeding generations) and that child widows should no longer be condemned to a celibate life. The degree to which an improvement has taken place in recent years in the three unfortunate respects in which our civil condition statistics are so prominent is therefore a question of much interest.

The forces which retard improvement.

23. The chief considerations which make for the early marriage of girls have already been referred to. They are the precepts and example of the Bráhmans, and the difficulty of procuring suitable bridegrooms in a society in which the prohibited degrees of marriage are so numerous.* These forces might be expected to be continually strengthening, for in consequence of the manner in which many of the large castes are splitting up into an ever-increasing number of sub-divisions which will not intermarry among one another, suitable brides tend to become daily rarer, and moreover whenever a caste or a sub-division of a caste gets on in the world and wishes to improve its social position, one of its first steps is usually to call in Bráhmans to officiate at its ceremonies and to imitate the Bráhman customs of child-marriage and the prohibition of widow-marriage.

Many instances in which such endogamous sub-divisions have recently arisen and in which castes have of recent years taken to adopting Bráhman ways in such matters will be found in the caste glossary at the end of Chapter VIII below. The influence of the Bráhmans appears to be strongest in the Telugu country, where we have already seen that early marriage is most common, and weakest in Malabar. It is mentioned in the glossary, under Bráhman, that the Telugu and Oriyá Bráhmans are less particular as to the classes of Súdras at whose ceremonies they will officiate than their Tamil fellow-castemen and that the Malabar Bráhmans hold themselves aloof from the other castes more than those of any of the other linguistic divisions. It is only natural that when the Bráhman officiates as a puróhit at family ceremonies his bias should be towards leading the family customs to resemble, up to a certain limit, those of his own caste. His teaching is that of the song in the play,—"Of course you can never be like us, but be as like us as you are able to be,"—and the effect of it is clearly visible in the marriage statistics, for whereas in the East Coast Division 1,764 of every 10,000 girls under fifteen are married and in the Deccan 1,239, the corresponding number in the South Division is only 445 and in Malabar only 322. Further detailed figures illustrating the same point will be found in subsidiary table 15.

The forces which accelerate improvement.

24. It is probably the case, though the point is not one which admits of definite proof, that the influence of the Bráhmans over the other castes is not what it was, and in any case, as will be seen immediately, Bráhmans are themselves less addicted to child-marriage than they were even ten years ago. Their influence in favour of the practice is thus probably weaker than it used to be.

There are, moreover, several strong forces which militate actively against the custom. Chief of these are perhaps the rise in the standard of comfort among, and the increased value put upon education by, what may be called the middle

* Under "Vellála" in the caste glossary attached to Chapter VIII will be found an instance of a sub-division of that caste which is actually dying out owing to the difficulty of getting brides for its sons.

classes of the Presidency. It must be obvious to the least thoughtful among them that to marry a boy to a child-wife must establish a family which is unlikely to be able to maintain itself in comfort and must hamper the young husband in his education. The last decade, again, has not been a prosperous one, plague having checked trade and the prices of food having maintained a high level, and it is probable that many parents have been less able than usual to face the heavy expenditure which their children's marriages entail.

The improvement which has resulted.

25. The resultant of all these opposing forces is a satisfactory decline in all religions in the universality of matrimony, in the earliness of marriage and, among Hindus and Christians, in the number of widows. Subsidiary table 14 gives the figures. Of the total population 5,525 in 10,000 are unmarried against 5,390 in 1891; of 10,000 boys under 15 years old 9,863 are unmarried against 9,843 ten years ago and among the same number of girls of the same age 9,114 against 8,996. Both these improvements occur in all the four main religions.

Among Hindus 1,947 women in 10,000 are widows against 1,957 ten years ago, and among Christians 1,483 against 1,524. Among the followers of the Prophet, however, widows are more numerous in the ages between 15 and 40 than they were in 1891 and this may be an indication that the prejudice against the marriage of such women, referred to above, is on the increase. Among the Animists widows are more numerous in all the age-periods except 10–15, but the reason for this is probably rather the fact that at the 1891 enumeration only the wildest hill-tribes were included under this heading, while at the present census the term was given a more extended meaning, than that the influence of Bráhmanism has affected these people to any considerable extent.

The increase in the number of children under 15 who remain unmarried occurs, moreover, in almost every district. Ganjám, Cuddapah and Anantapur are the only three in which there has been a decline in the proportion of girls of that age who are still single and a similar fall among the boys under 15 who are unmarried is only found in the same three districts and Bellary and Madras.

Imperial Table XIV (Civil condition by caste) was compiled in 1891 for all the castes in the Presidency while this year it only includes a few selected castes, but it is interesting to note that of these latter the only four in which the number of girls under 15 who are unmarried has declined during the decade are (to give them in the order of their addiction to child-marriage) the Kálingis, Kamsalas, Dévángas and Kápus, all of which are castes which out-Bráhman the Bráhmans in this matter. Among the Bráhmans as a body the improvement has been very noticeable. The figures are given in the margin. Probably among this caste the efforts of the party which has of late years been working for reform in this and other social customs are gradually bearing fruit.

Year.	Number in 10,000 girls under 15 who are		
	Unmarried.	Married.	Widowed.
1891	7,137	2,744	119
1901	7,552	2,378	70

Civil condition in certain castes.

26. Diagram No. 26 and subsidiary table 16 show what very different positions different castes take in the matter of child-marriage. In the diagram four of the castes which are most prone to marry their girls before they are twelve years old will be seen to be the four which are referred to above, namely, the Kálingis, Kamsalas, Dévángas and Kápus. Among them come the Telugu Bráhmans and then follow two more Telugu castes, namely, the Sáles and Kómatis. Even the Telugu field-labourers, the Málas, are greater sinners in this respect than Tamil castes, like the Chettis and Vellálas, which are far above them in the social scale. The Tamil and Malayálam castes are all at the bottom of the list, the position of the Malayálam Bráhmans being, in particular, noticeably low. Among the Kálingis at the top of the scale more than a third of all the girls under twelve years old are either married or widows while among the Shánáns and Eurasians at the bottom of it only some 35 in 10,000 come under these two categories. The diagram shows that the castes which are most prominent in marrying their girls as children are not necessarily those which most rigorously prohibit the marriage of their widows. The Telugu castes are, however, again more strict in this matter than those of the other linguistic divisions.

Proportion of wives to husbands.

27. Subsidiary table 17 gives the proportion of wives to husbands in each Natural Division and in cities and rural areas by religions. The statistics declare that in the Agencies there are more husbands than wives, but this is a most unlikely state of things and, as has already been stated, the enumeration there was probably incomplete. The rest of the figures are also probably affected by the fact, already alluded to, that a percentage of our widowers have apparently returned themselves as married men, owing to the vagueness of the vernaculars. Taking them as they stand, they show that in the East Coast, South and West Coast Divisions there are respectively 105, 107 and 106 husbands to every 100 wives. The explanation probably is that in these areas emigration (see subsidiary tables 1 and 4 to Chapter II—the emigrants to Mysore, Travancore and Coorg come mainly from the west coast) is very common and that among the emigrants the men far outnumber the women. It is not likely that as many as 5, 7 and 6 per cent. of the husbands in these divisions have two wives. As a body, the Musalmans show a higher proportion of wives to husbands than any other religious community, but the figure in their case is brought up by the high percentage in the South Division, which is probably enhanced by the fact that the majority of the Musalmans there are Labbais, who are more polygamous than the other tribes and marry Hindu women freely. The lowest ratio of wives to husbands is found among the Christians, the followers of the only religion which discourages polygamy.

It has already been seen that in the cities women are scarcer than elsewhere, and wives will be found to be fewer in proportion to husbands in urban than in rural areas. The men go into the cities to work or to trade, leaving their wives behind them, and the figures are just what might have been expected.

SUBSIDIARY TABLE 1.—*Unadjusted age return of* 100,000 *of each sex.*

AGE.	TOTAL.	MALES.	FEMALES.	AGE.	TOTAL.	MALES.	FEMALES.	AGE.	TOTAL.	MALES.	FEMALES.
0	6.502	3,669	2,833	38	1.324	809	515	76	77	44	33
1	6.215	3,416	2,799	39	1,128	740	388	77	43	23	20
2	6.025	3,249	2,776	40	6,646	2,240	4,406	78	53	28	25
3	6.054	3,211	2,843	41	1.251	933	318	79	37	25	12
4	5.689	3,055	2,634	42	1.380	778	602	80	517	175	342
5	6,211	3,089	3,122	43	771	517	254	81	28	15	13
6	6.094	3,022	3,072	44	748	495	253	82	34	9	25
7	5.655	3,031	2,624	45	5.066	2,280	2,786	83	14	9	5
8	5.266	3,002	2,264	46	519	277	242	84	16	4	12
9	4.940	2,884	2,056	47	768	439	329	85	127	56	71
10	6.173	2,791	3,382	48	815	450	365	86	14	8	6
11	3.888	2,736	1,152	49	655	388	267	87	18	7	11
12	5.657	2,563	3,094	50	5.979	2,325	3,654	88	5		5
13	4.134	2,551	1,583	51	508	236	272	89	16	8	8
14	4.044	2,454	1,590	52	715	379	336	90	111	32	79
15	4.437	2,268	2,169	53	379	206	173	91	5	1	4
16	3,835	1,890	1,945	54	551	270	281	92	10	7	3
17	3.743	1,746	1,997	55	2.863	1,319	1,544	93	1	1	
18	3.322	1,599	1,723	56	548	332	216	94	3	1	2
19	3,097	1,526	1,571	57	384	202	182	95	11	6	5
20	5.537	1,655	3,882	58	421	232	189	96	6	1	5
21	2.477	1,524	953	59	377	218	159	97	4	...	4
22	3.351	1,578	1 773	60	4.071	1,654	2,417	98	2	2	..
23	2.385	1,528	857	61	256	130	126	99	3	1	2
24	2.225	1,402	823	62	379	180	199	100	4	1	3
25	6.403	1,563	4,840	63	224	130	94	101	.		...
26	2.061	1,475	586	64	192	107	85	102	...		..
27	2.652	1,439	1,213	65	1.472	685	787	103	...	..	.
28	2.365	1,392	973	66	141	73	68	104	.	...	.
29	1.897	1,319	578	67	159	67	92	105			..
30	7.330	2,081	5,249	68	141	62	79	106	.		.
31	1.650	1,218	432	69	153	70	83	107			.
32	2.104	1,112	992	70	1.227	311	916	108		..	..
33	1,558	1,097	461	71	231	186	45	109		.	..
34	1,547	1,104	443	72	196	124	72	110	3	1	2
35	6.028	2,245	3 783	73	123	100	23				
36	1.402	966	436	74	156	130	26				
37	1.352	747	605	75	616	264	352	GRAND TOTAL	200.000	100,000	100.000

SUBSIDIARY TABLE 2.—*Age distribution of* 10,000 *of each sex.*

AGE.	1901.		1891.		1881.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0–1 .. .	294	297	330	338	301	301
1–2	158	161	171	178	201	207
2–3	280	288	315	327	212	222
3–4 . . .	310	322	352	365	262	280
4–5 .. .	297	300	314	316	271	276
TOTAL 0–5 .	1,339	1,368	1,482	1,524	1,247	1,286
5–10	1,434	1,406	1,391	1,346	1,380	1,354
10–15 . .	1,300	1,140	1,084	923	1,318	1,132
TOTAL 0–15	4.073	3.914	3.957	3,793	3,945	3,772
15–20	825	757	828	783	875	798
20–25	711	863	820	973	819	971
25–30	755	824	821	865	827	873
30–35 . .	816	891	828	885	892	927
35–40 .	599	520	592	505	591	488
TOTAL 15–40	3,706	3.855	3.889	4,011	4.004	4.060
40–45 ...	670	675	670	661	650	660
45–50	376	320	365	305	329	280
50–55	465	480	427	460	416	474
55–60	190	162	177	157	168	152
TOTAL 40–60 .	1,701	1.637	1.639	1.583	1,563	1,576
60 and over .	520	594	515	613	488	592
TOTAL ..	10,000	10,000	10,000	10,000	10,000	10,000
Mean age	24·5	24·8	24·6	25·0	24·3	24·9

SUBSIDIARY TABLE 3.—*Age distribution of* 10,000 *of each sex by Religion.*

AGE.	HINDU.		MUSALMAN.		CHRISTIAN.		ANIMISTIC.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0-1	293	297	316	310	295	296	247	271
1-2	155	158	201	197	190	194	123	134
2-3	278	287	306	298	302	298	250	280
3-4	310	322	315	313	325	331	287	325
4-5	294	298	324	310	317	315	312	349
TOTAL 0-5	**1,330**	**1,362**	**1,462**	**1,428**	**1,429**	**1,434**	**1,219**	**1,359**
5-10	1,425	1,399	1,511	1,447	1,517	1,486	1,542	1,526
10-15	1,293	1,132	1,381	1,209	1,356	1,230	1,271	1,125
TOTAL 0-15	**4,048**	**3,893**	**4,354**	**4,084**	**4,302**	**4,150**	**4,032**	**4,010**
15-20	822	746	856	841	843	828	824	925
20-25	707	856	750	925	694	849	762	1,009
25-30	756	823	735	823	748	825	832	863
30-35	821	896	756	828	736	802	940	1,000
35-40	600	522	568	483	578	522	656	573
TOTAL 15-40	**3,706**	**3,843**	**3,665**	**3,900**	**3,599**	**3,826**	**4,014**	**4,370**
40-45	675	682	584	617	602	601	845	633
45-50	381	324	333	283	380	328	289	237
50-55	171	488	406	436	422	421	406	333
55-60	193	165	169	135	199	163	94	86
TOTAL 40-60	**1,720**	**1,659**	**1,492**	**1,471**	**1,603**	**1,513**	**1,634**	**1,289**
60 and over	526	605	489	545	496	511	320	331
TOTAL	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**
Mean age	24·6	24·9	23·2	23·7	23·7	23·7	23·6	22·7

SUBSIDIARY TABLE 4.—*Age distribution of* 10,000 *of each sex by Natural Divisions.*

AGE.	AGENCY.		EAST COAST.		DECCAN.		SOUTH.		WEST COAST.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
0-5	1,197	1,346	1,318	1,356	1,118	1,254	1,396	1,407	1,348	1,322
5-10	1,539	1,532	1,445	1,393	1,412	1,483	1,431	1,407	1,413	1,321
10-15	1,249	1,074	1,357	1,154	1,371	1,261	1,243	1,093	1,382	1,244
TOTAL 0-15	**3,985**	**3,952**	**4,120**	**3,903**	**3,931**	**3,998**	**4,070**	**3,907**	**4,143**	**3,887**
15-20	814	892	817	754	705	691	826	737	964	964
20-40	3,293	3,514	2,829	3,057	2,932	3,080	2,835	3,076	3,040	3,178
TOTAL 15-40	**4,107**	**4,406**	**3,646**	**3,811**	**3,637**	**3,684**	**3,661**	**3,813**	**4,004**	**4,142**
40-60	1,584	1,289	1,682	1,624	1,883	1,698	1,731	1,689	1,460	1,468
60 and over	324	353	552	662	549	620	538	591	393	503
TOTAL	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**

SUBSIDIARY TABLE 5.—*Age distribution of* 10,000 *of each sex in cities and rural tracts.*

AGE	RURAL TRACTS		CITIES	
	Males.	Females	Males.	Females
1	2	3	4	5
0–5	1,343	1,372	1,211	1,256
5–10	1,441	1,412	1,239	1,229
10–15	1,303	1,143	1,190	1,051
TOTAL 0–15	**4,087**	**3,927**	**3,640**	**3,536**
15–20	821	752	932	903
20–40	2,872	3,093	3,181	3,229
TOTAL 15–40	**3,693**	**3,845**	**4,113**	**4,132**
40–60	1,701	1,635	1,709	1,718
60 and over	519	593	538	614
TOTAL	**10,000**	**10,000**	**10,000**	**10,000**

SUBSIDIARY TABLE 6.—*General proportion of the sexes by Natural Divisions, Districts and Cities.*

NATURAL DIVISION, DISTRICT AND CITY	FEMALES TO 1,000 MALES.			
	1901.	1891.	1881	1871.
1	2	3	4	5
Agency Division				
Agency, Ganjám	976	935	894	..
Agency, Vizagapatam	965	953	942	.
Agency, Gódávari	969	963	962	
TOTAL	**968**	**950**	**930**	
East Coast Division.				
Ganjám	1,113	1,079	1,033	951
Vizagapatam	1,047	1,023	996	945
Gódávari	1,039	1,028	1,018	982
Kistna	976	977	984	969
Nellore	989	987	983	946
TOTAL	**1,031**	**1,018**	**1,003**	**958**
Deccan Division				
Cuddapah	969	968	967	949
Kurnool	979	975	973	955
Banganapalle	988	969	986	945
Bellary	970	961	970	946
Sandur	979	991	988	990
Anantapur	954	956	964	930
TOTAL	**969**	**966**	**969**	**946**
South Division.				
Madras	984	1,004	1,028	1,042
Chinglepur	984	985	992	971
North Arcot	1,006	992	1,003	974
Salem	1,031	1,041	1,055	1,016
Coimbatore	1,033	1,042	1,054	1,015
South Arcot	1,012	1,004	1,004	982
Tanjore	1,105	1,090	1,075	1,069
Trichinopoly	1,064	1,069	1,072	1,041
Pudukkótai	1,104	1,097	1,116	1,084
Madura	1,086	1,084	1,100	1,038
Tinnevelly	1,056	1,053	1,058	1,025
TOTAL	**1,044**	**1,042**	**1,050**	**1,018**
West Coast Division.				
Nilgiris	840	777	786	820
Malabar	1,023	1,018	1,011	992
South Canara	1,069	1,067	1,032	998
TOTAL	**1,030**	**1,024**	**1,012**	**991**
*Cities.**				
Madras	984	1,004	1,028	1,042
Madura	1,012	992	982	982
Trichinopoly	1,045	1,056	1,047	1,072
Calicut	925	915	902	993
Salem	1,057	1,061	1,061	1,005
Kumbakónam	1,083	1,052	1,053	1,061
Bellary	961	966	971	904
Tanjore	1,096	1,096	1,084	1,028
Negapatam	1,155	1,190	1,216	1,284
Coimbatore	1,048	1,086	1,100	1,065
Cuddalore	1,029	1,041	1,061	1,066
TOTAL	**1,013**	**1,024**	**1,035**	**1,041**
PROPORTION FOR THE PRESIDENCY	**1,029**	**1,023**	**1,021**	**991**

* These are entered in the order of their population.

NOTE.—The 1871 figures for Ganjám, Vizagapatam and Gódávari include the Agencies attached to those districts.

SUBSIDIARY TABLE 7.—*Number of females to* 1,000 *males in each district in each age-period.*

DISTRICTS.	0-4	5-9	10-14.	15-19	20-24	25-29.	30-34.	35-39.	40-44	45-49	50-54	55-59.	60 and over.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Ganjám ..	1,056	1,011	913	1,072	1,340	1,145	1,319	1,032	1,203	898	1,187	904	1,173	1,113
Agency, Ganjam	1,063	973	869	1,086	1,185	951	1,087	837	816	874	805	869	1,123	976
Vizagapatam .	1,059	1,006	847	894	1,329	1,115	1,237	959	1,049	821	1,101	923	1,353	1,047
Agency, Vizagapatam	1,103	957	809	1,062	1,347	998	966	839	711	766	859	940	1,012	965
Gódávari .	1,077	950	845	908	1,347	1,069	1,128	871	1,054	745	1,114	897	1,278	1,039
Agency, Gódávari	1,074	977	867	980	1,289	989	908	730	812	712	917	691	1,161	969
Kistna . .	1,046	1,004	896	922	1,191	942	938	753	981	723	954	687	1,088	976
Nellore ...	1,064	1,005	893	859	1,173	931	1,106	849	1,004	758	929	756	1,109	989
Cuddapah	1,064	1,018	882	814	1,212	989	1,023	759	951	715	919	743	1,130	969
Kurnool .	1,043	1,002	889	814	1,316	1,037	1,089	764	944	711	915	707	1,103	979
Bellary .	1,049	1,023	903	855	1,187	1,007	1,017	789	950	757	940	757	1,070	970
Anantapur	1,076	1,024	892	840	1,143	977	998	739	908	676	885	689	1,037	954
Madras .	1,053	1,008	929	994	1,087	1,062	1,017	781	891	827	1,024	861	1,021	984
Chingleput	1,076	1,039	879	884	1,148	1,090	1,102	842	976	769	948	749	939	984
North Arcot	1,081	1,028	880	857	1,263	1,152	1,138	852	1,013	790	988	751	1,030	1,006
Salem ..	1,051	1,028	925	869	1,255	1,241	1,151	894	1,015	886	1,061	885	1,167	1,031
Coimbatore ...	1,042	1,017	933	887	1,232	1,170	1,118	913	1,050	949	1,197	903	1,183	1,033
Nilgiris ..	1,051	1,010	875	843	908	744	746	614	731	645	801	692	913	840
South Arcot	1,059	1,033	914	899	1,218	1,172	1,145	873	1,025	832	1,025	749	989	1,012
Tanjore ...	1,048	1,036	916	1,074	1,359	1,277	1,222	999	1,169	1,008	1,241	981	1,245	1,105
Trichinopoly	1,046	1,040	916	959	1,228	1,220	1,183	955	1,126	945	1,181	960	1,171	1,064
Madura	1,040	1,026	924	941	1,321	1,263	1,211	986	1,170	1,017	1,220	1,014	1,277	1,086
Tinnevelly	1,028	1,002	957	980	1,169	1,146	1,127	953	1,099	1,002	1,192	965	1,287	1,056
Malabar	1,005	948	920	1,034	1,173	1,109	1,051	894	1,053	937	1,139	979	1,339	1,023
South Canara	1,020	996	952	1,043	1,279	1,170	1,159	965	1,109	954	1,191	999	1,299	1,069
MEAN FOR THE PRESIDENCY.	**1,051**	**1,008**	**902**	**944**	**1,248**	**1,120**	**1,121**	**892**	**1,034**	**874**	**1,061**	**876**	**1,175**	**1,028**

SUBSIDIARY TABLE 7-A.—*Number of females to* 1,000 *males at each age by Natural Divisions and Religions.*

AGE-PERIOD.	AGENCY.				EAST COAST.				DECCAN.				SOUTH.				WEST COAST			
	All religions.	Hindu.	Musalman.	Christian.	All religions.	Hindu.	Musalman.	Christian.	All religions.	Hindu.	Musalman.	Christian.	All religions.	Hindu.	Musalman.	Christian.	All religions.	Hindu.	Musalman.	Christian.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0-1 ...	1,082	1,072	1,093	1,115	1,069	1,072	1,032	1,075	1,049	1,050	1,046	1,065	1,029	1,029	1,022	1,041	1,015	1,027	988	975
0-5 ..	1,089	1,090	1,090	1,100	1,061	1,061	1,057	1,051	1,058	1,064	1,014	1,057	1,052	1,054	1,017	1,041	1,010	1,022	983	991
5-10 .	964	973	955	942	994	992	1,024	1,004	1,017	1,019	1,006	996	1,027	1,028	1,013	1,017	963	967	949	1,005
10-15 ...	832	822	800	798	876	876	893	882	891	897	841	897	917	915	963	947	928	938	893	983
15-20 .	1,060	1,029	950	893	952	954	891	905	830	832	807	852	931	916	1,205	1,054	1,031	1,047	988	1,021
20-40 ..	1,033	1,034	886	995	1,114	1,118	1,039	1,059	1,018	1,017	1,031	1,021	1,133	1,124	1,315	1,181	1,077	1,091	1,047	1,028
40-60 ...	788	808	826	736	995	1,004	921	842	873	875	870	859	1,019	1,011	1,199	1,033	1,036	1,080	969	975
60 and over.	1,057	1,084	1,729	1,182	1,236	1,252	1,046	864	1,092	1,110	984	902	1,147	1,143	1,249	1,042	1,317	1,366	1,191	1,120
TOTAL ...	**968**	**971**	**918**	**927**	**1,031**	**1,034**	**988**	**964**	**969**	**971**	**951**	**958**	**1,044**	**1,039**	**1,146**	**1,068**	**1,030**	**1,046**	**989**	**1,008**

SUBSIDIARY TABLE 8.—*Actual excess or deficiency of females by Natural Divisions and Districts.*

NATURAL DIVISION AND DISTRICT.	NUMBER OF FEMALES IN EXCESS (+) OR IN DEFECT (−).			
	1901.	1891.	1881.	1871.
1	2	3	4	5
Agency Division.				
Agency, Ganjam	− 3,848	− 10,346	− 13,781	
Agency, Vizagapatam	− 15,300	− 20,543	− 20,795	
Agency, Gódávari	− 2,510	− 2,415	+ 13	
TOTAL	− 21,658	− 33,304	− 34,563	
East Coast Division.				
Ganjám	+ 90,332	+ 60,637	+ 24,455	− 38,136
Vizagapatam	+ 48,216	+ 22,383	− 3,764	− 60,869
Gódávari	+ 40,825	+ 26,923	+ 13,561	− 14,267
Kistna	− 25,799	− 21,122	− 12,636	− 22,616
Nellore	− 8,047	− 9,480	− 10,428	− 37,073
TOTAL	+ 145,527	+ 79,341	+ 11,128	− 173,861
Deccan Division.				
Cuddapah	− 20,369	− 20,608	− 18,902	− 35,606
Kurnool	− 9,175	− 10,461	− 9,191	− 20,848
Banganapalle	− 198	− 556	− 212	− 1,278
Bellary	− 14,538	− 17,878	− 11,025	− 25,461
Sandur	− 116	− 50	− 64	− 72
Anantapur	− 18,458	− 16,051	− 11,015	− 26,807
TOTAL	− 62,854	− 65,604	− 50,409	− 110,072
South Division.				
Madras	− 4,114	+ 884	+ 5,508	+ 8,269
Chingleput	− 10,740	− 8,624	− 3,871	− 13,752
North Arcot	+ 6,080	− 8,591	+ 5,106	− 26,078
Salem	+ 33,910	+ 39,349	− 42,629	+ 15,991
Coimbatore	+ 35,652	+ 41,439	+ 43,972	+ 13,324
South Arcot	+ 13,560	+ 4,583	+ 3,196	− 16,027
Tanjore	+ 112,183	+ 96,024	+ 77,327	+ 65,795
Trichinopoly	− 45,092	+ 15,581	+ 42,165	+ 24,140
Pudukkóttai	+ 18,852	+ 17,272	+ 16,597	+ 12,837
Madura	+ 117,168	+ 105,268	+ 103,266	+ 42,483
Tinnevelly	+ 56,009	+ 39,161	+ 47,973	+ 20,929
TOTAL	+ 423,652	+ 382,346	+ 381,778	+ 147,842
West Coast Division.				
Nilgiris	− 9,663	− 12,513	− 10,918	− 4,883
Malabar	− 32,389	+ 23,843	+ 16,187	− 8,528
South Canara	+ 37,681	+ 34,207	+ 15,042	− 1,096
TOTAL	+ 60,407	+ 45,537	+ 20,611	− 14,507
Grand Total	+ 545,074	+ 408,316	+ 328,545	− 150,598

NOTE.—The 1871 figures against Ganjám, Vizagapatam and Gódávari include the Agencies attached to those districts.

SUBSIDIARY TABLE 9.—*Proportion of sexes in selected castes.*

CASTE OR RACE	NUMBER OF FEMALES PER 1,000 MALES.						
	At all ages	0–5	5–12	12–15	15–20	20–40	40 and over.
1	2	3	4	5	6	7	8
Hindu and Animistic.							
Balija	1,007	1,078	1,050	797	862	1,032	1,013
Brahman, Tamil	1,032	1,026	997	827	1,046	1,001	1,147
,, Telugu	1,030	998	999	888	983	970	1,205
,, Malayálam	831	941	919	942	802	761	821
,, Canarese	988	1,018	925	728	980	990	1,102
,, Oriya	1,066	1,035	997	774	984	1,057	1,287
,, Others	996	992	983	833	1,030	995	1,045
Total, Bráhman	1,022	1,013	987	826	991	994	1,153
Cheruman	1,100	1,080	958	940	1,129	1,227	1,123
Chetti	1,106	1,032	1,053	942	924	1,176	1,225
Dévánga	1,026	1,033	1,008	763	903	1,030	1,159
Holeya	1,272	1,069	1,071	935	1,246	1,586	1,453
Kaikólan	1,043	1,063	1,038	883	867	1,086	1,115
Kálingi	1,080	1,051	998	802	930	1,180	1,195
Kammálan	1,028	1,035	1,016	816	926	1,078	1,064
Kamsala	1,039	1,063	999	755	947	1,084	1,126
Kápu	1,009	1,063	996	785	839	1,085	1,027
Kavarai	1,034	1,030	1,032	900	920	1,109	1,022
Kómati	1,000	1,025	1,026	798	884	1,005	1,065
Mála	1,024	1,068	952	797	1,018	1,184	949
Paraiyan	1,066	1,068	1,005	783	996	1,281	987
Sále	989	999	955	768	935	1,070	1,003
Shánán	1,022	1,023	984	871	915	1,071	1,093
Tiyan	1,025	1,012	941	935	1,066	1,068	1,077
Vellála	1,030	1,029	1,019	902	874	1,090	1,059
Christian.							
Eurasian	1,113	1,043	961	1,079	1,160	1,230	1,130

SUBSIDIARY TABLE 10.—*Distribution of 10,000 of each sex by age and civil condition.*

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0–5	1,336	3	...	1,360	8	...
5–10	1,424	10	...	1,342	62	2
10–15	1,257	41	1	885	265	10
15–20	715	108	3	217	515	25
20–25	408	295	8	45	755	62
25–30	201	536	19	19	713	92
30–35	92	693	31	15	699	177
35–40	33	538	28	8	473	139
40–45	25	598	47	9	382	284
45–50	10	333	33	4	156	161
50–55	11	391	59	5	157	319
55–60	4	158	29	2	43	117
60 and over	9	381	129	5	67	521
TOTAL	**5,525**	**4,088**	**387**	**3,896**	**4,195**	**1,909**

SUBSIDIARY TABLE 11.—*Distribution by civil condition and main age-periods of 10,000 of each sex.*

AGE.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER THOUSAND MALES OF THE SAME AGE-PERIOD.		
	Males	Females.	Males	Females	Males.	Females	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0–10	2,760	2,763	14	70		2	1,008	5,332	6,507
10–15	1,257	865	11	265	1	10	708	6,632	9,438
15–40	1,449	304	2,168	3,055	89	495	216	1,449	5,685
40 and over	59	24	1,865	805	297	1,402	421	444	4,858
ALL AGES	5,525	3,896	4,088	4,195	387	1,909	725	1,056	5,063

SUBSIDIARY TABLE 12.—*Distribution by main age-periods of 10,000 of each civil condition.*

AGE.	MALES			FEMALES.		
	Unmarried.	Married	Widowed	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0–10 ...	4,994	33	10	6,956	166	13
10–15 ...	2,276	101	27	2,220	632	51
15–40 ...	2,622	5,304	2,308	782	7,283	2,591
40 and over ...	108	4,562	7,655	62	1,919	7,345
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE 13.—*Distribution by civil condition of 10,000 of each main age-period for each sex.*

CIVIL CONDITION.	MALES.				FEMALES.			
	0–10.	10–15.	15–40.	40 and over	0–10.	10–15.	15–40	40 and over.
1	2	3	4	5	6	7	8	9
Unmarried	9,950	9,676	3,908	268	9,710	7,590	790	109
Married	49	316	5,859	8,396	251	2,325	7,927	3,609
Widowed	1	8	242	1,336	9	85	1,283	6,282
TOTAL ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE 14.—*Distribution of* 10,000 *persons of each sex in each age period by civil condition for each religion at the last two censuses.*

	Males										Females									
	All ages.		0-10.		10-15.		15-40.		40 and over.		All ages.		0-10.		10-15.		15-40.		40 and over.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
ALL RELIGIONS.																				
Unmarried	5,525	5,390	9,950	9,937	9,676	9,606	3,908	3,711	268	249	3,896	3,721	9,740	9,656	7,590	6,961	790	690	109	155
Married	4,088	4,266	49	61	316	384	5,850	6,107	8,396	8,495	4,195	4,356	251	333	2,325	2,943	7,927	8,065	3,609	3,428
Widowed	387	344	1	2	8	10	242	182	1,336	1,256	1,909	1,923	9	11	85	96	1,283	1,245	6,282	6,417
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
HINDU.																				
Unmarried	5,483	5,355	9,948	9,935	9,650	9,577	3,873	3,683	271	250	3,835	3,667	9,718	9,631	7,428	6,794	749	661	101	145
Married	4,120	4,294	51	63	341	413	5,884	6,133	8,371	8,471	4,218	4,376	273	358	2,480	3,103	7,937	8,063	3,586	3,405
Widowed	397	351	1	2	9	10	243	184	1,358	1,279	1,947	1,957	9	11	92	103	1,314	1,276	6,313	6,450
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
MUSALMAN.																				
Unmarried	5,986	5,817	9,976	9,968	9,894	9,897	4,380	4,164	242	242	4,284	4,119	9,924	9,886	8,617	8,178	899	834	190	306
Married	3,725	3,946	23	30	104	101	5,404	5,701	8,702	8,822	3,973	4,166	69	107	1,340	1,785	7,913	8,130	3,498	3,382
Widowed	289	237	1	2	2	2	216	135	1,056	936	1,743	1,715	7	7	43	37	1,188	1,036	6,312	6,312
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
CHRISTIAN.																				
Unmarried	5,838	5,647	9,972	9,958	9,905	9,898	4,193	3,808	222	193	4,623	4,397	9,942	9,886	9,261	8,873	1,425	1,180	181	158
Married	3,849	4,068	27	33	93	96	5,624	6,040	8,604	8,701	3,894	4,079	54	104	714	1,103	7,679	7,946	4,205	3,967
Widowed	313	285	1	9	2	6	183	152	1,174	1,106	1,483	1,524	4	10	25	24	896	874	5,614	5,875
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
ANIMISTIC.																				
Unmarried	5,446	5,238	9,936	9,869	9,754	9,515	3,532	2,967	230	200	4,551	4,507	9,880	9,833	9,121	8,473	1,489	1,271	151	131
Married	4,152	4,362	62	128	237	473	6,119	6,610	8,440	8,342	4,315	4,567	112	161	841	1,480	7,814	8,161	4,770	5,199
Widowed	402	400	2	3	9	12	349	393	1,330	1,458	1,134	926	8	6	38	47	697	565	5,079	4,370
TOTAL	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

SUBSIDIARY TABLE 15.—*Distribution by civil condition of 10,000 of each sex by Natural Divisions and Districts.*

NATURAL DIVISION AND DISTRICT.	CIVIL CONDITION OF 10,000 MALES.														
	At all ages.			0–10.			10–15.			15–40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Agency Division.															
Agency, Ganjám ..	5,741	3,844	415	9,933	64	3	9,764	227	9	3,585	6,028	387	210	8,245	1,545
Agency, Vizagapatam.	4,999	4,616	385	9,901	97	2	9,563	422	15	2,879	6,747	374	225	8,633	1,142
Agency, Gódávari	5,502	4,059	439	9,961	37	2	9,712	275	13	3,456	6,150	394	287	8,276	1,437
TOTAL ...	**5,237**	**4,364**	**399**	**9,917**	**81**	**2**	**9,633**	**353**	**14**	**3,109**	**6,512**	**379**	**230**	**8,507**	**1,263**
East Coast Division.															
Ganjám	4,771	4,912	317	9,799	195	6	8,324	1,628	48	2,114	7,671	215	130	8,747	1,123
Vizagapatam .	4,794	4,877	329	9,770	224	6	8,467	1,486	47	2,329	7,445	226	124	8,780	1,096
Gódavari .	5,420	4,270	310	9,952	47	1	9,602	390	8	3,243	6,554	203	210	8,668	1,122
Kistna	5,362	4,321	317	9,969	30	1	9,758	237	5	3,606	6,218	176	173	8,722	1,105
Nellore ..	5,696	3,902	402	9,972	27	1	9,897	101	2	5,137	4,677	186	341	8,397	1,262
TOTAL	**5,205**	**4,463**	**332**	**9,891**	**106**	**3**	**9,221**	**757**	**22**	**3,229**	**6,570**	**201**	**196**	**8,665**	**1,139**
Deccan Division.															
Cuddapah . .	5,730	3,670	600	9,968	29	3	9,881	115	4	4,981	4,743	276	630	7,402	1,938
Kurnool	5,446	3,983	571	9,971	28	1	9,708	286	6	3,967	5,731	302	450	7,693	1,857
Banganapalle ..	5,373	3,910	717	9,969	28	3	9,830	170		1,441	5,198	361	597	7,263	2,140
Bellary ..	5,309	4,033	568	9,935	63	2	9,408	571	21	3,471	6,184	345	434	7,552	2,014
Sandur	5,610	3,706	684	9,959	41	.	9,530	470		4,077	5,456	467	567	7,089	2,344
Anantapur	5,647	3,726	627	9,963	35	2	9,787	204	9	4,381	5,310	309	624	7,274	2,102
TOTAL .	**5,568**	**3,839**	**593**	**9,959**	**39**	**2**	**9,706**	**284**	**10**	**4,268**	**5,426**	**306**	**556**	**7,472**	**1,972**
South Division.															
Madras .	5,253	4,367	380	9,953	45	2	9,823	173	4	4,221	5,573	206	369	8,402	1,229
Chingleput	5,785	3,885	330	9,973	26	1	9,903	96	1	4,601	5,234	165	230	8,603	1,167
North Arcot ...	5,808	3,795	397	9,975	24	1	9,905	94	1	4,648	5,131	221	305	8,340	1,355
Salem	5,652	3,990	358	9,980	20	.	9,834	164	2	3,812	5,963	225	244	8,487	1,269
Coimbatore	5,599	4,042	359	9,976	24		9,849	149	1	3,752	6,043	205	252	8,408	1,340
South Arcot	5,709	3,969	322	9,972	28		9,879	120	1	4,486	5,337	177	233	8,651	1,116
Tanjore .	5,453	4,085	462	9,977	22	1	9,873	126	1	3,948	5,779	273	214	8,233	1,553
Trichinopoly	5,506	4,131	363	9,976	24		9,882	117	1	4,113	5,666	191	204	8,560	1,236
Pudukkóttai	5,564	4,058	378	9,973	27		9,854	145	1	4,343	5,424	233	240	8,562	1,198
Madura .	5,546	4,055	399	9,961	38	1	9,818	179	3	3,834	5,889	277	202	8,448	1,350
Tinnevelly . .	5,555	4,025	420	9,973	27	.	9,847	151	2	4,106	5,663	231	213	8,315	1,472
TOTAL	**5,610**	**4,009**	**381**	**9,973**	**27**	.	**9,857**	**141**	**2**	**4,127**	**5,650**	**223**	**238**	**8,442**	**1,320**
West Coast Division.															
Nilgiris .	5,461	4,278	261	9,947	52	1	9,872	125	3	4,131	5,628	241	324	8,736	940
Malabar	5,983	3,685	332	9,989	10	1	9,946	52	2	4,399	5,290	311	302	8,518	1,180
South Canara .. .	5,813	3,814	373	9,962	36	2	9,850	146	4	4,254	5,449	297	228	8,491	1,281
TOTAL .	**5,920**	**3,738**	**342**	**9,980**	**19**	**1**	**9,918**	**79**	**3**	**4,351**	**5,344**	**305**	**280**	**8,537**	**1,183**
Grand Total	**5,525**	**4,088**	**387**	**9,950**	**49**	**1**	**9,676**	**316**	**8**	**3,908**	**5,850**	**242**	**268**	**8,396**	**1,336**

SUBSIDIARY TABLE 15.—*Distribution by civil condition of 10,000 of each sex for Natural Divisions and Districts*—cont.

NATURAL DIVISION AND DISTRICT.	CIVIL CONDITION OF 10,000 FEMALES.														
	At all ages.			0–10.			10–15.			15–40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Agency Division.															
Agency, Ganjám ..	4.865	3.937	1.198	9.896	97	7	9.282	684	34	1.634	7.500	866	119	4.365	5.516
Agency, Vizagapatam.	4.052	4.773	1.175	9.797	190	13	8.398	1.533	69	1.003	8.274	723	177	4.798	5.025
Agency, Gódávari ..	4.217	4.085	1.698	9.834	160	6	7.564	2.336	95	835	7.863	1.302	135	3.499	6.366
TOTAL	**4.239**	**4.488**	**1.243**	**9.827**	**163**	**10**	**8.533**	**1.404**	**63**	**1.131**	**8.050**	**819**	**158**	**4.529**	**5.313**
East Coast Division.															
Ganjám	3.040	5.010	1.950	8.914	1.060	26	4.113	5.661	226	452	8.257	1.291	77	3.612	6.311
Vizagapatam	2.982	4.946	2.072	8.623	1.335	42	3.922	5.797	281	326	8.166	1.508	63	3.530	6.407
Gódávari	3.472	4.287	2.241	9.615	372	13	5.795	4.009	196	288	7.924	1.788	63	3.022	6.915
Kistna ..	3.627	4.438	1.935	9.701	291	8	6.196	3.672	132	306	8.299	1.395	70	3.659	6.271
Nellore	3.642	4.084	2.274	9.766	222	12	7.277	2.602	121	591	7.855	1.554	84	3.390	6.526
TOTAL	**3.345**	**4.566**	**2.089**	**9.310**	**670**	**20**	**5.437**	**4.371**	**192**	**376**	**8.111**	**1.513**	**70**	**3.438**	**6.492**
Deccan Division.															
Cuddapah	3.543	3.853	2.604	9.751	235	14	6.672	2.901	127	429	7.520	2.060	77	2.616	7.307
Kurnool	3.619	4.082	2.299	9.706	284	10	6.560	3.305	135	407	7.831	1.762	98	3.033	6.869
Banganapalle .	3.165	3.899	2.936	9.785	202	13	7.030	2.844	126	491	7.486	2.023	102	2.775	7.123
Bellary .	3.867	4.245	1.888	9.553	434	13	6.199	3.676	125	614	7.921	1.465	278	3.308	6.414
Sandur ..	3.739	3.970	2.291	9.537	443	20	6.286	3.551	163	657	7.474	1.869	430	2.549	7.021
Anantapur . .	3.808	3.975	2.217	9.688	298	14	6.638	3.248	114	449	7.758	1.793	155	2.983	6.862
TOTAL	**3.691**	**4.023**	**2.286**	**9.677**	**310**	**13**	**6.620**	**3.254**	**126**	**471**	**7.733**	**1.796**	**141**	**2.931**	**6.928**
South Division.															
Madras . . .	3.758	4.355	1.887	9.896	98	6	8.313	1.639	48	1.036	7.849	1.085	175	3.602	6.223
Chingleput	4.237	4.124	1.639	9.875	120	5	8.314	1.647	39	763	8.217	1.020	89	3.995	5.916
North Arcot .	4.086	3.993	1.921	9.874	122	4	8.073	1.872	55	635	8.031	1.334	85	3.518	6.397
Salem	4.260	4.038	1.702	9.927	71	2	8.420	1.547	33	775	8.159	1.066	71	3.888	6.041
Coimbatore	4.253	4.079	1.668	9.934	63	3	8.688	1.288	24	954	7.984	1.062	65	4.077	5.858
South Arcot	4.172	4.145	1.683	9.892	105	3	8.474	1.498	28	902	8.070	1.028	80	3.974	5.946
Tanjore .	3.744	4.145	2.111	9.935	63	2	8.551	1.418	31	741	7.965	1.294	46	3.356	6.598
Trichinopoly ..	3.897	4.136	1.967	9.931	67	2	8.603	1.374	23	805	8.042	1.153	59	3.716	6.225
Pudukkóttai . .	4.025	4.122	1.853	9.933	64	3	9.010	975	15	1.234	7.889	877	67	3.980	5.953
Madura .	4.102	4.107	1.791	9.919	78	3	9.020	959	21	1.034	7.909	1.027	55	4.008	5.937
Tinnevelly . .	4.074	4.102	1.824	9.933	65	2	9.042	941	17	1.036	7.923	1.011	50	4.011	5.939
TOTAL	**4.081**	**4.102**	**1.817**	**9.914**	**83**	**3**	**8.593**	**1.377**	**30**	**883**	**8.011**	**1.106**	**68**	**3.831**	**6.101**
West Coast Division.															
Nilgiris	4.169	4.233	1.598	9.950	47	3	9.208	770	22	1.186	7.880	924	189	4.189	5.622
Malabar . .	4.557	3.716	1.727	9.969	26	5	9.022	936	42	1.667	7.047	1.286	513	3.300	6.159
South Canara .. .	3.969	4.108	1.923	9.817	174	9	7.670	2.236	94	812	7.743	1.115	112	3.310	6.578
TOTAL	**4.389**	**3.841**	**1.790**	**9.925**	**69**	**6**	**8.652**	**1.292**	**56**	**1.427**	**7.261**	**1.312**	**400**	**3,321**	**6.279**
Grand Total ..	**3,895**	**4,195**	**1,909**	**9,740**	**251**	**9**	**7,590**	**2,325**	**85**	**7 90**	**7.927**	**1283**	**109**	**3.609**	**6.282**

Subsidiary Table 16.—*Civil condition by age for selected castes.*

CASTE OR RACE.	PERCENTAGE OF EACH SEX UNMARRIED.														PERCENTAGE OF EACH SEX MARRIED.												PERCENTAGE OF EACH SEX WIDOWED.															
	All Ages.		0-5.		5-12		12-15.		15-20.		20-40.		40 and over.		All Ages.		0-5.		5-12		12-15.		15-20.		20-40.		40 and over.		All Ages.		0-5		5-12		12-15.		15-20.		20-40.		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Hindu and Animistic.																																										
Balija ...	57·7	35·6	99·8	99·6	99·6	93·4	98·9	65·1	95·6	20·2	10·2	2·6	6·1	1·8	36·1	37·7	·2	·4	·1	6·1	1·1	33·9	1·3	75·7	56·1	74·1	74·6	26·3	5·9	25·7	..	.	·2		1·0	·1	1·1	3·1	23·0	19·3	71·9	
Brahman. Tamil ...	13·9	25·3	99·9	99·8	99·3	83·8	91·1	11·9	61·6	·8	11·2	·5	3·6	·2	50·5	19·1	1	·2	·7	16·0	8·9	86·7	38·1	94·6	86·1	80·1	77·5	31·1	5·6	25·6	.	.	·2		1·4	·3	4·6	2·7	19·4	18·9	68·7	
Telugu ...	16·8	21·3	99·9	99·3	98·9	68·0	91·0	3·1	36·7	·3	20·5	·1	5·8	·1	17·1	16·0	·1	·6	1·1	31·3	8·9	91·8	32·0	90·0	76·6	71·3	75·8	23·7	5·8	32·7	.	1	·7	·1	1·8	1·3	9·1	2·9	28·3	18·1	76·2	
Malayálam.	45·8	35·4	99·9	99·9	99·8	98·3	99·3	69·1	88·7	28·4	22·1	1·7	1·8	3·6	50·9	10·7	·1	·1	·2	1·7	·7	30·0	10·9	69·7	75·5	78·9	86·5	29·3	3·3	23·9	.	.	.		·6	·1	1·9	2·1	16·1	8·7	67·1	
Canarese.	19·9	25·8	99·9	99·8	99·7	87·1	96·8	10·0	76·7	·6	20·2	·3	4·4	·2	13·8	15·4	·1	·2	·3	12·8	3·2	86·5	23·1	91·4	76·1	73·0	73·1	26·1	6·3	28·8	.	.	·1		3·5	·2	8·0	3·1	20·7	22·2	73·7	
Oriyá ...	18·2	26·1	99·7	99·2	99·0	80·1	94·2	3·7	70·1	1·1	12·7	·5	1·9	·2	18·4	46·5	3	·8	1·0	19·5	5·8	92·3	29·8	89·7	85·5	71·5	84·9	28·0	3·4	27·1	..	..	·1		1·0	·1	9·2	1·8	25·0	13·2	71·8	
Others .	51·9	28·5	99·8	99·6	99·1	87·7	96·2	13·9	79·1	1·3	21·0	·5	6·0	·4	13·3	16·0	·2	·4	·6	12·0	3·8	83·2	20·7	92·1	76·5	75·9	76·9	28·5	1·8	25·5	.	.	·3		2·9	·2	6·3	2·5	23·6	17·1	71·1	
Total	47·2	25·4	99·8	99·5	99·2	80·7	93·3	10·5	69·4	1·6	16·3	·6	4·1	·3	17·7	16·8	·2	·5	·8	19·0	6·7	86·4	30·2	91·3	81·1	75·7	78·1	27·8	5·1	27·8	.	.	·3	..	3·1	·4	7·1	2·6	23·7	17·2	71·9	
Cheruman ...	57·2	46·2	99·9	99·9	99·8	99·3	99·1	88·7	89·3	15·5	20·2	9·6	2·9	6·7	39·1	37·3	·1	·1	·2	·7	·8	10·7	10·2	51·0	75·1	75·1	84·3	35·3	3·7	16·5	.	.		·1	·6	·5	3·5	1·1	15·3	12·8	58·0	
Chetti ...	53·7	37·5	99·9	99·8	99·5	97·5	96·4	7·7	84·6	30·8	23·1	1·6	3·0	·9	12·2	12·1	·1	·2	·5	2·5	3·6	21·1	15·3	67·2	74·0	83·9	82·6	35·8	1·1	20·4			·2	·1	2·0	2·5	14·5	14·1	63·3			
Dévánga ...	46·2	25·5	99·6	97·2	96·2	69·9	85·8	16·6	64·1	2·8	11·8	·9	3·0	·6	49·0	18·9	·4	2·8	3·1	29·2	11·0	79·9	35·1	90·7	81·5	79·0	81·7	29·0	1·8	25·6	.	·1	·9	·2	3·5	·5	6·5	3·7	20·1	15·3	70·1	
Holeya ...	63·3	41·0	99·9	99·8	99·5	98·1	98·9	88·1	95·1	14·9	27·1	4·5	1·6	1·0	33·5	36·6	·1	·2	·5	1·5	1·1	11·3	4·8	51·8	68·8	78·6	86·0	32·7	3·2	19·1			·1		6	·1	3·3	3·8	16·9	12·1	66·3	
Kaikólan ...	55·7	41·1	100·0	99·9	99·7	96·7	97·7	72·8	87·1	26·3	21·0	3·3	3·0	1·8	40·0	12·6	.	·1	·3	3·3	2·3	26·8	12·8	72·3	76·0	83·9	81·3	16·6	4·3	16·0	..	...	..		·4	·1	1·1	3·0	12·8	15·7	51·6	
Kálingi ...	39·8	21·5	99·2	94·2	88·2	45·1	60·9	6·5	29·7	2·3	3·2	·6	·7	·2	56·8	57·9	·8	5·8	11·3	53·3	38·1	88·2	68·1	95·0	94·1	82·7	88·1	36·1	3·1	20·6	.	·5	1·6	1·0	5·3	2·2	6·7	2·7	16·7	11·2	63·7	
Kammálan ...	56·2	40·8	99·8	99·8	99·6	98·0	98·8	86·8	93·5	37·9	27·3	1·7	2·1	·6	10·1	10·1	2	·2	·1	1·9	1·2	12·9	6·1	60·3	70·3	83·9	84·5	37·1	3·7	18·8			·1	...	·3	·1	1·8	2·1	11·1	13·1	62·0	
Kamsala ...	50·1	25·9	99·6	97·9	97·5	67·2	89·6	11·2	70·7	4·3	18·6	·9	5·5	·1	45·5	16·0	·1	2·0	2·5	31·2	10·1	82·0	28·7	83·5	78·6	71·2	80·0	26·1	1·1	28·1	.	·1	1·6	·3	6·8	·6	12·2	2·8	27·9	11·5	73·2	
Kápu	51·6	31·1	99·5	96·6	95·7	75·6	87·2	41·1	71·5	12·2	21·1	1·2	4·3	·6	44·6	16·2	·5	3·3	1·2	23·6	12·5	56·0	28·0	82·1	73·3	79·1	82·1	32·1	3·8	22·7	·1	·1	·5	·3	2·6	·5	5·1	2·3	19·7	13·3	67·0	
Kavarai .	55·9	38·1	99·9	99·8	99·7	95·1	98·0	73·1	92·6	25·6	30·1	2·0	2·8	1·0	40·0	11·2	·1	·2	·3	4·5	2·0	26·1	7·3	72·7	66·9	82·2	83·1	33·6	1·1	20·1				·5	·1	1·7	2·7	15·8	13·8	65·1		
Kómati ...	19·7	26·3	99·9	99·1	99·1	75·6	93·7	6·6	74·0	·5	20·9	·1	3·3	·2	16·1	17·0	·1	·6	·6	23·7	6·3	89·1	25·6	90·7	76·7	75·8	82·7	29·6	1·2	26·7			·7	.	1·0	·1	8·8	2·1	23·8	14·0	70·2	
Mála	55·2	39·0	99·8	99·6	99·2	90·1	96·1	19·3	82·1	11·0	15·1	1·1	·8	·5	12·1	11·7	·2	·1	·8	9·6	3·5	18·7	17·6	84·6	81·8	81·1	89·9	39·9	2·7	16·3			·3	·1	2·0	·3	1·1	2·8	11·2	9·3	59·6	
Paraiyan ...	58·4	45·2	99·9	99·8	99·6	97·8	98·8	83·7	92·1	35·7	19·8	4·2	1·1	1·3	38·9	11·1	·1	·2	·1	2·2	1·2	15·9	7·5	62·5	77·6	85·5	88·8	11·2	2·7	13·7	.	..			·1	·1	1·8	2·6	10·3	10·1	51·5	
Sále	49·0	29·1	99·7	98·5	97·1	71·6	89·6	22·6	68·6	1·1	13·7	1·0	1·5	·5	47·0	18·5	·3	1·1	2·8	24·7	10·1	73·9	30·8	88·1	83·1	79·9	85·2	33·3	4·0	22·1	·1	·1	·7	·3	3·5	·6	7·2	2·9	19·1	13·3	66·2	
Shánán ...	59·0	45·3	99·9	99·9	99·7	99·6	99·1	95·8	95·9	57·6	28·8	2·8	1·7	·1	37·4	37·3	·1	·1	·3	·1	·9	4·2	1·1	11·7	69·0	84·1	83·9	39·2	3·6	17·4	..	.		...			·7	2·2	13·1	14·1	69·4	
Tíyan ..	59·4	17·5	99·9	99·9	99·8	99·1	99·2	87·0	92·7	16·9	25·0	10·5	2·9	5·1	37·3	36·1	·1	·1	·2	·8	·8	12·3	7·0	19·4	70·5	71·1	86·2	33·9	3·3	16·1			·1		·7	·3	3·7	1·5	15·1	5·9	61·0	
Vellála ...	55·4	41·7	99·9	99·9	99·6	98·1	97·5	85·2	89·3	17·1	25·8	2·1	3·1	·5	10·7	10·6	1	·1	·1	1·9	2·5	11·6	10·7	51·5	71·8	81·6	82·6	40·0	3·9	17·7	.	.	..	..	·2	...	1·1	2·1	13·0	11·3	59·5	
Christian.																																										
Eurasian ..	67·4	58·3	99·8	99·9	99·6	99·5	100·0	99·9	98·7	85·5	51·1	32·7	10·9	10·1	28·0	27·0	·2	·1	·3	·5	...	·1	1·2	11·1	16·2	57·8	71·1	35·3	1·6	11·7	.	...	·1		.	·1	·4	2·7	9·5	18·0	54·6	

SUBSIDIARY TABLE 17.—*Proportion of wives to husbands for Religions and Natural Divisions.*

NATURAL DIVISIONS.	NUMBER OF MARRIED FEMALES PER 1,000 MARRIED MALES.					
	All Religions.	Hindu.	Musalman.	Christian.	Cities.	Rural areas.
1	2	3	4	5	6	7
Agency	996	993	999	944	...	996
East Coast	1,055	1,057	1,025	1,002	...	1,055
Deccan	1,015	1,015	1,016	1,010	979	1,016
South	1,068	1,062	1,216	1,065	1,021	1,071
West Coast	1,059	1,059	1,064	1,035	942	1,061
Presidency	1,056	1,054	1,100	1,045	1,014	1,057

CHAPTER V.

EDUCATION.

Where the figures are to be found.

THE statistics of education by districts and cities are contained in Parts I and II, respectively, of Imperial Table VIII. Provincial Table V gives similar information by taluks. Imperial Table IX shows the literacy of certain selected castes. The more important of the facts to be gathered from these figures will be found exhibited in proportional forms in diagrams Nos. 9 to 13 and in the subsidiary tables at the end of this chapter. A map at the beginning of this volume also illustrates the relative literacy of the various districts.

In considering all these statistics it must be remembered that in census phraseology "literate" does not mean "versed in literature and science," as Webster defines it, but merely "not illiterate," for it includes anybody who is able to read and write.

The salient facts of the subject.

2. To put the salient facts briefly, the census shows that those who can boast of even this limited amount of learning number only 63 in every 1,000 of the total population,—only 119 in every 1,000 males, and only 9 in every 1,000 females. Of 1,000 males of the Hindu, Musalman and Christian religions, 116, 141 and 198, respectively, are "not illiterate"; and of 1,000 females, respectively, 7, 9 and 91. Putting it another way, nearly 94 per cent. of the total population and of the Hindus, 93 per cent. of the Musalmans and 86 per cent. of the Christians are totally uneducated. It is not cheerful reading.

It will be convenient to consider the various aspects of the subject in the following order:—

(*a*) Statistics for the population as a whole—
 (i) by sexes and ages,
 (ii) by districts;

(*b*) Those for each religion—
 (i) by sexes and ages,
 (ii) by districts;

(*c*) Figures for castes by sexes;
(*d*) Education in English and the various vernaculars; and
(*e*) The results of a comparison of the figures with those of 1891.

Literacy of the population as a whole by sexes and ages.

3. Imperial Table VIII gives the figures by the four age-periods 0–10, 10–15, 15–20 and 20 and over, the first three of which correspond generally to the stages of primary, secondary and higher education. The statistics for the population as a whole are reduced to proportional forms in subsidiary table 1, and the chief points in them have already been noticed above.

This table and diagram No. 10 show very vividly the great disparity which exists between the number of the educated in the two sexes. For every 1,000 literate males in the Presidency there are only 80 literate females. The reason is to be found in the low position assigned to women by the Hindu and Musalman religions. Manu considered that the whole duty of woman consisted in reverence to her husband, attention to her household duties and the maintenance of the sacred fire. The Korán does not contemplate the admission of women into Paradise at all. But though female education is backward as yet, it seems to possess more vitality than the instruction of males, for it is obvious that if education is really progressing, the percentage of those between the ages of 15 and 20 who can read and write must, other things being equal, be higher than the corresponding proportion among

those who are older than this, and the statistics show that among women this in fact occurs, while among men the opposite is the case. It will be found later on that the statistics of the education of Christians and of instruction in English,—the other two directions in which progress is taking place,—exhibit the same characteristic.

It may be stated here in parenthesis that though column 22 of subsidiary table 1 appears to allege that in the age-period 10–15 girls are more literate than boys, this, of course, is not the case. The reason why there are only 982 illiterate girls to every 1,000 illiterate boys in that period is that Hindu and Musalman parents avoid returning their daughters as being between 10 and 15, which is the marriageable time of life, and consequently in those religions the girls of this age are much less numerous than the boys.

The literacy of each district.

4. The literacy of each district is given in subsidiary table 5, and more graphically in diagram No. 9 and the map. Excepting Madras City, which naturally attracts educated folk from all parts of the Presidency and further contains many more Europeans and Eurasians than other districts, and excluding also, for somewhat similar reasons, the Nilgiri Hills, the best educated districts are the three rich ones of Tanjore, Malabar and Tinnevelly. Next, but after a considerable interval, come Chingleput, Madura and South Arcot. At the other end of the scale are Salem, Vizagapatam and the three agencies, the last of which are mainly peopled by primitive forest tribes among whom education has naturally made little progress. In 1891 the same eight districts were similarly at the top of the list, though the order of precedence among them was slightly different, and Salem, Vizagapatam and the three agencies were again at the bottom of it.

The relative literacy of the Natural Divisions depends largely upon the exceptional cases included within them, the districts of each Division being by no means uniformly educated. The West Coast comes first, although it includes South Canara, which is in no way prominently literate, and the South Division follows next, although it comprises Salem. Then, though after a long gap, comes the East Coast, while the Deccan, and, after another long interval, the Agency Division, bring up the rear.

The relative literacy of the various districts is greatly influenced by the extent to which the women in each are literate. Female education is so rare that very small numbers of girls who can read and write affect the percentages considerably. If literacy among males is taken by itself, Madras still heads the list, but Tanjore comes next instead of the Nilgiris (which drops to the fifth place) and Tinnevelly comes third instead of Malabar. The order of the districts at the bottom of the scale is not, however, affected.

The relative rank of each district in male and female education is given in subsidiary table 5-A. This shows that after Madras and the Nilgiris female education is most advanced in Malabar and Tinnevelly, that Bellary and Ganjám do less for the education of their girls than any other districts, and that the attention paid to the instruction of their daughters by Tanjore, Madura, and South Arcot is disproportionately small in comparison to that given to the education of their sons.

Madras City thus takes the first place among the districts both in male and female literacy, but the ordinary district is largely rural while Madras is wholly urban, and it thus obtains an unfair advantage in the comparison. A juster idea of its real position can be formed by placing it alongside other large towns. This we are enabled to do this year, as figures have been separately compiled for each of the ten towns which have a population of over 50,000,—see Part II of Imperial Table VIII. Madras does not come well out of the ordeal. It still holds the first place in female literacy (apparently owing to the large number of Europeans and Eurasians within its borders), but in male literacy it is inferior to three towns in Tanjore district, namely, Tanjore, Kumbakónam, and Negapatam, and even to Trichinopoly. Even taking both sexes together, and so giving it all the advantages of its pre-eminence in female literacy, it is only third on the list, being defeated by both Tanjore and

Kumbakónam. The relative rank of each of the large towns in the literacy of each sex is given in the margin. Salem and Bellary have already been seen to be low down in the scale of districts and their capital towns are content to bring up the rear among cities. It is curious to find Calicut so low among the cities though Malabar was so high among the districts. Apparently education is widely diffused in Malabar and not so much confined to the large towns. In Trichinopoly somewhat the opposite is the case. Calicut has reason, however, to congratulate itself on the literacy of its daughters, but Kumbakónam and Negapatam have been neglecting them and paying all their attention to their sons.

Cities	Rank in literacy of	
	Males	Females
Tanjore	1	3
Kumbakónam	2	7
Negapatam	3	9
Trichinopoly	4	5
Madras	5	1
Madura	6	8
Coimbatore	7	4
Cuddalore	8	6
Calicut	9	2
Salem	10	10
Bellary	11	11

The manner in which the proportion of the males of the Presidency between the ages of 15 and 20 who are literate falls below the corresponding percentage among those aged 20 and over has already been referred to. This condition of things does not, however, exist in all the districts. Subsidiary table 5 shows that in Madras City, in the Deccan Division, and in all the districts in the East Coast Division except Ganjám there are proportionately more literate persons among the males who are between 15 and 20 years of age than among those who are older than this. The same thing occurs among the males of all the cities except Negapatam, Salem and Coimbatore. The inference is that in all these places more has been done recently for male education than was effected in former years. Among females this same characteristic is to be found in the statistics of every district and every city.

Literacy in the main religions by sexes and ages.

5. The figures for the various religions may next be examined. Subsidiary tables 2, 3 and 4 give statistics for Hindus, Musalmans and Christians respectively. Particulars for the other religions are not shown separately as the Animists are practically all of them illiterate,—only one in 212 of the men among them and only one in 10,191 of their women being able to read and write,—and as the numbers following the other faiths are in all cases so small that percentages are misleading.

How long a lead the Christians hold from the followers of all other beliefs in education, and especially in female education, has already been seen. Diagram No. 10 illustrates this pre-eminence very forcibly. In every age-period and in both sexes they easily surpass all others. Of the total population, 2·7 are Christians, but of the total literate population 6·1 per cent., and of the female literate population 26·5 per cent., are followers of that religion. Among Christians there are 805 literate girls between the ages of 0 and 10 to every 1,000 literate boys of the same age, while for the population as a whole the figure is only 227. Of the three main religious bodies the Christians are the only community in which the percentage of those between the ages of 15 and 20 who can read and write is higher than the corresponding proportion among those who are 20 and over.

This predominance is not merely due to the inclusion of Europeans and Eurasians among the Christians. Subsidiary table 7, referred to later, shows that even if these two races are excluded the remainder, the Native Christians, still maintain a long lead. It will be seen below, moreover, that they are the only religious community in which any progress worth mentioning has taken place during the decade. The literacy of the Native Christian is yearly enhancing the position which he holds among the people, and when the facts just mentioned are considered in connection with the striking increase since 1891 in the Christian population (see Chapter III, Religion, above) they have an importance upon which it is not necessary to dilate.

Next to the Christians, as in 1891, come the Musalmans. Both their men and their women are more literate, in the census meaning of the term, than those of the Hindus, but there is little to choose between the literacy of the women of the two religions, and in higher education the Musalmans are well known to rank below the Hindus. They are also behind them in the race in the two lowest age-periods

among males (see diagram No. 10). This is probably due to their custom of sending their boys to Korán schools, where they spend more of their time in repeating passages of holy writ by heart than in learning to read and write. Later in life, however, they make up the ground they have lost, and in the ages above 15 they pass the Hindus. This successful spurt is no doubt partly owing to the fact that they are largely a trading class and thus often pick up enough learning to enable them to manage their affairs after they have left school. Also, perhaps, they are for similar reasons compelled to remember what they have been taught, while the more agricultural Hindu finds less constant use for his little stock of learning and so forgets it the more easily.

Of the three main creeds, the Hindu religion comes last, and this although a large number of persons belonging to almost totally ignorant hill tribes, who in 1891 were included among its members, have at the present census been classed as Animists and so have lightened its load of illiteracy. That the Hindus occupy this unenviable position is doubtless largely due to the influence still swayed by the traditions against learning among the masses which Manu and the others set on foot. The point is referred to again below in discussing education by caste.

Literacy of the main religions by districts.

6. If, however, the literacy of the followers of each religion in each district is examined, the Christians are not always found to take the first place, nor the Hindus the last. Diagram No. 11 gives the particulars graphically. It will be seen that Christians are less literate than Musalmans in North Arcot and Trichinopoly, than Hindus in Kistna, and than either in South Arcot. The matter is deserving of the notice of the missionaries in those districts. The Hindus, again, are more literate than the Musalmans in Kistna, Kurnool, Madras and Malabar.

The diagram shows that, as was to be expected, the Christians of Madras and the Nilgiris are the best educated. Bellary, Anantapur, Ganjám and Vizagapatam are also prominent in it, but in these districts the Christians (compare diagram No. 4) are very few in number. Of the districts in which they aggregate 50,000 and over (see diagram No. 4) Malabar, where they are nearly all Roman Catholics (see diagram No. 34) is easily first, and it is followed by Tinnevelly, where they belong to the Roman Catholic and Anglican denominations in about equal proportions. The least educated Christians are those in Nellore, who are nearly all Baptists, and those in Kistna, who are mainly Baptists and American Lutherans.

Diagram No. 11 shows that the Musalmans of the Nilgiris are the most literate in the Presidency, but the number of them found there is again very small (diagram No. 4). Of the districts which contain 100,000 Musalmans and upwards, North Arcot, Tinnevelly, Tanjore and Madura (in this order) contain the best educated members of the faith, and this is doubtless because in all of these the Labbai traders,—a literate community, (see diagram No. 13),—are numerous. At the bottom of the scale come Malabar, where nearly all the Musalmans are Máppillas, Kistna and Kurnool. The Kurnool Muhammadan has always had an unenviable reputation for backwardness.

The relative rank of the different districts in the literacy of the Hindus in them follows generally their rank in total literacy, as Hindus predominate so largely in the population. Madras comes first, but Malabar beats Tanjore for second place. Salem and Vizagapatam bring up the rear again.

Literacy of the selected castes.

7. To turn to the different degrees of literacy among the various castes, tribes and races. The actual figures will be found in Imperial Table IX. Subsidiary table 7 gives them in proportional forms and diagram No. 13 further arranges the proportional figures for each caste in order of their magnitude. In Table IX, as in Imperial Table XIV (Civil condition by selected castes) referred to in the last chapter, and in Table XVI (Occupation in selected castes) dealt with in Chapter IX below, only certain selected castes are exhibited, and particulars for these were only compiled in certain districts. Eurasians and all castes which numbered over 100,000 persons in 1891 were chosen and figures were collected for each of these in those districts in which each was most strongly represented in that year.

Of all the communities so selected, the Eurasians, figures for whom were compiled in the three districts of Madras, Chingleput and Malabar, where the great majority of them are to be found, are by far the best educated, even though, as is explained in Chapter VIII (Caste), there is reason to suppose that some at least of those included under this head are really Native Christians with no white blood in their veins. They so dwarf the other castes and races selected that they could not be conveniently included in diagram No. 13. In every 1,000 of them, 719,- in 1,000 males 729, and in 1,000 females 710,—can read and write.

After the Eurasians, the Bráhmans are the most prominent community, but the Oriyá Bráhman (whose divergence in ways and occupation from other divisions of the caste is referred to below in Chapters VIII, Caste, and IX, Occupation,) is beaten by the Kómati, the Náyar and the Chetti. Among Bráhmans as a body 308 in every 1,000 can read and write. Of their various divisions, the Malayálam Bráhmans, with 447 literates per 1,000, head the list, their position being due to the superior education of their women. They are followed in order by the Tamil and Telugu Bráhmans, the 'other' Bráhmans (who are mainly Konkaní-speaking members of the caste in South Canara), the Canarese division and the Oriyá division. Of these last only 151 in 1,000 can read and write.

That the Bráhmans should be more literate than the rest of the community is only to be expected. For generations the caste kept all knowledge in its own hands, wrote Shástras which declared that an educated Súdra should be avoided like the plague, and, what is more, persuaded the Súdra to accept the restrictions which these Shástras put upon him.

But though the Bráhman, generally speaking, still maintains much the same attitude, the Súdra now sees things in a different light, and the former's pre-eminence in literacy is falling from him. The daughters of the Native Christians and the Náyars are already better educated than those of any of the groups of Bráhmans except the Malayálam division and, even taking both sexes together, the Kómatis and the Náyars are very close behind the Canarese and 'other' Bráhmans. The positions of the various castes in diagram No. 13 form, indeed, an interesting illustration of the manner in which the ancient order of things is changing. The Bráhmans of old condoned a certain degree of education in the military and trading castes and it is not a revolutionary symptom that the Náyars, the Kómatis and the Chettis should be high up in the list. But close after these come the Native Christians, who are mainly recruited from the lowest of the servile castes; the Kammálas and Kamsalas, artisans who were formerly assigned a quite inferior position in the community; the Tíyans and Shánáns, who follow the despised calling of toddy-drawing; and the Vániyans or oil-pressers, for whom Manu always reserved a supply of his most disdainful epithets. The castes which the Bráhmans used to treat with some sort of consideration,—the cultivating Vellálas and Kápus, and the shepherd Idaiyans and Gollas—are far below these others in the list. At the bottom, however, as of old, come the earth-workers (Uppara and Odde), the leather-workers (Mádiga and Chakkiliyan), the agricultural serfs (Cheruman and Holeya), and the hill and forest tribes (Khond and Savara).

Another point which diagram No. 13 brings out prominently, is the superiority in education of the Malayálam to the corresponding Tamil castes, and of the Tamils to the corresponding Telugus. It has already been seen that the Malayalam Bráhman is more literate than his Tamil brother, and the Tamil Bráhman than the Telugu. Similarly, the chief cultivating caste of the Malabar coast, the Náyars, are seven times as literate as the Vellálas, the corresponding community in the Tamil country, and these latter are nearly twice as well educated as the main cultivating caste of the Telugu districts,—the Kápus or Reddis. The Malayálam toddy-drawer, the Tíyan, is more literate than the Shánán, the corresponding caste among the Tamils, and the Shánán than the Idiga, the toddy-drawer of the Telugu country. The Kavarai of the Tamil districts is better educated than the Balija of the Telugu country, though both are the same caste under different names; the Kammála, the Tamil artisan, is superior to the corresponding Telugu caste of Kamsala; the Tamil weaver (Kaikólan) to the Telugu weaver (Dévánga and Sále); and even the Tamil field labourer, the Paraiyan, to his Telugu compeer, the Mála. The diagram includes very few Canarese castes, or it could be shown in the same way that these are educationally superior to the Telugus.

In examining in detail the figures for these castes in diagram No. 13 and subsidiary table 7, it is best, as before, to consider the statistics for each sex separately. Taking the males first, we find that the only communities in which half of the sex can read and write are the Eurasians and the Bráhmans, and even from the latter the Oriyá and 'other' Bráhmans must be excluded. Of the 57 castes selected, there are twelve at the bottom of diagram No. 13 in which not even one per cent. of the males are literate, and among the Holeyas only six of them out of 51,365 can read and write. The Eurasian, who headed the list when both sexes were included, gives place to the Tamil Bráhman, the Malayálam Bráhman to his Tamil and Telugu fellow caste-men, and the Native Christian to the Labbai.

If the females are taken by themselves, the pre-eminence of the Eurasians is, however, very marked, there being only 290 women in 1,000 among them who are illiterate against 788 among the Malayálam Bráhmans, who come next in female education. After these two follow the Náyars, the Native Christians, the rest of the Bráhmans, the Tíyans of the west coast and the Kaikólans, the women among whom are often dancing-girls and so get some sort of an education as part of their stock-in-trade.

Literacy in English.

8. The statistics of knowledge of English may next be considered. Proportional abstracts of them are given in subsidiary table 1 for the total population, in tables 2 to 4 for the three main religions, in table 6 for each district and Natural Division, and in table 7 for each of the selected castes, tribes and races. Diagram No. 9 also shows the proportion to the total population in each district borne by those who are literate in English.

Literacy of any kind is small enough in amount, as has been seen, but literacy in English is microscopic. Of every 1,000 of the population only five can read and write the language, of every 1,000 males nine, and of every 1,000 females no more than one. Christians naturally know more English than the followers of other religions, as the Europeans and Eurasians included among them raise the percentage. Native Christians, however, take a high place even by themselves, defeating all the castes shown in subsidiary table 7 except certain of the divisions of the Bráhmans. Hindus are slightly more literate than Musalmans in the language. It has already been said that the Musalmans do not shine in higher education.

Figures by age-periods and districts are given in subsidiary table 6. As has already been observed, they show that English education is progressing, the proportion of those between the ages of 15 and 20 who know the language being always higher than the corresponding percentage among those who are older than this, except in the special case of the Nilgiris.

Of the Natural Divisions, the South knows most English, then the West Coast, and then the East Coast. The Deccan and the Agency Divisions, as usual, know least. Diagram No. 9 gives the number in every 10,000 in each district who can read and write English, but the actual numbers are so small that these proportional figures are largely affected by the presence of a few Europeans and Eurasians in a district, and there is not much to be learnt by arranging the districts in the order of their superiority in this respect.

Of the 57 castes in subsidiary table 7 there are only six in which as many as 10 per cent. of the literate of both sexes are literate in English. Taking the sexes separately, as before, Eurasian males are naturally a long way in front of all others, 98 per cent. of those of them who are literate being able to read and write English. Next come the Tamil and 'other' Bráhmans, the Native Christians and the Telugu Bráhmans. Of the literate Malayálam Bráhman males only three per cent. know English, and even these few are 'Pattar' Bráhmans from the east coast and not the Nambúdiris of Malabar. These latter are entirely innocent of all acquaintance with the language. Among Oriyá Bráhman males only one in every hundred of the literate is literate in English. The trading castes seem to be as disinclined as ever to learn the language, only one Kómati, and not even one Chetti, in every 100 who are literate being able to read and write it. As to the females, it will be seen that, excluding the Eurasians, there are only two castes, Native Christians and Bráhmans, in which even one woman in 1,000 of the caste population knows the language, eight of the former and one of the latter in that number being literate in it.

Literacy in the various vernaculars.

9. For the first time in the history of Madras censuses, particulars were collected this year of the vernaculars which the literate population can read and write. Statistics were only compiled for the main languages. Subsidiary table 1 and diagram No. 12 give proportional figures for the total population, subsidiary tables 2—4 for the three main religions, and subsidiary table 7 for each of the selected castes.

A comparison of diagram No. 12 with diagram No. 14, which gives the percentage of the population who *speak* each of the principal languages, throws an interesting light upon the question, already alluded to above, of the relative literacy of those who speak Malayálam, Tamil, Canarese and Telugu.

In the margin are given figures showing the number in every 1,000 persons of either sex who speak the four principal languages who are literate in those languages. It will be seen that, if both sexes are taken together, the Malayálam-speaking people are more literate than those whose home-speech is Tamil, the Tamils than the Canarese and the Canarese than the Telugus. The same order holds good if the figures for females alone are taken, and when this is done the Malayálam castes far surpass all the others. But in the literacy of males alone, the Malayálam castes are beaten by the Tamils, and they are likely to continue to take this second place as long as they keep the Cherumans, their agricultural serfs, in their present state of ignorance and as long as the Máppillas fight shy of the schools as much as they do at present. The literacy of the Canarese castes is, however, exaggerated by a circumstance which requires to be taken into account. Very many of the people in South Canara (see Imperial Table X) speak Tulu and Konkaní. Neither of these languages have an alphabet of their own, and they are written in the Canarese character. Consequently, and also because Canarese is the official language of South Canara, many of the Tulu- and Konkaní-speaking castes learn to read and write Canarese in preference to their mother-tongues. The statistics do not, however, show exactly how many of them do so, and it is not possible to accurately correct the figures to eliminate this disturbing factor. If all the people who speak both these languages are included in making the calculation in the margin above, Canarese comes below Telugu in the case of both sexes, but it is not fair to include as many as this.

	Males.	Females
Tamil ...	168	9
Telugu ...	77	5
Malayálam	166	28
Canarese .	105	6

Looked at in another light, a comparison of diagrams Nos. 12 and 14 shows that it does not follow that, because one language is more commonly spoken than another, therefore those who are literate in the former are more numerous than those who know the latter. No doubt more persons speak Tamil, Telugu and Malayálam than any other vernaculars and more people are literate in these three than in any others, but whereas about the same number of people speak Tamil as speak Telugu, the number of males who can read and write Tamil is more than twice the number of those who have an equal knowledge of Telugu. Similar disparities occur between the numbers who speak, and the numbers who are literate in, the other languages.

For the rest, these statistics of vernaculars known by the people do not teach much that was not known before, and it is doubtful whether it will be worth while to collect them again. If any figures of the kind are compiled at future censuses languages which have not been shown this year should be selected instead of merely compiling another set of figures for the same ones. Statistics of literacy in Oriyá and Hindóstání (and perhaps Maráthí) would possess some points of interest.

Of the four vernaculars selected this year, Tamil is more generally known by the literate population as a whole than any other, then comes Telugu, then Malayálam and then Canarese. Among the literate members of the Hindu and Christian religions the same order prevails. Among the literate Musalmans, however (see subsidiary table 3), the order is Tamil, Malayálam, 'other languages,' Telugu and Canarese. The reason why Tamil continues to hold the first place even among Musalmans is that most of the literate members of that religion are Labbais, a mixed race resulting from unions between immigrant Musalmans and the women of the country, who continue to use the language of their original ancestresses. Malayálam comes higher up the list in the case of Muhammadans than among other religions, because it is the language of the Máppillas, who form one-third of

the Musalman population of the Presidency. 'Other languages' includes Hindóstáni, and this accounts for its position. It is also worth noticing that most of the Musalman women who are literate are literate in 'other languages.' The Labbai and Máppilla women, who would learn Tamil and Malayálam if they learnt anything, are seldom able to read and write (subsidiary table 7).

Most of the castes in subsidiary table 7 are naturally most literate in their parent-tongue. The Telugu Bráhmans have invaded the Tamil districts in considerable strength (see Imperial Table XIII) and consequently a knowledge of Tamil is commoner among them than literacy in Telugu is among the Tamil Bráhmans. The Tamil Bráhmans who read and write Malayálam and the Malayálam Bráhmans who know Tamil are the Pattars, settlers in Malabar from the east coast. In their houses they speak a mongrel Tamil. The 'other' Bráhmans who are literate in Canarese are those in South Canara whose parent-tongue is Konkaní. The 'other language' known by the Kálingis is Oriyá. In their homes they speak either Oriyá or Telugu. Among the Eurasians those who are literate in English are far more numerous than those who know any other language. The Eurasian is often blamed for not learning to read and write the vernaculars, but these figures must not be made the text of a sermon upon his backwardness in this respect, for (except in the case of English, which is always given if it is known at all) the only languages shown in the figures are those *best* known by the people, the others being neglected. The language best known by the Eurasian is naturally English and the statistics do not show what other tongues he knows in addition.

Comparison of the figures with those of 1891.

10. It remains to compare the results of the present census with those of the enumerations of 1881 and 1891.

Here we tread on rather uncertain ground. For one thing, the 1881 and 1891 figures were compiled on principles which were different to those followed this year. At the two former enumerations the population was grouped into three classes, namely, those who were (*a*) under instruction, (*b*) literate, that is, able to read and write but not still under instruction, and (*c*) illiterate. The enumerators knew that a 'literate' person was usually superior to one who was still 'under instruction,' but yet the rules required that the boy who could only just spell out a vernacular, but was no longer at school, should be classed under the former heading, while the graduate who was reading for his M.A. degree should be returned under the latter. The enumerators could not understand how the half-educated boy could properly be treated as superior to the graduate, and the result was that there was considerable confusion between those who were literate and those who were under instruction, and the exact meaning of the statistics is consequently difficult to determine. Another matter which vitiates comparisons between the figures of one year and those of another is the elasticity of the term 'literate' and of the definition of it, namely, 'able to read and write,' which was laid down. A person is not 'literate' who can only read and write his own name, or can only keep the accounts of his shop, or can only puzzle out sentences of the type of "the cat is on the mat." And yet it is by no means easy to clearly define the exact point at which a child ceases to be illiterate and becomes literate. Mr. Stuart thought that in 1881 the number of literate males above the age of 25 was exaggerated by the inclusion therein of people who could only sign their names, and consequently at all the classes of oral instruction of Tahsildars and others held in the districts, I emphasised the necessity of precautions against the repetition of this error. At these classes I was almost always asked to define the term 'literate,' and the answer always given was that no person should be considered to be literate who could not write a letter to a friend and read the reply received from him. It is thus probable that the standard of literacy required at the present census was higher than that demanded at former enumerations.

Keeping these two points in mind we may go on to examine the statistics bearing upon the matter. They are contained in subsidiary tables 8 and 9. The former compares the numbers returned as 'literate' at each of the last three censuses. It shows that though female literacy has advanced during the decade in every district except Bellary (the recent removal of British troops from which

doubtless accounts for the fall), and though the number of literate persons in every 1,000 of the total population of both sexes taken together is somewhat higher than it was ten years ago, yet in two out of the three agencies, in all the Deccan districts except Cuddapah, and in Chingleput, North Arcot, Salem, Trichinopoly and Madura, the percentage of literate males is less than it was in 1891.

And, melancholy as these figures are, they give an unduly favourable view of the situation, for the comparison is made between those who were 'literate' in 1891 and in 1901, whereas under the 1891 system, already described, those who were literate in the census meaning of the term (that is, could read and write) but were still at school or college were classed as 'under instruction.' In other words the head 'literate' in the 1891 figures does not, as it does this year, include every one who could read and write. How many of those returned in 1891 as under instruction were actually able to read and write can never be known. It seems, however, that it is fair to assume that those in this class who were above the age of 15 could do so, and that to render any comparison of the 1891 figures with those of the present census really just, these persons should be included among the literate population of the former year. They are so included in the comparative figures given in subsidiary table 9, and this shows that, when this is done, the education of the males of the Presidency will be found to have failed to keep pace with the growth of the population, there being only 103 literate persons in every 1,000 against 112 ten years ago. In every district in the Presidency except the Nilgiris (a special case) there is a smaller percentage of males who can read and write than there was in 1891.

These results will perhaps come as a surprise to those who are aware of the increasing degree in which English is spoken by the lower classes, of the constant additions to the recruits for the Bar and other literary professions, and of the ever-advancing excess in the supply of clerks over the demand for them. But it is a very small proportion of those who have picked up a smattering of colloquial English who can read or write a word of that language,—or even of any other,—and though a few thousand matriculates and F.As. will make a great show in a Presidency town they are too few in number to raise the percentage of literacy in the population of the province as a whole. At the end of the year 1900–1901 there were in this Presidency some 700,000 scholars in the primary stages, against less than 4,000 in the various colleges, and it is the literacy of the former which affects the census percentages. That education among the masses is not progressing seems clear, and the conclusion is supported by the figures by age-periods, already several times referred to, which show that, except in the case of Christians and girls and of those who know English, the percentage of literates in the population between the ages of 15 and 20 is less than that in the ages higher than this.

The only three directions in which any marked progress has been made is in the education of Christians, among whom the number of literate males and females per thousand of each sex has risen from 179 and 70, respectively, to 198 and 91; in the instruction of females, the number of the literate among which sex has advanced from 119,845 to 179,563 or by 50 per cent.; and in the teaching of English, the numbers able to read and write which language have increased from 93,871 to 190,206 during the decade, that is, have more than doubled.

SUBSIDIARY TABLE 1.—*Education by Age and Sex.—TOTAL POPULATION*

AGE PERIOD.	NUMBER IN 1,000						NUMBER IN 1,000 LITERATE IN										NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES.		
	LITERATE			ILLITERATE			TAMIL.		TELUGU.		MALAYÁLAM.		CANARESE.		OTHER LANGUAGES.							
	Total.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
0–10	7	11	2	993	989	998	6	1	3	1	1							1		227	1,038	434
10–15	57	95	15	943	905	985	52	7	25	3	10	3	3		4	1	5	8	2	114	982	171
15–20	96	156	22	904	834	978	90	9	43	4	18	5	7	1	7	1	11	19	3	124	1,107	125
20 and over	90	175	10	910	825	990	100	4	42	2	18	2	6		8	1	6	12	1	59	1,290	102
TOTAL	**63**	**119**	**9**	**937**	**881**	**991**	**67**	**4**	**29**	**2**	**12**	**2**	**4**		**5**	**1**	**5**	**9**	**1**	**80**	**1,156**	**121**

SUBSIDIARY TABLE 2.—*Education by Age and Sex.—HINDU.*

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN										NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES.		
	LITERATE			ILLITERATE.			TAMIL		TELUGU		MALAYÁLAM		CANARESE.		OTHER LANGUAGES.							
	Total	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
0–10	6	11	2	994	989	998	6	1	3		1									167	1,041	50
10–15	54	93	12	946	907	988	51	5	27	3	9	3	3		2		4	7		112	983	25
15–20	92	163	17	908	837	983	89	7	45	4	17	5	7	1	5		9	17		97	1,097	17
20 and over	87	172	7	913	828	993	99	3	44	2	16	2	6		6		5	10	...	46	1,289	10
TOTAL	**61**	**116**	**7**	**939**	**884**	**993**	**67**	**3**	**31**	**2**	**11**	**2**	**4**		**4**		**4**	**8**		**61**	**1,157**	**13**

SUBSIDIARY TABLE 3.—*Education by Age and Sex.—MUSALMAN.*

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN										NUMBER IN 1,000 LITERATE IN ENGLISH			FEMALES TO 1,000 MALES.		
	LITERATE			ILLITERATE			TAMIL.		TELUGU		MALAYÁLAM.		CANARESE.		OTHER LANGUAGES.							
	Total	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
0–10 ...	5	9	2	995	991	998	4		1		1				2	1				217	1,005	21
10–15 ...	**53**	91	12	**947**	909	988	39	1	14		13	2	2		22	9	**2**	4		118	982	16
15–20	**99**	183	17	**901**	817	983	81	2	26		37	3	5		34	12	**7**	13		92	1,220	14
20 and over	**115**	229	10	**885**	771	990	104	1	27		52	1	4		42	7	**5**	10		48	1,404	8
TOTAL ...	**74**	**141**	**9**	**926**	**859**	**991**	**63**	**1**	**17**		**30**	**1**	**2**	...	**27**	**6**	**3**	**6**		**63**	**1,190**	**10**

SUBSIDIARY TABLE 4.—*Education by Age and Sex.—CHRISTIAN.*

AGE PERIOD.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN										NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	LITERATE			ILLITERATE.			TAMIL.		TELUGU.		MALAYÁLAM.		CANARESE.		OTHER LANGUAGES.							
	Total	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
0–10	**31**	34	27	**969**	966	973	20	14	3	3	2	1	1				**9**	9	9	808	1,031	974
10–15	**174**	206	140	**826**	794	860	124	74	27	20	15	11	11	6	2	1	**55**	63	46	635	1,015	685
15–20	**246**	303	190	**754**	697	810	172	99	38	18	26	14	20	9	3	2	**94**	113	75	627	1,180	679
20 and over	**185**	276	99	**815**	724	901	164	46	23	8	21	7	14	3	4	2	**67**	95	42	384	1,331	471
TOTAL	**143**	**198**	**91**	**857**	**802**	**909**	**117**	**44**	**19**	**9**	**15**	**6**	**10**	**3**	**3**	**1**	**51**	**67**	**36**	**474**	**1,171**	**549**

NOTE.—Persons who are literate in English and also in another language are shown under both heads, and the totals of columns 8–20 in the four tables above are consequently frequently in excess of the corresponding totals in columns 3 and 4.

SUBSIDIARY TABLE 5.—*Education by Age, Sex and Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS	LITERATE PER 1,000.										
	0—10		10—15.		15—20		20 and over		All ages		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Agency Division.											
Agency, Ganjam	1	.	14	.	21	1	20	.	7	13	
Agency, Vizagapatam	1		13	1	22	1	26	1	9	18	1
Agency, Gódávari	3	1	30	9	44	8	44	3	17	31	4
TOTAL	1		15	2	24	2	27	1	10	18	1
East-Coast Division.											
Ganjám	8	1	64	5	119	7	113	4	44	80	4
Vizagapatam	7	1	59	7	91	10	87	4	32	61	4
Gódávari	7	2	78	17	140	13	127	7	46	87	8
Kistna	8	2	78	12	145	16	133	7	50	92	7
Nellore	8	2	70	11	138	17	121	5	48	89	6
TOTAL	7	2	70	11	126	14	121	5	44	83	6
Deccan Division.											
Cuddapah	6	1	79	10	137	10	107	4	43	81	4
Kurnool	6	1	62	6	124	13	113	4	42	79	4
Bellary	7	1	89	5	143	9	125	4	46	88	3
Anantapur	6	1	61	5	102	9	109	6	42	77	4
TOTAL	6	1	69	7	135	10	113	4	43	81	4
South Division.											
Madras	51	31	319	146	360	195	470	91	227	360	91
Chingleput	12	2	99	15	178	22	223	12	78	144	10
North Arcot	9	2	86	11	161	15	176	6	61	116	6
Salem	7	1	63	7	102	10	112	4	38	74	3
Coimbatore	10	2	85	11	134	15	144	5	51	97	6
South Arcot	13	2	105	9	175	11	207	5	71	138	5
Tanjore	19	3	165	19	265	20	300	9	101	203	9
Trichinopoly	10	2	107	16	177	19	189	7	66	129	8
Pudukkóttai	12	1	123	9	209	10	253	4	76	156	4
Madura	13	2	119	9	179	13	219	6	72	145	5
Tinnevelly	21	5	178	27	247	35	273	15	100	189	15
TOTAL	14	3	116	16	193	23	213	10	75	143	9
West-Coast Division.											
Nilgiris	19	15	151	75	267	88	293	56	116	172	49
Malabar	16	6	124	38	240	52	267	37	101	172	30
South Canara	5	1	79	15	162	21	171	10	58	111	9
TOTAL	13	5	113	33	196	45	230	29	89	155	25
Grand Total	11	2	95	15	163	22	175	10	63	119	9

SUBSIDIARY TABLE 5-A.—*Showing the rank in literacy attained by each district in male and female literacy.*

District.	Rank in literacy of		District.	Rank in literacy of	
	Males.	Females.		Males.	Females.
Madras	1	1	Ganjam	14	21
Tanjore	2	7	Nellore	15	12
Tinnevelly	3	4	Gódávari	16	5
Malabar	4	9	Bellary	17	23
Nilgiris	5	2	Cuddapah	18	18
Madura	6	11	Kurnool	19	17
Chingleput	7	5	Anantapur	20	16
South Arcot	8	15	Salem	21	20
Trichinopoly	9	9	Vizagapatam	22	19
North Arcot	10	14	Agency, Gódávari	23	22
South Canara	11	6	Agency, Vizagapatam	24	24
Coimbatore	12	13	Agency, Ganjam	25	25
Kistna	13	10			

SUBSIDIARY TABLE 6.—*English Education by Age, Sex and Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS.	LITERATE PER 1,000.										
	0 – 10.		10—15.		15 – 20.		20 and over.		All ages.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Agency Division.											
Agency, Ganjám	.	.	...		...		.	...	..	.	.
Agency, Vizagapatam ...					1	...	1		..	1	...
Agency, Gódávari ..		...	1		3	.	4		1	3	
TOTAL ...				..	1	..	1			1	.
East Coast Division.											
Ganjám ..	...		4	..	9	.	6	..	2	5	
Vizagapatam ...	...	...	6	1	15	1	9	1	4	7	1
Gódávari .	..		7	1	20	1	10	1	4	8	
Kistna . ..	.	...	5	1	15	1	8		3	6	.
Nellore	..	...	4	.	12	1	7	.	3	5	.
TOTAL ...	...		6		14	1	8	.	3	6	
Deccan Division.											
Cuddapah		...	2	...	6	1	4	.	2	3	..
Kurnool		.	3		7	1	5	.	2	4	...
Banganapalle ...		...	..		1	...	3	...	1	2	..
Bellary .. .	1	...	5	1	14	2	10	1	4	7	1
Sandur	.	...	.	...	9		8		3	5	..
Anantapur ...		...	2	..	7	1	6	1	2	4	1
TOTAL ...			3	1	9	1	6	...	2	4	...
South Division.											
Madras	17	10	132	44	256	60	174	32	86	141	30
Chingleput ..	1	...	9		21	3	17	2	7	12	2
North Arcot	..	..	5	1	14	1	9	1	4	7	1
Salem . .			4	.	10	1	7	1	3	5	.
Coimbatore ..	...	.	5	1	13	1	9	1	3	6	...
South Arcot			4		10	1	7	...	3	5	
Tanjore	1	...	20	1	37	1	20	1	8	16	...
Trichinopoly .	1		16	1	33	1	14	1	6	12	1
Pudukkóttai .	1	..	12	...	23		9		4	8	.
Madura			6	1	11	1	8	...	3	6	
Tinnevelly	...	.	10	3	20	4	11	1	5	9	1
TOTAL ...	1		11	2	25	3	16	1	6	12	1
West Coast Division.											
Nilgiris	8	10	61	34	67	11	86	24	47	64	28
Malabar	1	...	7	2	16	3	12	2	5	9	2
South Canara ...	.	...	6	2	18	4	12	1	5	8	1
TOTAL ...	1	1	8	3	18	4	15	2	6	10	2
Grand Total ...	1	..	8	2	19	3	12	1	5	9	1

SUBSIDIARY TABLE 7.—*Education by selected Castes, Tribes or Races.*

Serial Number	Caste, Tribe or Race.	Percentage of the literates in each caste who are literate in: Tamil			Telugu			Malayálam			Canarese			Other Languages			English			Number of literates per thousand among		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
	Hindu and Animist.																					
1	Agamudaiyan ...	99	100	99		...	1	.				.					1	1		927	851	997
2	Ambalakáran .	100	100	98	...	.	2		...						.		1	1	3	973	945	999
3	Ambattan	100	100	98		..	.	...	.	1			...		.	...			1	945	890	998
4	Balija	27	27	21	73	72	79		...	..					...		6	7	1	938	882	993
5	Billava							15	16	8	83	82	88				8	8	9	986	974	998
6	Bóya			4	74	73	84				26	26	12				1	1		996	992	1,000
7	Bráhman (Tamil)	83	83	90	1	1	2	15	15	7							23	24	3	609	264	942
8	Do. (Telugu) ..	6	6	7	93	93	93		.			..					15	16	2	645	327	951
9	Do. (Malayálam).	1	1	1	.			98	98	99	1	1					3	3	1	553	357	788
10	Do. (Canarese).	13	13	23	2	2	10	1	1	3	81	81	62	2	2	2	9	10	3	731	484	982
11	Do. (Oriyá)			1	1	1	2							99	99	95	1	1	3	849	691	996
12	Do. (Others	10	10	12	5	5	4	3	3	5	70	71	65	9	9	14	17	18	6	728	502	955
	Total, Bráhman	35	35	40	26	27	25	11	10	18	15	15	12	11	12	4	16	17	3	692	422	956
13	Chakkiliyan . .	81	80	93	13	13	7				7	7								999	999	1,000
14	Cheruman .	4	3	7				96	97	93										999	998	1,000
15	Chetti ..	99	99	96			4										1		5	846	680	996
16	Dévánga ...			.	100	100	100										2	2		968	937	998
17	Gamalla				100	100	100										3	3	3	990	981	999
18	Golla ...	2	2	3	95	97	61							3	1	36	9	10	2	995	990	999
19	Holeya	17	17					17	17		50	50		17	17					1,000	1,000	1,000
20	Idaiyan or Yádava	100	100	100													1	1		969	957	999
21	Idiga				100	100	100										1	1		995	989	1,000
22	Iluvan						1	100	100	99							2	2	1	959	918	997
23	Kaikóla .	99	100	95	1		5										1	1		930	871	985
24	Kálingi				48	48	44							52	52	56	1	1		975	950	999
25	Kallan	100	100	100													1	1		947	891	998
26	Kamma .				100	100	100										1	1		975	952	998
27	Kammála	99	99	96			3										1	1		896	793	997
28	Kamsala				100	100	99									1	1	1		917	845	995
29	Kápu or Reddi			3	99	100	97										1	1		981	962	999
30	Kavarai .	92	93	76	8	7	24										7	7	2	892	792	989
31	Khond													100	100	100				998	997	1,000
32	Kómati	1	1		99	99	100										1	1	1	748	505	991
33	Korava or Yerukala	81	81	100	19	19														997	994	1,000
34	Kurumba				28	28	50				71	71	50				1	1		992	985	1,000
35	Kusavan	99	99	100	1	1			...											964	927	999
36	Mádiga	2	1	0	98	99	91	. .				.					1		9	999	998	1,000
37	Mála . .	3	3	3	96	96	97		.						.	..	2	2		997	994	1,000
38	Mangala ...	1	1	10	98	99	88		...					1	1	2	2	2		982	965	999
39	Maravan . .	100	100	99			1		..							.			1	946	891	998
40	Mutrácha	21	22		79	78	100									...	3	3		990	981	1,000
41	Návar ..				.			100	100	100			.			...	3	4		756	605	897
42	Odde . .	66	69	20	33	31	80	.				.		.			2	2		998	996	1,000
43	Pallan .	100	100	99			1		.						.					988	975	1,000
44	Palli	100	100	94			5	.	. .	...		.		.		.			1	967	934	999
45	Paraiyan	100	100	98	...			...	..	2				...		..	1	1	...	995	990	1,000
46	Sále		.		100	100	100	...		.	.						2	2		975	951	999
47	Savara .		..		22	22	20		..	.			...	78	78	80	..		.	999	998	1,000
48	Shánán .	100	100	99	...			. .		...			.	..	..					921	846	994
49	Telaga .	..		1	99	99	99							.		1	11	12	2	962	928	995
50	Tíyan	.						100	100	100	..			.			4	4	3	919	853	984
51	Tottiyan	98	98	89	2	2	11		.	..	..	...	...							977	951	999
52	Tsákala		.		98	98	100		...		.			2	2	..	6	6		997	994	1,000
53	Uppara	1	1		61	63	29		..	.	38	36	71	..	.		3	3		997	995	1,000
54	Valaiyan	100	100	100	.			.							.	.				987	974	1,000
55	Vániyan	100	100	97			3		.	.	.	.	..	.		.	..			926	852	998
56	Vannán	100	99	100		;				..						..	.			987	973	1,000
57	Velama .	2	2	4	98	98	96			...	.			.		..	2	2	3	987	975	999
58	Vellála	100	100	99			1						.				3	3	1	965	931	998
	Muhammadan.																					
59	Labbai ..	98	98	85		.						.		2	2	15				908	789	997
60	Máppilla ...							93	94	70				7	6	29	1	1	1	955	913	996
	Christian.																					
61	Eurasian	3	4	3		.	.	3	3	2				1	1	1	98	98	98	281	271	290
62	Native Christian .	70	71	68	8	7	9	12	12	14	8	8	7				16	17	13	891	838	941

NOTE.—(i) Persons literate in English and also in another language are shown under both heads. The figures in columns 3–20 consequently frequently total to more than 100. (ii) The percentages in column 20 are struck on such small figures that they are apt to be misleading if considered by themselves.

SUBSIDIARY TABLE 8.—*Progress of Education since* 1881 *by Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS.	NUMBER OF LITERATES IN 1,000 MALES.			NUMBER OF LITERATES IN 1,000 FEMALES.			VARIATION + OR −					
							1891—1901.		1881—1891		1881—1901.	
	1901.	1891.	1881.	1901.	1891	1881	Males	Females.	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Agency Division.												
Agency, Ganjám ...	13	15	*			*	− 2	..	*	*	*	*
Agency, Vizagapatam ..	18	31	6	1	1		− 13		− 25	+ 1	+ 12	+ 1
Agency, Gódávari	31	29	* ..	4	2	*	+ 2	+ 2	* ...	* ..	*	* ...
TOTAL ..	18	19	*	1	1	*	− 1	.	* .	*	*	*
East Coast Division.												
Ganjam	89	81	57	4	2	5	− 8	+ 2	+ 24	− 3	+ 32	− 1
Vizagapatam	61	54	45	4	3	4	− 7	+ 1	+ 9	− 1	+ 16	
Gódávari	87	75	56	8	5	3	− 12	+ 3	+ 19	+ 2	+ 31	+ 5
Kistna	92	90	75	7	4	3	− 2	+ 3	+ 15	− 1	+ 17	+
Nellore . . .	89	88	85	6	3	4	+ 1	+ 3	+ 3	− 1	+ 4	− 2
TOTAL .	83	77	62	6	3	4	+ 6	+ 3	+ 15	− 1	+ 21	− 2
Deccan Division.												
Cuddapah ..	81	80	69	4	2	3	− 1	+ 2	+ 11	1	+ 12	+ 1
Kurnool	79	82	71	4	3	4	− 3	+ 1	+ 11	− 1	+ 8	
Banganapalle .	83	92	99	3	2	4	− 9	+ 1	− 7	2	− 16	− 1
Bellary	86	104	97	3	4	1	− 18	− 1	+ 7		− 11	− 1
Sandur	109	99	90	5	4	4	+ 10	+ 1	+ 9		+ 19	+ 1
Anantapur .	77	78	70	4	2	3	− 1	+ 2	+ 8	− 1	+ 7	+ 1
TOTAL	81	86	76	4	3	3	5	+ 1	+ 10		− 5	+ 1
South Division.												
Madras	360	314	305	91	64	52	− 46	+ 27	+ 9	+ 12	− 55	+ 39
Chingleput	144	153	141	10	8	7	− 9	+ 2	+ 12	− 1	− 3	+ 3
North Arcot	116	118	102	6	5	4	− 2	+ 1	+ 16	+ 1	− 14	+ 2
Salem	74	75	65	4	3	4	− 1	+ 1	+ 10	− 1	+ 9	
Coimbatore ..	97	92	77	6	3	6	+ 5	+ 3	+ 15	− 3	+ 20	
South Arcot ...	138	133	117	5	3	5	+ 5	+ 2	+ 16	− 2	+ 21	
Tanjore . .	203	187	170	9	5	5	+ 16	+ 4	+ 17		+ 33	+ 4
Trichinopoly ...	129	133	126	8	5	5	− 4	+ 3	+ 7		+ 3	+ 3
Pudukkóttai	156	144	145	4	3	1	+ 12	+ 1	− 1	− 1	+ 11	
Madura	145	147	139	5	4	4	− 2	+ 1	+ 17		+ 15	+ 1
Tinnevelly ..	189	184	164	15	10	9	− 5	+ 5	+ 20	+ 1	+ 25	+ 6
TOTAL	143	140	127	9	6	6	+ 3	+ 3	+ 13		+ 16	+ 3
West Coast Division.												
Nilgiris	172	128	94	49	31	25	− 44	+ 18	+ 34	+ 6	+ 78	+ 24
Malabar .. .	172	165	125	30	27	17	− 7	+ 3	+ 40	+ 10	+ 47	+ 13
South Canara	111	99	83	9	7	5	+ 12	+ 2	+ 16	+ 2	+ 28	+ 4
TOTAL	155	145	112	25	22	14	+ 10	+ 3	+ 33	+ 8	+ 43	+ 11
Grand Total ..	119	115	100	9	7	6	+ 4	+ 2	+ 15	+ 1	+ 19	+ 3

* NOTE.—Literacy was not returned by the bulk of the population in the Ganjám and Gódávari Agencies in 1881.

SUBSIDIARY TABLE 9.—*Comparing the number of literates over 15 in 1901 with the number of those both literate and learning of the same ages in 1891 and 1881.*

DISTRICT OR STATE.	NUMBER OF LITERATES IN 1,000 MALES.			NUMBER OF LITERATES IN 1,000 FEMALES.		
	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Ganjám	78	79	56	3	2	4
Agency, Ganjam	11	14	1	..	..	...
Vizagapatam	51	55	45	3	2	3
Agency, Vizagapatam	16	19		1	.	..
Gódávari	74	76	58	5	4	2
Agency, Gódávari	26	29	6	2	2	...
Kistna	80	90	74	5	4	3
Nellore	78	87	83	4	3	1
Cuddapah	69	79	67	3	2	2
Kurnool	69	81	70	3	2	3
Bellary	75	103	96	3	3	3
Anantapur	67	77	69	3	2	2
Madras	311	321	318	68	56	46
Chingleput	128	150	141	7	6	6
North Arcot	102	116	101	4	4	4
Salem	63	73	64	3	2	3
Coimbatore	83	89	75	4	3	5
Nilgiris	150	127	92	36	29	23
South Arcot	121	129	115	4	3	4
Tanjore	178	182	168	6	4	4
Trichinopoly	113	129	125	5	4	4
Madura	127	139	125	4	3	3
Tinnevelly	161	173	159	11	9	8
Malabar	151	162	123	24	24	15
South Canara	98	100	80	7	6	4
TOTAL, BRITISH TERRITORY	103	112	98	7	6	5
Pudukkóttai	138	140	141	3	2	3
Banganapalle	74	94	98	2	2	4
Sandur	92	98	99	2	3	3
TOTAL, FEUDATORIES	132	135	135	3	2	3
Grand Total	103	112	98	7	6	5

CHAPTER VI.

LANGUAGE.

THE preceding chapter discussed, among other things, the statistics of the languages which the people can read and write. The present one deals with the vernaculars which they ordinarily speak in their households, that is, their parent-tongues. It has already been seen that the languages which are most commonly spoken are not always those which the largest number of people can read and write.

The chapter deals with parent-tongue.

2. The actual figures of the parent-tongues of the people are to be found in Imperial Table X, while the subsidiary tables at the end of this chapter and diagrams Nos. 14 and 15 show the main facts of the subject in proportional and condensed forms.

Where the figures are to be found.

3. Subsidiary table 1 classifies the various tongues which were returned in the schedules according to the families, sub-families, branches and groups usually recognised by philologists, and further distinguishes such of them as are considered to be merely dialects from those which are thought to be entitled to be described as languages. The other statistics do not make this distinction. In its arrangement and its method of spelling the various tongues the table follows a note specially prepared for use in connection with this census by Dr. Grierson, Director of the Linguistic Survey of India. The operations of the Linguistic Survey do not, however, extend to this Presidency, and finality is not claimed for the classification adopted.

Subsidiary Table 1. The philological classification of the languages.

4. The classification of 1891 followed generally the views of Drs. Cust and Caldwell, and during the last ten years little or nothing has been done to clear up the points which their researches left in doubt. I have made no attempt to solve these doubtful questions by original enquiries of my own. It has been said that "the path of the philologist in India is so full of the pitfalls of incomplete "data, false analogy, question-begging titles, and imposing speculation, that only "a highly competent scholar can expect to thread his way by it successfully," and even had my scholarship been highly competent it would have been prevented from displaying its qualities by the fact that the time at my disposal is far too limited to admit of that study of the questions on the spot without which researches conducted through books and by means of second-hand information can produce little of value.

The necessity for further examination of this classification.

5. It will be sufficient to mention that in the following respects the classification of 1891 has been departed from: The term Munda, instead of Kolarian, has been used to describe the family to which Gadaba and Savara belong; Mahl, which was classified as a Dravidian language in 1891, has been entered as a dialect of Singhalese, which latter has now been definitely shown to be an Indo-Áryan language derived from a Prákrit of Western India; Aré, which was formerly treated as a separate language, has been taken to be the same as Maráthí; Bastarí or Halabí has been shown as a dialect of Maráthí and not of Oriyá; Khatrí has no longer been classed as a separate language, but has been treated as being synonymous with Patnúlí; following the conclusion arrived at in paragraph 294 of the 1891 Report, entries in the schedules of "Kondadora" (meaning the language of the Kondadora or Kondakápu caste of Vizagapatam Agency) have been classified as Konda, which has been treated as a dialect of Khond or Kandhí; Márwárí has been shown as a dialect of Rájasthání and not of Hindí; and Hindóstáni and Hindí have been entered as dialects of "Western Hindí."

Departures from the classification of 1891.

Difficulties in the cases of Hindóstáni and Hindi.

6. A word of explanation regarding the figures of these last two languages is necessary: Dr. Grierson has suggested that the so-called "Hindí" dialects should be divided into the four languages of Bihárí, Eastern Hindí, Western Hindí (of which Hindóstáni is a dialect) and Rájasthání, according to the geographical situation of the tract in which they are returned. But in Madras both Hindóstáni and Hindí are imported languages and the district from which they are returned does not, therefore, in any way show under which of these four heads they should be classified. The Hindóstáni spoken here, which differs greatly from that used in North India, is, moreover, called indiscriminately Hindóstáni, Musalmáni, Deccaní, Delhi, Urdú, and so on, and it is impossible to say whether a person returning any one of these terms is a South Indian Musalman or a foreigner from North India, and if the latter whether he comes from the tract in which Bihárí, or Eastern Hindí, or Western Hindí, or Rájasthání is mainly used. All entries of this class have accordingly been shown as Hindóstáni. The returns of Hindí present similar difficulties. With regard to this latter it also seems probable that a percentage of the entries are due to confusion in the minds of Hindu enumerators between Hindí and Hindóstáni, and that the latter language would have been the more correct entry; but it is impossible to say to what extent this is so. Hindí has accordingly been shown as it was returned.

The languages of the Presidency mainly belong to the Dravidian Family.

Family.	Madras.	All India 1891.
Dravidian	91·26	20·21
Áryan	8·13	75·26
Munda .	0·50	1·13
Others	0·11	3·40

7. In subsidiary table 1 the most noticeable point is the high proportion which the population speaking the Dravidian tongues bears to the total population of the Presidency. Nowhere else in India are these languages so prominent. The point is clearly brought out by the figures in the margin, which compare the percentages of the people of Madras who speak languages belonging to each of the main families with the corresponding figures for all India in 1891.

The chief Áryan languages of the Presidency.

8. Of the Áryan languages spoken in the Presidency the following (in order of frequency of occurrence) are the most important: Oriyá (with its dialect Porojá), Hindóstáni, Maráthí (with its dialect Konkaní), Gujarátí (with its dialect Patnúlí), and the gipsy language Lambádí. Except Oriyá and Konkaní all of these are the vernaculars of foreigners who have entered the Presidency either as invaders or traders, and none of them have been able to make any headway against the Dravidian languages of the country or to spread themselves beyond the limits of the tribes and castes which brought them. Sanskrit, another of the Áryan languages which was brought into the Presidency by foreigners, has, after a struggle of 1,000 years and in spite of the sacerdotal backing which it received, ceased to exist at all as a vernacular, and is only spoken here and there by scattered pandits. The Dravidian tongues had no scruples, however, about helping themselves largely from the vocabularies of their rivals and using their acquisitions to strengthen their own position. How strong a lead they now maintain has already been noticed and is seen at a glance from diagram No. 14.

Subsidiary Table 2. The geographical classification of the languages.

9. Subsidiary table 1 having classified the languages of the Presidency scientifically and philologically, subsidiary table 2 proceeds to arrange them according to their geographical distribution, on the lines adopted in Imperial Table X. It divides them into (*a*) vernaculars of India (which is again sub-divided into (i) vernaculars of the Presidency and (ii) vernaculars foreign to the Presidency), (*b*) vernaculars of Non-Indian Asiatic countries, and (*c*) languages of Europe. The only point requiring notice in connection with this arrangement is that Maráthí has this year been given a place among the vernaculars of the Presidency, though it was excluded in 1891. Its long sojourn in South Canara, Tanjore and Bellary and the close connection which exists in some districts between it and its dialect Konkaní

(which has always been allowed to be a vernacular of Madras) seem to give it as much right to this position as Hindóstáni, for example, or Patnúlí or Lambádí.

Main features of the vernaculars of the Presidency.

10. It will be convenient to first state very briefly some of the main features of the languages mentioned in this table and of the people who use them. The languages will be taken in the order in which they are entered.—First come the vernaculars of the Presidency.

Badaga is a dialect of Canarese and the language of the Badagas, a cultivating caste which is found almost exclusively in the Nilgiris.

Bellara is classed by Mr. Stuart in the 1891 Census Report as a dialect of Tulu and is spoken by the Bellara or Berlera caste of South Canara.

Canarese is mainly found in the western taluks of Bellary adjoining Mysore, and the corresponding portion of the Anantapur district, in the Kollegal taluk of Coimbatore and the adjacent areas in Salem and the Nilgiris, and in the northern taluks of South Canara; but it occurs in larger or smaller numbers in every district in the Presidency except Vizagapatam agency.

Gadaba is one of the two Munda languages of the Presidency, and is used by the Gadaba tribe found in Vizagapatam and Ganjám.

Gattu or *Gotte* is a dialect of the next language, Góndí, spoken by some of the Gonds of Vizagapatam. Only eleven persons have returned themselves as using it.

Góndí is the language of the Gonds, a tribe which belongs to the Central Provinces but has flowed over into Ganjám and Vizagapatam and is now some 20,000 strong there.

The difficulties surrounding the entries of *Hindóstáni* have already been referred to. It is spoken in every district and the numbers returning it have increased everywhere except in Ganjám, North Arcot and Malabar. It is frequently claimed that this language has as good a right to be made an official language as Oriyá or Canarese, but diagram No. 14 and subsidiary table 2 show that, while 468 persons in every 10,000 in the Presidency speak Oriyá and 396 Canarese, only 230 speak Hindóstáni. Perhaps if statistics of literacy in Oriyá and Hindóstáni had been collected, it would have been found that the number of those who can read and write the latter were greater than those who are equally acquainted with the former, but it is doubtful whether it would have reached the position (low as it is, see diagram No. 12) which is held in this respect by Canarese.

Irula is a dialect of Tamil spoken by some few of the members of that caste who live on the slopes of the Nilgiris and of the Coimbatore hills adjoining. Less than 1,000 out of the 85,000 members of the caste have returned this language as their parent-tongue, those who live on the plains speaking Tamil.

Kasuva or *Kasuba* is considered by Mr. Stuart to be another dialect of Tamil. It is spoken in the Nilgiris by a sub-tribe of the Irulas which goes by the same name.

Khond is mainly used in the Ganjám and Vizagapatam agencies where the tribe which gives it its name is found.

Konda does not appear in the returns of previous years. In paragraph 294 of the 1891 Census Report Mr. Stuart says that he received a vocabulary of the language of the Konda or Kondadora caste of the Vizagapatam agency which showed that their parent-tongue was not Telugu, as had been supposed, but a dialect of Khond. Entries of Konda or Kondadora in the parent-tongue column have accordingly been classified as Konda. But of the 88,000 persons who have entered themselves as Kondadoras by caste only 15,313 have returned Kondadora as their language, and the matter apparently requires further investigation.

Konkaní, a dialect of Maráthí spoken almost entirely in South Canara.

Koraga, the language of a wild caste of the same name in South Canara. It is thought by Mr. Stuart to be a dialect of Tulu.

Korava or *Yerukala* is a dialect of Tamil spoken by some members of the two wandering castes of these names. Most of them speak Tamil itself.

Kóta is spoken by the Kótas of the Nilgiris, an artizan caste.

Kóyá or *Kói* is a dialect of Góndí spoken by the Hill Kóyis in Vizagapatam and Gódávari agencies

Kurumba is considered by Mr. Stuart to be a dialect of Canarese. It is mainly spoken by those members of the Kurumban or Kuruman castes who live on the slopes of the Nilgiris and of the Malabar hills adjoining. They number only 5,000 out of a total of 165,000 persons belonging to the castes. The Kurumbas of the plains usually speak Canarese. The returns give 208 persons speaking this language in Pudukkóttai. Even larger numbers were returned at the two previous Censuses. These people are probably Kurumbas of the plains, whose caste name was entered in the parent-tongue column by Tamil enumerators who did not understand what their strange language was.

Lambádí or *Labháni* is one of the "gipsy languages" and the only one found in this Presidency. These patois are usually based on one of the local vernaculars and embroidered and diversified with thieves' slang and expressions borrowed from the various localities in which the tribe has sojourned. Cust thought that Lambádí was semi-Dravidian, but the point is not clear and it has been classed as Indo-Aryan. It is spoken by a tribe of the same name which is mainly found in the Deccan Districts and Kistna and is also known as Sukálí or Brinjárí. Most of these people are now no longer wandering gipsies, but have settled down as agriculturists and sellers of firewood.

Mahl is the language of the island of Minicoy off the Malabar coast. The inhabitants of the island many of them earn a living by serving as sailors on coasting vessels and the 72 persons returning the language were all enumerated in maritime districts.

Malayálam is the most local in its distribution of all the main Dravidian languages. Of the 2,850,000 persons who speak it, 2,620,000 live in Malabar, its original home, and another 210,000 in South Canara, the adjoining district. Of these latter, 152,000 are found in Kasaragod taluk, which lies next to Malabar, was a part of the ancient Malayálam country, and is even now peopled largely by Malayális. Of the remaining number, one-third are returned from the western taluks of the Nilgiris, which again march with Malabar, but these, as the proportion of the sexes shows, are mainly immigrant labourers on the coffee estates of that district, and the fall in their numbers since the census of 1891 is perhaps an indication of the decline which has recently taken place in the prosperity of the industry of coffee cultivation in that part of the Presidency. A glance at the map of the Presidency at the beginning of this volume will show why the language has continued so local in its distribution. The barrier of the Western Ghats shuts off the district from free communication with the east coast and the result has been that its people have developed religious and social customs which are so distinct from those of the rest of the Presidency that they have constituted an obstacle to migration elsewhere. Latterly, however, a considerable tendency towards freer movement has exhibited itself. The number of Malayálam-speaking persons outside the three districts mentioned above is now between two and three times as large as it was ten years ago, and it is safe to prophesy that the next decade will see a further expansion. The Náyars and the Tíyans are the two castes which are most progressive in this respect. At present the men among these emigrants are nearly twice as numerous as the women.

Maráthí and its dialect Konkaní have apparently been a good deal confused by the enumerators, for while the figures allege that the latter is much more used than it was ten years ago and the former less, the total of the two at this census shows an exactly normal increase over the total of the two in 1891. The language is mainly spoken in South Canara, but in Tanjore the descendants of the retinue of the former Mahrátta Rájás of Tanjore still speak it in considerable numbers and in Bellary, which adjoins the Mahrátta country and was formerly under Mahrátta dominion, there are a number of Mahrátta castes, such as the Rangáris and Muc'chis, who also use it. Most of them are found in the Adóni and Bellary taluks of the district.

Oriyá is almost as local in its distribution as Malayálam, hardly occurring anywhere outside Ganjám and Vizagapatam and their agencies.

Patnulí or *Khatrí* is a dialect of Gujarátí and the language of the silk-weaving caste of the Patnúlkárans who came south from Saurásh̄tram in Gujarát at the invitation of the Nayak kings of Madura. They most of them live in Madura, Kumbakónam and Salem.

Porojá or *Parjá* is one of the tongues which is awaiting the arrival of the highly competent scholar already referred to. One officer thoroughly acquainted with the Vizagapatam Agency, where it is mainly spoken, considers that it is a language by itself with several dialects. Another officer of equal qualifications thought it to be the same as Khond. Dr. Shortt says it is a mixture of Telugu and Oriyá. Cust states that the Purja of the Central Provinces (which is apparently the same language) is a Kolarian dialect of Hindí. The Ethnological Committee of the Central Provinces (1868) treats it as a synonym of Gadaba. In other words the language has been classed by different observers under three different families —Áryan, Dravidian and Munda or Kolarian. I have been content to follow Mr. Stuart and show it as a dialect of Oriyá.

Savara is the language of the caste of that name in the two northern districts. It uses the duodenary notation.

Tamil is spoken in every district in the Presidency, but most in the districts south of Madras (other than those on the west coast) and least in the agencies and South Canara. It is the home speech of 40 per cent. of the population of the Presidency (see diagram No. 14), it is used in the north of Ceylon, and emigrants have carried it to Rangoon and the Straits Settlements. Of the literate population of the Presidency 55 per cent. are literate in this language. It has not, however, spread itself in the northern districts to the same extent that Telugu has invaded the southern.

Telugu is also spoken in every district. It has been carried into the Tamil country by agricultural castes like the Kammas and Kápus, by soldiers like the Tottiyans, by traders like the Kómatis and Balijas, and by castes which were invited or attracted south to ply their trades there, such as the Chakkiliyans (leather workers), the Oddes (earth-workers) and the weaving castes of Dévánga, Sále and Janappan. Its real home is in the districts north of Madras, excepting the west of Bellary and Anantapur (where Canarese is spoken), the three agencies and the northern half of Ganjám. It is spoken by some 37 per cent. of the population in the Presidency, but only 24 per cent. of the literate can read and write it.

Tóda is the language of the tribe of that name on the Nilgiri plateau. Some of them are now taking to speaking Tamil.

Tulu is practically only spoken in South Canara, and there it is the prevailing language. This completes the list of the vernaculars of the Presidency.

The written and unwritten vernaculars.

11. Of these 29 languages, only seven—Canarese, Hindóstání, Malayálam, Maráthí, Oriyá, Tamil and Telugu—have a character and a literature of their own. Of the others, Mahl is written in the Arabic character, and books have been published in Badaga in the Tamil and Canarese characters, in Konkaní in Roman and Canarese letters, in Patnúlí in a modified form of Dévanágari, and in Tulu in Canarese characters. But a million and-a-half persons in the Presidency speak languages which cannot be called written languages. The higher Courts have consequently occasionally been puzzled how to insist that the statement of an accused person speaking an unwritten vernacular shall be recorded as the law directs in the language in which it is made. Some of these unwritten languages are in common use for correspondence even though they have no character. Tulu and Konkaní, for example, being written in Canarese letters. It not infrequently happens, on the other hand, that languages with a character of their own are written in the character belonging to some other tongue. Thus Sanskrit and Arabic sacred books are often written in the characters of the Dravidian languages, many of the Bellary enumeration books were written in the Canarese language but in the Telugu character, and those of the Amindívi islands were in Malayálam in the Arabic character. With the exception of Tulu, the languages without written characters are not taught in the schools, though it would probably be possible to reduce them to writing by means of the Roman alphabet. A pupil at the schools

specially maintained for the instruction of "aborigines and hill-tribes" has consequently to learn to read and write in a language which is entirely foreign to him. It is therefore not surprising that the Khonds and Savaras, for example, (see diagram No. 13) are almost wholly illiterate.

Differences between the spoken and written forms of the vernaculars.

12. The spoken form of all the main languages varies much from district to district, and when a tongue has a literature of its own the written form frequently differs from the spoken language to such an extent as to be practically unintelligible to the illiterate part of the people. These two facts caused great difficulty in the preparation of the printed vernacular instructions for the census, it being essential that, though they might horrify the pandits by their vulgarisms, they should be understood in all districts and by all classes of the people.

Comparisons with the 1891 statistics.

13. Little is to be learnt from a comparison of the numbers speaking each language at each of the last two enumerations. The totals under Gadaba, Khond, Oriyá, Porojá and Savara will be found to have increased abnormally during the decade, but this is mainly due to the fact that in the Vizagapatam Agency, where they are spoken, the parent-tongue of 294,000 persons, most of whom used one or other of them, was not returned at all in 1891. These persons have now been included in the statistics and the numbers speaking the above five languages have correspondingly increased. Some of the considerable advances in the numbers speaking the minor languages seem to be due to greater care on the part of the enumerators to avoid returning people as speaking the prevalent vernacular of the locality without enquiring what language they actually used in their houses. Thus there is a very large advance in the numbers of those who speak Oriyá in Ganjám and a corresponding decline in those speaking Telugu, and the increases under Kóta, Koraga, Kóyá, Kurumba and Lambádí are greater than the corresponding increases in the numbers of these castes.

Of the main languages other than Oriyá, Canarese has only advanced 5 per cent. during the decade, and the numbers speaking it have declined in 12 out of the 25 districts. Tulu, on the other hand, has risen by 7·5 per cent. Hindóstání and Malayálam have increased by 7·7 and 6·2 per cent., respectively. Tamil is spoken by 7·9 per cent. more people than it was ten years ago, which is about equal to the rate of growth of the population. The numbers have, however, declined in Cuddapah and Kurnool. Telugu has advanced by only 4·6 per cent., but the smallness of the rise is almost entirely due to the decline in Ganjám already referred to. The numbers are, however, considerably fewer in Tanjore district than they were in 1891.

Subsidiary table 3. Comparisons of the statistics of languages with those of the castes which speak them.

14. A juster view of the extent to which the lesser vernaculars are holding their own can probably be obtained from a comparison of the numbers of those who actually speak them with the total of the castes which are supposed to do so. This comparison is attempted in subsidiary table 3 at the end of this chapter.

In this there are three cases, namely, Khond, Kóta and Badaga, in which more people speak the vernacular than there are persons in the caste. The Khond figures ought, no doubt, to be combined with those for Porojá, and if this is done the anomaly disappears. In the case of Kóta and Badaga the excess is small, and the explanation in the former case is that the caste figures are reduced by the inclusion of Kóta-speaking Christian converts among Native Christians in Table XIII, while the language figures are enhanced by the inclusion of some Paraiyans who have taken to talking Kóta. In the latter case the explanation is that some Gaudas have returned their parent-tongue as Badaga and that, like the Kótas, some of the Badaga tribe have become Native Christians.

These two castes and the Patnúlkárans evidently cling tenaciously to their own languages, but except them there is no caste which has not deserted its vernacular to a very considerable extent. The extremely low percentage (1·4) of the Kurumbas and the Irulas who speak the vernaculars bearing their names has already been explained to be due to the fact that it is only in the hills that these languages survive, the members of these castes who live on the low ground speaking the

vernaculars current there. It is not so much a matter for surprise that all these castes should have more or less dropped their private and particular languages as that in the face of the competition by the other stronger vernaculars there should be any vestige of them left.

Causes for the continued existence of isolated languages.

15. The causes for the continued existence of small isolated languages have been mainly geographical. The Khonds, Gadabas, Savaras, Gonds and Kondadoras live in the agencies, which are cut off by jungle and hill from the rest of the country. The Tódas, Kótas and Badagas occupy an isolated position on the Nilgiri plateau where the majority of them seldom hear other languages than their own. Kurumba, Kasuba and Irula only survive in remote jungles where the men of these castes are still living in a semi-barbarous condition and cut off from all communication with other folk. Mahl is similarly the language of an isolated island. In three cases, however, the reason is due less to geographical causes than to the clannishness of the castes which speak the languages. Two of these are the half-civilised mat-weaving Bellaras and Koragas. In their case this exclusive attitude is probably owing less to any causes of their own seeking than to the fact that others will have little or nothing to do with them. The Koraga is so impure that within recent times he was compelled to carry a shell round his neck which he had to use as a spittoon, lest any spittle of his should by accident be trodden upon by other castes and defile them. A community which is so completely sent to Coventry as this has an excellent chance of retaining its own language. The third case is that of the Patnúls. With them, the exclusiveness is mainly their own doing. They are foreigners who are proud of their foreign extraction, and claim to be Bráhmans in their own country (though the claim is not admitted here), they most of them follow their own particular calling of silk-weaving, and they have few dealings with any one outside their own community.

The modern literature of the vernaculars—Subsidiary table 4.

16. Subsidiary table 4 gives the number of books published in certain languages which were registered by the Registrar of Books in each of the years 1891–1900. It will be seen from this that none of the vernaculars have now-a-days a really growing literature. English (and in the last two or three years in the period, Sanskrit) are the only languages the output of books in which is steadily increasing. Nearly half the vernacular books are upon matters of religion, and such subjects as History, Law, Mathematics and Natural Science are mainly dealt with in English.

Vernaculars foreign to the Presidency.

17. A few words of explanation regarding certain of the languages in subsidiary table 2 and Table X which are not classed as vernaculars of the Presidency seem to be required.

Bastarí or *Halabí* and *Chhattísgarhí* or *Lariá* are languages which, like Gond, really belong to the Central Provinces. They have been brought across to Vizagapatam Agency by immigrants from the Bastar and Chhattisgarh States.

Burmese is spoken by 130 persons, of whom 125 are males. They are mainly Burma dacoits in the central jails. In 1891 there were 872 of them, and the difference is doubtless due to the expiry of many of their sentences.

The 27 persons speaking *Chatgáiyá* in Malabar were sailors enumerated at the ports. The 6,960 persons speaking *Gujaráti* and its dialect *Kachchhi*, and the 1,420 who returned *Márwárí*, are foreigners attracted here by the prospect of trade.

The figures under *Pársí* are probably untrustworthy. In Tamil Pársí and Phársi are spelt in the same way, there being no aspirates in the language, and the latter, which usually means Hindóstáni, has apparently been confused with the former.

Sanskrit is not really spoken as a vernacular. A certain number of Bráhmans and pandits know it and they were apparently so proud of the fact that they returned it as the home-speech of themselves and their families.

The 346 persons who speak *Arabic* in Malabar are mostly either sailors or pedlars and hawkers from Northern India. Some of the Máppilla priests, or Thangals, are, however, fond of claiming Arabic descent, and have returned their parent-tongue as Arabic to maintain the fiction.

It is doubtful whether 200 persons actually speak pure *Persian*. Probably only the better class of Hindóstáni is meant.

European languages.

18. The total number of persons speaking *European Languages* has fallen since 1891 from 40,999 to 40,489. The difference is due to the smaller number of British troops stationed in Bellary, Madras and Chingleput districts. The number is nevertheless 372 in excess of the number of Europeans and Eurasians in the Presidency, so this number of natives have returned English as their home-speech. In 1891 the number was 939. It is difficult to be certain how many of these 372 entries can be declared to be inaccurate. Among Native Christians and the best educated Hindus there are now a fair number who do actually use English in their households.

Of the European languages *Danish* is mainly spoken by the members of the Danish Lutheran Mission. They have four stations in South Arcot, in which district most of the entries occur.

English naturally occurs most frequently in Madras, where 15,644 persons have returned it as their mother-tongue. The Nilgiris comes next with 3,700.

The persons speaking *French* are mainly the members of the Jesuit and Roman Catholic Missions which are so strong in the southern districts (see diagram No. 34) and *German* is similarly mainly returned by those employed by the German Lutheran and Basel Missions which respectively flourish most in Tanjore and Nellore and on the west coast. The numbers under German have declined since 1891 from 334 to 316 and those under French from 556 to 388, but there is something suspicious about the 1891 figure in the latter case, as the Tables of that year show 365 persons as French by race, 421 born in France, and yet 556 speaking French. It is not, of course, a proof of inaccuracy if these three descriptions of figures do not exactly tally, as many Europeans return their birth-place merely as "Europe," and children do not necessarily speak the tongue of the country in which they were born, nor do all the persons of any race necessarily speak that race's language. But the differences in this case are very considerable.

The 2,011 people speaking *Portuguese*, also called *Goanese*, mostly occur in Malabar, and are nearly all Goanese Eurasians, as a comparison of this figure with those of birth-place in Table XI and race in Table XIII will show. They are evidently fast dropping this language in favour of others, as the numbers speaking it and Goanese together were 2,992 in 1891, and in 1881, 3,641.

The 30 persons in South Arcot who speak *Spanish* appear again in Table XI as born in Spain and in Table XIII as Spaniards by race. They were sailors enumerated at the port of Cuddalore.

"Other" languages.

19. Of the miscellaneous tongues grouped under "other languages" on the last page of Table X several were enumerated in trains and on board ships and the persons who speak them will not be found settled in any of the districts.

The four women speaking *Kumi* are beggars or prostitutes in Madras City.

Armenian is clearly declining as a means of intercommunication. Tables XIII and XVIII show 66 Armenians by race, but of these only six, all of whom are males, now speak it. In 1891 fourteen, and in 1881 fifty, persons returned it as their mother-tongue.

The 48 men speaking *Balóchí, Makráni* and *Pashtó* are probably members of the gangs who wander through the Presidency selling horses and hardware and bullying the villagers.

Hebrew is not really a spoken language. It is used by the Jews, as Sanskrit is by the Hindus, on ceremonial occasions, but not for ordinary domestic purposes.

Irish and *Welsh* were probably returned by facetious Anglo-Saxons. Perhaps in 1911 we shall find "Billingsgate" among the languages of the household.

Bohemian is returned by an Austrian in Coimbatore who also records himself as Bohemian by race in Table XIII.

Uses of parent-tongue statistics.

20. Statistics of the languages spoken by the people are useful for the following purposes: They show the philologist what languages are spoken, and where and to what extent, so that he can search them out and examine them; they serve in some instances as a guide to the nationality of the people; and they assist in the solution of administrative questions by showing what languages are most spoken in each area, and whether each is increasing or decreasing in popularity, so that orders regarding the languages to be used in courts and schools and by officials and in official papers may be adapted accordingly.

Philological uses.

21. To render the returns as useful as might be possible for the first of the above three purposes the enumerators were everywhere left to enter such descriptions of the languages spoken as they chose, it being believed that this course would result in returns which would more nearly approximate to the usage of the people themselves in describing the languages they spoke than if official promptings were required to be followed. The only caution which was inserted in the instructions was that a man was not to be entered as speaking the main language of the taluk merely because he knew it, but was to be returned as speaking the language he used in his household even though that was one of the less common languages. One result of this, as has already been seen, is an increase in the figures returned under several of the minor languages which is considerably in excess of the advance in the strength of the communities known to speak them. Another result, however, was that the parent-tongue columns of the schedules were full of the names of countries, callings, castes and characters which had to be classified in the central census offices. This was only to be expected. The average peasant, as some one has said, no more knows the name of the language he uses than M. Jourdain knew that he spoke prose, and this is more particularly the case in the wilder tracts where inaccuracy is especially to be deplored. A note at the end of this chapter gives these nondescript entries and shows with which of the languages and dialects in Table X they were classed, with brief reasons for such classification. Besides these there were 147 cases in which the entries had to be declared unrecognizable even after local enquiry in the districts. Of these, 113 occur in Vizagapatam Agency, where, owing to the absence of a local supply of literate men, the enumeration had often to be done by outsiders from the plains who did not know the people. The returns from the agency are, however, an improvement on those of 1891, in which, as has been stated above, the parent-tongue of 294,000 persons was not given at all.

Uses in determining the nationality of the people.

22. In the matter of affording information as to the nationality of the people the language returns are as a rule inferior to the caste and birth-place statistics, for a man drops the language of his mother-country more easily than he loses his nationality. But in one instance the results are of interest. In this Presidency Hindóstání is essentially the language of the Musalmans. Hardly any Madras Hindus speak that tongue in their households. The converse, however, is not the case, for five tribes of Musalmans of mixed descent—the Máppillas, the Labbais, the Jónagans, the Marakkáyars, and the Dúdékulas—speak the Dravidian languages. It might, however, be expected that, deducting these (and also those Musalmans who returned Hindu caste names) from the total Musalman population, we should obtain a figure which would closely approximate to the population whose parent-tongue is Hindóstání. The figure so obtained is 1,075,394. But if we take the number of persons who speak Hindóstání, and even add those speaking Hindí, Arabic and Persian, and yet further assume that all those who speak Mahl, Bengali, Panjábí, Sindhí, Balóchí, Makrání and Pashtó are also Musalmans and include them too, we get a total of only 894,104 persons who speak all the languages which can by any means be considered to be the languages of the Musalmans. The difference between these two figures is 181,290 and, in addition to the tribes of mixed descent above referred to, this number of Madras Musalmans must speak the local languages, and therefore, by all the probabilities, the Dravidian languages. It is well known that the Muhammadans of this Presidency are much imbued with

Hindu ways and customs and consist largely of converts from Hinduism who do not (as is the practice further north) change their language at the same time as their faith, but these figures go to show that as many as 17 per cent. even of those who claim to be of pure Musalman descent are either converts from other religions who speak their own vernaculars or are descendants of the original immigrants who have so far departed from their original traditions as to adopt in their houses the language of their Hindu neighbours. Another curious point bearing on the same matter is the proportion of the sexes among those who speak Hindóstáni. A reference to Part II of Table XIII will show that excluding the Labbais (among whom women are much more numerous than men, but who speak Tamil and so do not affect the argument, the proportion of the sexes among the Musalman tribes is very nearly equal. And yet in Table X the number of men who speak Hindóstáni is nearly 10,000 greater than the number of women. The figures seem to point either to the marriage of Hindu converts by Muhammadan men or to a desire on the part of the men of mixed race to make themselves out to be descendants of the original Hindóstáni-speaking immigrants.

Administrative uses. The languages spoken in the various districts. Subsidiary tables 5 and 6.

23. There remain the administrative matters in which statistics of parent-tongue may be expected to be of use.

Subsidiary table 5 at the end of this chapter shows the number of persons in every 10,000 of the population of each district and Natural Division who speak each of the vernaculars of the Presidency and certain of the more numerously represented of the other languages in Table X. The largest figure in each case (excluding those for Feudatory States, where the totals are so small that percentages are misleading) is printed in antique type so as to be readily noticeable.

Subsidiary table 6 shows in a similar manner the number of persons in every 10,000 of the population speaking each language who reside in each of the districts and Natural Divisions, that is, in which districts the majority of the people speaking any of these tongues is to be found.

Diagram No. 15 gives somewhat similar information in a form which is perhaps more easily intelligible than either of these tables, as it shows at a glance what is the vernacular which is principally used in each district, how many per cent. of the people speak it, what other languages come next in importance, and how many of the population speak each of them. It only gives those languages which are used by at least 2 per cent. of the population of the district. It will be seen from this diagram that in only seven districts out of the 25 in the Presidency,—namely Vizagapatam, Gódávari, Kistna, Nellore and Cuddapah (in all of which Telugu predominates), and Tanjore and Malabar (where Tamil and Malayálam respectively take the lead), do as many as 90 per cent. of the people speak the same language; while, in as many as four, namely, Ganjám Agency, Vizagapatam Agency, the Nilgiris and South Canara, not even 50 per cent. of the population have the same parent-tongue. In Vizagapatam Agency, for which complete figures have now for the first time been obtained, six different tongues,—Oriyá, Khond, Telugu, Savara, Porojá and Gadaba,—are shown to be spoken by at least 2 per cent. of the people; in the Nilgiris eight,—Tamil, Badaga, Canarese, Malayálam, Telugu, Hindóstáni, English and Kurumba; and in South Canara five,—namely Tulu, Malayálam, Canarese, Konkaní and Maráthí. These figures demonstrate how considerable a linguist the official needs to be who aspires to talk to the people of these districts in the tongue best known to them. Ganjám and Vizagapatam and the Agencies belonging to them and the district of Bellary are usually included among "the Telugu districts" and Canarese is the official language of South Canara, but in Ganjám and in Vizagapatam Agency, Oriyá is the tongue most commonly spoken by the people; in Ganjám Agency, Khond; in Bellary, Canarese; and in South Canara, Tulu.

Languages spoken in the various taluks.

24. Going further into detail and examining the languages which are most spoken in each taluk the following facts appear:—

In *Ganjám* Telugu is the prevailing language in Goomsur taluk, and Oriyá in all the others. In *Ganjám Agency* Telugu prevails in Suradá taluk, Oriyá in Ramgiri, Khond in Balligudá and Udayagiri and Savara in Ichchhápuram, Parlákimedi,

and Sómpéta. In *Vizagapatam* Telugu prevails everywhere, but in *Vizagapatam Agency* it is the chief language only in Golgonda, Padwa, Srungavarappukóta and Víravilli; while in Jeypore, Korappatti, Malkanagiri, Navarangpur and Pottangi, Oriyá is chiefly spoken; and in Bissamcuttack, Palkonda, Párvatípuram and Raigada, Khond. Sálúru taluk speaks Telugu, Khond and Konda in about equal proportions, and Gumupur taluk Telugu and Savara. In *Gódávari* and *Gódávari Agency* Telugu prevails everywhere except in the Agency taluk of Bhadráchalam where it divides the honours with Kóyá, and it also takes the lead in *Kistna*, *Nellore*, *Cuddapah* and *Kurnool*. In *Bellary* the taluks of Bellary, Hadagalli, Harpanahalli, Hospet and Kúdligi, and in *Anantapur* the Madakasíra taluk speak mainly Canarese and the rest of the two districts Telugu. Telugu is more used than any other language in the Tiruvallúr taluk of *Chingleput* and in the Chendragiri, Chittoor, Kálahasti, Kangundi, Palmanér, Punganúru and Puttúr taluks of *North Arcot*. Elsewhere in these two districts Tamil takes the first place. In the Hosúr taluk of *Salem* 54 per cent. of the people speak Telugu and 33 per cent. Canarese, but elsewhere Tamil prevails. In *Coimbatore* Tamil is mainly used except in Kollegal, where 78 per cent. of the people talk Canarese. In the *Nilgiris* Badaga is more common than Tamil in Coonoor taluk, in Gúdalúr about a third of the people speak Tamil, a fifth Malayálam and another fifth Canarese; while in Ootacamund Tamil and Badaga are each spoken by about a third of the population. In *South Arcot*, *Tanjore*, *Trichinopoly*, *Madura* and *Tinnevelly* Tamil prevails everywhere, and in *Malabar*, Malayálam. But in *South Canara* the Amindívi islanders and the people of Kasaragod speak chiefly Malayálam, the Coondapoor taluk uses Canarese, and the Mangalore, Udipi and Uppinangadi taluks, Tulu.

A Note showing the manner in which entries of certain languages were classified in compiling Table X.

Name of language shown in Table X.	Entries classified with that language	Reasons for such classification.
Bastari	Bastar	The name of the country where Bastari is spoken
	Halabi	Same as Halabi or Bastari
	Olabi	Taken to be the same as Halabi
Bellara	Belera	Same as Bellera or Bellara
Canarese	Áré-Cannada.	Cannada or Canarese spoken by the Árés or Maráthis
	Jadara	Jáda is one name of a Canarese weaving caste which is said to speak a corrupt mixture of Canarese, Malayálam and Tulu.
	Kanadian	Same as Canarese
	Kannadi	
	Karnátic	The vernacular equivalent of Canarese is Karnátaka
	Pádya Kannada	Canarese spoken by Pádya Bráhmans.
	Panchrési.	Taken to be Canarese, being returned by a weaver in Hadagalli Taluk who is entered as literate in Canarese.
	Partagáru	Name of a Canarese silk-weaving caste, properly spelt Patvegara
	Saléra	Sále is the name of a weaving caste which in Canara is said to speak a corrupt mixture of Canarese, Malayálam and Tulu.
	Sóligar	Sólaga is the name of a forest tribe in the Nilgiris which is said in the Coimbatore District Manual (page 64, volume I) to speak a dialect of Canarese. The 1891 Mysore Census Report (page 228) also says "Soligas speak a patois allied to the old Canarese."
English	Anglo-Saxon	English seems to be meant
	Australian	
	Scotch	
Gadaba	Gaditha	Mis-spellings of Gadaba
	Gakwa	
	Gavaba	
	Vallari	Said to be the name of a sub-tribe of Gadabas
Gattu	Gothukula-básha.	Means the language of the Gothu, Gattu or Gatti sub-tribe of the Gonds
	Gothula-básha	
	Gottih	Seems to be a corrupt form of the word Gattu
German	Austrian	German is apparently meant
Góndí	Bhúmiya	A tribe allied to Gónds who some of them speak Góndi
	Gonda	Another form of the word Góndi or Góndí
	Gondia	
	Gondram	
Gujarati	Ghúrjara	The Sanskrit equivalent of Gujarát
	Ghúrji	
	Surti	Returned by Bóras, a class of Musalmans, in South Canara. Reported to be the same as Gujarati
	Surtibóra.	

Name of language shown in Table X.	Entries classified with that language	Reasons for such classification.
Hindóstani	Bondili	Name of a caste which speaks Hindóstani
	Dakkani	Same as Dakhini which is equivalent to Hindóstáni
	Thakini	
	Durakhán	
	Tulukam	Same as Tuluku, the ordinary South Indian term for a Musalman
	Tulukku	
	Turuka	
	Turukánam.	
	Delhi	Returned by Musalmans who, in this Presidency, nearly all speak Hindóstáni Therefore classified with Hindóstáni.
	Moghal	
	Mohamadan.	
	Musalmáni.	
	Patháni	
	Rájaput	The Rájputs in this Presidency generally speak Hindóstáni
	Paradési ..	Religious mendicants from North India are called "Paradési" or "Foreigners" and they generally speak Hindóstáni
	Urdú	The literary form of Hindóstáni.
	Thurji	Probably the same as Darji which is said to be a form of Urdú
Irula	Eruvala	Another form of Irula.
Khond	Danguri ..	Kódu, Kótu or Kótuvándlu is another name for the Khond tribe. In 1891, Kótu or Kódu was classified with Konda, but enquiries since made go to show that this was not correct. "Danguri" is returned by nine persons in the Vizagapatam Agency and is perhaps the same as Donguria Kódu.
	Donguria-kódu.	
	Kódu	
	Kóru	
	Kótu	
	Kandi	Same as Khond.
	Játha	Same as Játápu, a tribe allied to Khond.
	Múli	A Vizagapatam caste said to sometimes speak Khond.
Konkaní .	Bhatkali	Bhatkal is a place in North Canara in the Konkan country
	Kokali	Returned from Coimbatore, apparently a mistake for Konkaní.
	Kudubi	A Canarese caste which speaks Konkaní.
	Navávati	Same as Dáldí or Nawáiti, a form of Konkaní.
	Sáraswati	Returned by certain Konkanis in Madras.
	Upparakári	A corrupt form of Konkani.
Konda	Dorabhásha	Means the "Language of the Doras" or Kondadoras, who speak Konda
	Kondadora	The caste which speaks Konda.
	Kondapódu.	Same as Kondadora
	Kondraga	Seems to be a mistake for Kondadora
Kurumba	Berra	A sub-division of the Kurumba tribe
	Kuruba	Apparently the same as Kurumba.

A Note showing the manner in which entries of certain languages were classified in compiling Table X—continued.

Name of language shown in Table X.	Entries classified with that language.	Reasons for such classification.
Lambádí	Baipari, Bépár, Bévari	Same as Bepari, which is equivalent to Labháni or Lambádi.
	Bakka	Apparently the name of a sub-caste of Lambádi
	Banjári, Brinjári	Same as Lambára
	Láda	Same as Banjári
	Laidibásha.	Same as Láda.
	Lambáni, Laváno, Lobóno	Same as Labhani or Lambádi.
	Sugáli, Sugáliga, Sukálivar, Sugári, Sukári	Same as Sukáli, another name for the Lambádi caste.
	Tánda	Same as Banjári.
Laria	Loriá, Luruva	Seem to be misspellings of Lariá.
Maráthí	Áray, Áré, Árójagannátham, Árékula, Áré-Mahárashtram, Árímáta ..., Árévannan, Áriya	Same as Áre or Maratha.
	Banda, Bálabandu, Bá'band	Same as Balabandhu or Marathi.
	Bangári	Apparently a mistake for Rangári, a caste which speaks Maráthi.
	Désista	Name of a class of Maratha Brahmans.
	Dulanduba	Same as Budabuniké which is said to be a form of Maráthí.
	Koradi	A Canarese name for Maráthí.
	Kunbi	Same as Maratha.
	Langári	Same as Rangári, a Marátha caste.
	Márathi	A misspelling of Marathí.
	Mahárashtram, Mixed-Mahárashtram.	Same as Maráthi.
	Módi	Same as Maráthi.
	Nakkala	Name of a class of Marátha beggars.
	Nethakáni.	Same as Natakáni, which is stated to be a corrupt form of Maráthí.
	Pádya Koradi.	See Koradi. "Pádyás" are a class of Bráhmans.
Maráthi—*cont.*	Rangari	Name of a Maráthi-speaking caste.
	Pardi	Same as Nakkala, a caste which speaks Maráthí.
Márwárí ...	Sowcar	Returned by a Márwári.
Malayálam.	Malabhásha	Literally "Hill-language." Returned by certain hill tribes in Malabar who speak a corrupt form of Malayálam.
	Panian	Same as Paniyan the name of a caste which speaks Malayálam. Returned from Malabar.
Mahi	Maldivi	Taken as the language spoken in the Maldive Islands, which is Mahl.
Oriyá	Áluva	Same as Áruva, an Oriyá caste.
	Bodiya, Bottadu, Chitro ..	Boda, Bottada and Chitrakáro are names of Oriyá castes or sub-castes.
	Chachadi ..., Chichodi, Kachadi, Tsatsadi .	Different spellings of Chachchadi, another name for the Oriyá caste of Haddi.
	Chitraghási, Ghási ..	Ghási is another name of the Haddi caste.
	Dombu .	Same as Dombó, the name of an Oriyá caste.
	Halva, Holabáni	Same as Holuva, another name for the Oriyá caste of Pentiya.
	Jagannátham, Jagannátham Panchanád, Jagannátham-vádi, Jagannátham-vandal.	Same as Jagannadh which is said to be equivalent to Oriyá.
	Kollaru	Same as Holuva or Pentiya, an Oriyá caste.
	Kottia	The name of an Oriyá caste.
	Kalaroi, Konambu	Apparently names of Oriyá castes or sub-castes.
	Lóhora	Lohára is the name of an Oriyá caste.
	Málidia	Same as Máli Odia. Máli is an Oriyá caste name.
	Mattia	The name of an Oriyá caste.
	Mixed Oriya, Sankara Odia, Sankara Oriya.	Sankara means mixed. Odia is another form of the word Oriyá.

A Note showing the manner in which entries of certain languages were classified in compiling Table X—continued.

Name of language shown in Table X.	Entries classified with that language.	Reasons for such classification.
Oriyá—*cont.*	Nodha Nora Nollia	Nodha, Nora and Nolia are names of Oriyá castes or sub-castes.
	Odiya Odia Ottiya Udia Vaddi Vadisi Vadiya Vodia Vorna	Misspellings and other forms of Odiyá or Oriyá.
	Pondra	An Oriyá caste.
	Pólu	Reported subsequently to be a mistake for Kódu or Khond.
	Róna Sondi Paidi Páno Páki Relli	Names of Oriyá castes and sub-castes.
	Taddiodram. Tellaodram.	Same as Ódram or Odrí, another form of the word Oriyá.
Persian	Farasi Farji Pharsi	Same as Fársí or Persian.
Panjábí ...	Gurumukhi.	Same as Gurmukhi or Panjábi.
Patnúlí	Sowrásh-tram.	Same as Saurashtram or Patnúlí.
Porojá or Párjá.	Benugu Chenugu-paraj. Chenungu Didoyi Enangu Parangijodia Parangi-parja. Thagara-parja. Yetingu	Apparently the names of sub-divisions of the Poroja caste.
	Pengu	Said to be the name of a sub-tribe of Porojá. In paragraph 272 of the 1891 Census Report it is stated that a vocabulary of the language spoken by the Pengu Porojas bore a close resemblance to Khond or Kandhí and it thus seems doubtful whether this language should not be classified with Khond rather than Porojá.
Savara	Arisi	Name of a sub-division of Savaras
	Sobari	Same as Savara.
Sindhí ..	Bába	Seems to be the same as Babai which is said to be a form of Sindhi
	Lohána	Properly a caste name.
Sanskrit	Dévanágari. Nagaram	Names of the Sanskrit characters
	Gurvánam.	Means Sanskrit
	Grandha	Name of the alphabet in which Sanskrit works are written in South India
Tamil ...	Aravam	The Telugu word for Tamil.
	Aravamis-ram.	Means mixed Tamil.
	Drávidam.	The Sanskrit name for Tamil
	Kaikkalar Labbai Malasar Mudali Múppan Murasan Pándi Paraiya	Names and titles of Tamil castes and sub-castes.
Telugu .	Agaru Baitakam-sala Bagatha Bóya .. Chenchu . Dombara . Íte . Golla . Índra Jéndra .. Jógi Kamsala Kommaru. Mádiga Médara Náyak Oddo Parikala Rácha Ráju Sakkili . Sunkari . Thiruva-reddi. Tóta Balija. Uppara . Uppukorava Vaddai .. Yádava Yénádi	Names of Telugu castes and sub-castes.
	Vaduga	The Tamil name for Telugu.
Tulu	Nalkera	A Canarese sub-caste said to speak Tulu
	Tuluvá	Same as Tulu.
Yerukala ..	Ereka Erukula	Other forms of Yerukala.
	Gorwaru Koracha .. Korachi Koramandi. Koravadli Koravan	Other forms of Korchi or Korava which are equivalent to Yerukala.
	Turuka	Literally "Thief." Taken as Korava or Yerukala, the Koravas or Kuravas using a thieves' slang.

SUBSIDIARY TABLE 1.—*Classification of the Languages returned.*

Family.	Group.	Language.	Dialect.	Population returning it: Persons	Males	Females
			LANGUAGES OF INDIA			
			(a) *Iranian Branch.*			
Indo-European (Áryan sub-family).	Western	Persian		200	121	79
	Eastern	Balóchi		4	4	
			Makráni	22	22	.
		Pashtó		22	22	
			(b) *Indian Branch.*			
	North-western.	Káshmiri		1	1	
		Sindhí		51	43	8
	South-western.	Maráthi		119,040	59,991	59,049
			Bastari	1,688	783	905
			Konkani	157,154	78,480	78,674
			Goanese or Gómántaki.	96	85	11
		Singhalese		27	23	4
			Mahl	72	64	8
	Western	Gujaráti		6,492	4,184	2,308
		...	Kachchhi	468	363	105
		...	Káthiyáwádi	6	3	3
		.	Mémáni	4	1	.
		.	Pársi	758	438	320
			Patnúlí or Khatri.	85,574	42,412	43,162
		Panjábi		59	50	9
		Rájasthání	Márwárí	1,420	1,098	322
		Western Hindi.	Hindóstání	889,124	449,388	439,736
		.	Hindi	3,356	1,829	1,527
	Northern ...	Naipálí		4	4	
	Central ..	Eastern Hindi.	Lariá or Chhattisgarhí.	1,495	767	728
	Eastern	Bengali		598	473	125
			Chatgáiyá ..	28	28	...
		Oriyá		1,809,336	874,238	935,098
	..	.	Porojá or Párjá.	26,129	13,388	12,741
	..	Gipsy .	Lambádí or Labhání	34,452	18,142	16,310
	...	Sanskrit .	...	541	315	226
			TOTAL	3,138,221	1,546,763	1,591,458
Dravidian	...	Canarese .		1,530,688	754,698	775,990
	...	.	Badaga .	34,229	16,983	17,246
	...	.	Kurumba	5,044	2,602	2,442
	...	Gónd .	...	4,240	2,138	2,102
	...	...	Gattu .	11	5	6
	...	...	Kóyá or Kói	46,803	25,104	21,699
	...	Khond or Kandhí		357,053	182,388	174,665
	...		Konda	15,313	7,563	7,750
	...	Kodagu or Coorgi.	.	38	31	7
	..	Kóta ...	...	1,300	621	679
	...	Malayálam ..	..	2,854,145	1,409,126	1,445,019
	.	Tamil .	.	15,543,383	7,576,356	7,967,027
	...	...	Irula .	932	474	458
	...	...	Kasuva or Kasuba.	241	105	136
	...	...	Korava or Yerukala	40,606	20,336	20,270
	...	Telugu		14,315,304	7,133,347	7,181,957
	...	Tóda	...	805	451	354
	.	Tulu .		495,717	238,571	257,146
		.	Bellara .	196	71	125
	..		Koraga	3,144	1,444	1,700
			TOTAL	35,249,192	17,372,411	17,876,778
Munda ...	.	Gadaba .		36,406	18,374	18,032
	...	Savara		157,100	78,845	78,255
			TOTAL ..	193,506	97,219	96,287

SUBSIDIARY TABLE 1.—*Classification of the Languages returned*—continued.

Family.	Group	Language.	Dialect.	Population returning it. Persons.	Males	Females.
		LANGUAGES OF INDIA—*cont.*				
		(b) *Indian Branch*—cont				
Tibeto-Burman.	Kuki-chin Burma	Kami		4	..	4
		Burmese ..	.	130	125	5
			TOTAL	134	125	9
Shán ...		Siamese	..	3	2	1
Malayan		Malay	...	8	7	1
		Unclassed.				
		Unrecognisable.	...	147	96	51
		Not returned ...	...	652	99	553
		LANGUAGES FOREIGN TO INDIA.				
Indo-European.	Armenian .	Armenian .		6	6	..
	Greek	Greek ..	...	2	2	.
	Romance	Italian	...	12	12	...
		French .	.	388	217	171
		Spanish	...	30	30	..
		Portuguese ..	...	2,011	980	1,031
	Celtic ...	Welsh . . .	..	2	2	.
		Irish . .	...	2	1	1
	Balto-Slavonic (Slavonic).	Russian . .	...	3	3	..
		Bohemian .	...	1	1	.
	Teutonic	English		37,729	20,263	17,466
		Dutch . . .	.	2		2
		Norwegian ...		1	1	...
		Swedish	..	17	11	6
		Danish ...	..	32	17	15
		German .. .	. .	316	181	135
			TOTAL ...	40,554	21,727	18,827
Semitic	Northern Branch.	Hebrew . .	.	22	11	11
	Southern Branch	Arabic	.	596	504	92
			TOTAL ..	618	515	103
Mongolian ...	Japanese ...	Japanese .	.	8	6	2
	Mono-syllabic.	Chinese	.	23	23	
			TOTAL ...	31	29	2
			Grand Total ...	**38,623,066**	**19,038,996**	**19,584,070**

SUBSIDIARY TABLE 2.—*Showing the Population which speaks each of the Languages in Table X.*

Number	Language.	Persons.	Males.	Females.	Proportion per 10,000 of population.
	PART A.—VERNACULARS OF INDIA.				
	(i) *Vernaculars of the Provinces.*				
1	Badaga	34.229	16,984	17,246	9
2	Bellara	196	71	125	...
3	Canarese	1.530.688	754,648	775,690	396
4	Gadaba	36.406	18,374	18,032	9
5	Gatru	11	5	6	.
6	Gónd	4.240	2,138	2,102	1
7	Hindóstani	889.124	449,388	439,736	230
8	Irula	932	474	458	.
9	Kasuva or Kasuba	241	105	136	...
10	Khond or Kandh	357.053	182,388	174,665	92
11	Konda	15.313	7,563	7,750	4
12	Konkani	157.154	78,480	78,674	41
13	Koraga	3.144	1,444	1,700	1
14	Korava or Yerukala	40.606	20,336	20,270	11
15	Kóta	1.300	621	679	.
16	Kóya or Kói	46.803	25,104	21,699	12
17	Kurumba	5.044	2,602	2,442	1
18	Lambadi or Labhání	34.452	18,142	16,310	9
19	Mahl	72	64	8	.
20	Malayalam	2.854.145	1,409,120	1,445,025	739
21	Maráthi	119.040	59,091	59,949	31
22	Oriyá	1.809.336	874,238	935,098	468
23	Parnáh or Kharia	85.574	42,412	43,162	22
24	Porojá or Paraja	26.129	13,388	12,741	7
25	Savara	157.100	78,845	78,255	41
26	Tamil	15.543.383	7,576,356	7,967,027	4,024
27	Telugu	14.315.304	7,133,347	7,181,957	3,706
28	Tóda	805	451	354	
29	Tulu	495.717	238,571	257,146	128
	TOTAL ...	38.563.541	19,005,705	19,557,836	9,985
	(ii) *Vernaculars foreign to the Provinces.*				
1	Bastari	1.688	783	905	.
2	Bengali	598	473	125	.
3	Burmese	130	125	5	.
4	Chargáiva	28	28	...	..
5	Goanese	96	85	11	.
6	Gujarati	6.492	4,184	2,308	2
7	Hindi	3.356	1,829	1,527	1
8	Kacchchi	468	363	105	...
9	Kodagu or Coorgi	38	31	7	
10	Lariá	1.495	767	728	
11	Marwari	1.420	1,098	322	
12	Panjabi	59	50	9	.
13	Pársi	758	438	320	.
14	Sanskrit	541	315	226	
15	Sindhi	51	43	8	
16	Others	22	14	8	
	TOTAL ..	17.240	10,626	6,614	4
	PART B.—VERNACULARS OF NON-INDIAN ASIATIC COUNTRIES.				
1	Arabic	596	504	92	
2	Persian	200	121	79	.
3	Singhalese	27	23	4	
4	Others	115	101	14	.
	TOTAL	938	749	189	.
	PART C.—EUROPEAN LANGUAGES.				
1	Danish	32	17	15	..
2	English	37.729	20,263	17,466	10
3	French	388	217	171	..
4	German	316	181	135	..
5	Portuguese	2.011	980	1,031	1
6	Spanish	30	30	..	..
7	Others	42	33	9	..
	TOTAL	40.548	21,721	18,827	11
	Languages unrecognisable	147	96	51	
	Languages not returned	652	99	553	
	Grand Total	**38,623,066**	**19,038,996**	**19,584,070**	**10,000**

SUBSIDIARY TABLE 3.—*Comparing the population speaking certain of the Vernaculars of the Presidency with the total according to Table XIII of the corresponding Castes.*

Name of Language	Population speaking each language.	Total of the corresponding Castes in Table XIII which usually speak it	Percentage of column 2 to column 3
1	2	3	4
Khond	357,053	316,568	112·8
Kóta	1,300	1,267	102·6
Badaga	34,229	34,178	100·1
Tóda	805	807	99·8
Patnúli or Khatri	85,574	88,376	96·8
Gadaba	36,406	40,395	90·1
Savara	157,100	183,159	85·8
Lambádi or Lambáni	34,452	44,439	77·5
Kóyá or Kói	46,803	63,062	74·2
Koraga	3,144	5,109	61·5
Bellara	196	597	32·8
Porojá or Parja	26,129	91,886	28·4
Korava or Yerukali	40,606	165,828	24·5
Gatta	11	20,734	20·5
Góndí	4,240		
Konda	15,313	88,715	17·3
Kurumba	5,041	371,337	1·4
Irula	932	86,087	1·4
Kasuva or Kasuba	241		

SUBSIDIARY TABLE 4.—*Showing the number of books in certain languages published and registered by the Registrar of Books in each of the years* 1891—1900.

Language.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	Total	Percentage.
English	260	265	206	245	248	263	259	323	350	420	2,839	29·2
Telugu	123	204	180	264	229	273	280	274	308	258	2,393	24·6
Tamil	207	260	218	201	211	203	207	261	282	286	2,366	24·3
Sanskrit	87	151	119	96	119	111	111	123	160	173	1,250	12·9
Malayálam	43	31	33	42	43	44	32	28	40	36	372	3·8
Canarese	36	27	34	22	52	55	42	28	28	25	349	3·6
Hindóstaní	18	5	10	6	9	6	3	2	4	2	65	0·7
Arabic	3	2	2	4	..	1	4	6	4	5	31	0·3
Oriyá				...	3	1	1	3	2	3	13	0·1
Konkani		1		1	2	2		2	1	2	11	0·1
Maráthi	2		1	2	1		1			4	11	0·1
Tulu	1	..		..	3	2	1	1	1	2	11	0·1
Badaga	..			1	1		2		...	1	5	0·1
Persian	2	1	..		1			1			5	0·1
Patnúli	...		...		..		...		1	1	2	
Gujaráti	1							...			1	
Total	783	977	803	884	922	961	943	1,032	1,181	1,218	9,724	100·0

SUBSIDIARY TABLE 5.—*Showing the number of persons in every* 10,000 *of the population in each District and Natural Division who speak each of the principal languages.*

Natural Divisions and Districts.	Badaga.	Bellara.	Canarese.	English.	Gadaba.	Gónd.	Gujarátí.	Hindí.	Hindóstám.	Irula.	Kasiva or Kasuba.	Khond or Kandhí.	Konda.	Konkani.	Koraga.	Korava or Yerukala.	Kóta.	Kóya or Kói.	Kurumba.	Lambádi or Lahnáni.	Malayálam.	Maráthi.	Oriyá.	Panniki or Khátri.	Poroja or Paraja.	Portuguese.	Savara.	Tamil.	Telugu.	Tóda.	Tulu.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Agency Division.																																
Agency, Ganjám ...					...	46			1	...		4,900	...	...		...	..	...	..	..	..		2,731	..		..	2,139	...	183		..	.
Agency, Vizagapatam		..			232	32			34	..	..	1,893	172	3	...	...		107		7		2	4,807	...	306		560	1	1,860		...	44
Agency, Gódávari			..	1			...	8	99			..	43	...		5	...	2,313	...	28		4	13	..			..	9	7,477	..	...	..
TOTAL			..	...	119	32		1	31			2,391	115	2		1		316		8		2	3,730		195		873	2	2,091			28
East Coast Division.																																
Ganjám ..	...		1	2	9			...	39			117	..			2		..		..	...	2	7,549		1	...	239	8	2,030		...	1
Vizagapatam ...	...	..	1	7	72		1	1	51	...		90		..		7		..			..	3	148	..	..		2	11	9,602		..	1
Gódávari ...			1	4	...			1	141	...		...				7		4	..	1	..	4	14	..	..		...	19	9,802			2
Kistna	...	...	2	3				2	519					..		59			...	27		7	9					17	9,551			1
Nellore ..	...	..	15	3					435	..	...			...		24			...	1		10	1					257	9,253			1
TOTAL	...	..	3	1	17	...	1	1	235	...		40			...	20		1	..	7		5	1,370	...			43	52	8,200		..	1
Deccan Division.																																
Cuddapah	...	..	62	2			1		791							43		...		40		30	3		..			38	8,990	...		
Kurnool			82	1					1,002							61				42		13	1					15	8,752	..		1
Banganapalle State	..	...	16	6		...	...	...	1,665							85		..		21		78	7					6	8,101			15
Bellary			5,716	14			3	...	859	...	...	...		2		18			..	103	1	130	1					124	2,986			7
Sandúr State ..			6,337	..	...		...		1,163							13		..		109	10	604						44	1,420			
Anantapur	...		1,131	6	..		1		579							28				67		81	2					60	8,043			2
TOTAL		...	1,656	6	..		1		821	...						46				61		71	2					58	7,275			3
South Division.																																
Madras			38	307			34	10	1,012	..		..		5		5					16	118	5	27		1		6,265	2,130			27
Chingleput ...			41	20			1		166							1					1	16	2	8				7,358	2,385			1
North Arcot			134	4			..	5	288							6				2	2	33	1	15				5,629	3,880			1
Salem ..			696	4				1	248					1		1				2		43		39				7,077	1,887			1
Coimbatore		..	1,184	5			2		104					1					..	5	6	14						6,552	2,126			1
South Arcot		..	58	2				..	164						...	1				3	1	15		2				8,780	970			1
Tanjore		...	27	5			2		55										..		1	61	..	78				9,436	334			1
Trichinopoly		..	200	7			1		116										1	..	6	15	...	31				8,115	1,175			
Pudukkóttai State		..	130	1				..	52										5			23		25				9,473	291			
Madura			403	2			1		58	...											7	7		152				7,976	1,393			1
Tinnevelly			70	2	...		1		38			...									5	5		21				8,595	1,262			1
TOTAL		..	321	13			2	1	156		...		...			2		..	..	1	4	26		43		..		7,758	1,671			2
West Coast Division.																																
Nilgiris	3,072	...	1,186	332			12	..	352	73	22			2		..	117	..	333		427	78	1			3		3,512	391	72	2	10
Malabar ..	...	..	47	10			6		25			..		17					3		9,406	9	1			6		391	70		3	3
South Canara		2	1,898	3			2		153					1,333	28				..		1,920	279	..	..		1		10	12		4,357	2
TOTAL ..	85		599	17			5	..	70	2				387	8	..	3		11		7,053	87				5		372	63	2	1,228	8
Grand Total ..	**9**		**396**	**10**	**9**	**1**	**2**	**1**	**230**			**92**	**4**	**41**	**1**	**11**	...	**12**	**1**	**9**	**739**	**31**	**468**	**22**	**7**	**1**	**41**	**4,024**	**3,706**		**128**	**4**

SUBSIDIARY TABLE 6.—*Showing the number of persons in every* 10,000 *of the population*

Natural Divisions and Districts.	Badaga.	Bellâra	Canarese	English.	Gadaba	Gónd	Gujarâti	Hindi	Hindústâni	Irula	Kaséva or Kostéi	Khond or Kandhi	Konda.	Kolâmi
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Agency Division.														
Agency, Ganjam				1	2	3,474	...	27				1,406		
Agency, Vizagapatam		..		7	5,434	6,429	9	45	32			4,513	9,549	17
Agency, Gódávari				6			3	393	18		...		451	
TOTAL			...	14	5,436	9,903	12	465	50			5,919	10,000	17
East Coast Division.														
Ganjám			1	82	440	64	108	235	74	..		553		
Vizagapatam			1	393	4,124	12	196	801	127			527		
Gódávari			1	242		21	146	599	340					
Kistna			2	150	..		154	1,305	1,258					
Nellore			15	123			43	161	732		..			...
TOTAL			20	990	4,564	97	647	3,101	2,531			1,080		...
Deccan Division.														
Cuddapah			52	63			246		1,150	..				..
Kurnool			47	27	..		63	21	983					..
Banganapalle State				5					60					..
Bellary		..	3,537	364			390	119	915					11
Sandur State			16					...	18					...
Anantapur			583	131			111	3	514					...
TOTAL	...		4,295	593			810	143	3,640		...			11
South Division.														
Madras			13	4,145			2,695	1,544	580		...			16
Chingleput			36	692			186	3	245					1
North Arcot			193	235			160	3,498	715	75				4
Salem		...	1,002	239	...	...	169	888	616			...		9
Coimbatore	2		1,703	278			522	72	257	1,137				7
South Arcot			90	144			71	107	428				1	
Tanjore			39	268			567	92	139					
Trichinopoly			189	294	..		258	9	188					2
Pudukkótai State			32	9			2		22			...	...	
Madura			745	105			274	6	184					1
Tinnevelly			94	95			454		87					1
TOTAL	2		4,135	6,564			5,358	6,219	3,461	1,212		1	...	41
West Coast Division.														
Nilgiris	9,998	..	86	981		...	214	12	44	8,788	10,000			2
Malabar			86	767			2,513	21	79	...				305
South Canara		10,000	1,107	91			416	39	195					9,624
TOTAL ...	9,998	10,000	1,279	1,839			3,173	72	318	8,788	10,000			9,931
Grand Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

speaking each of the principal languages, who reside in each of the Districts and Natural Divisions.

Kanarese.	Koraga or Vetta-kala.	Kúla.	Kúyá or Kú.	Kurumba.	Lambádi or Lambáni.	Malayalam.	Maráthi.	Oriyá.	Pattánli or Khatri.	Poroja or Párja.	Portuguese.	Savara.	Tamil.	Telugu.	Tóda.	Tulu.	Others.
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
...	.	.	.	..	1	.	.	185	.	.	.	4,372	..	4	.	.	3
.	8	.	1,941	.	183	.	17	2,260	.	9,965	.	3,031	.	107	...	..	3,749
...	20	.	7,897	.	130	.	5	1	.	.	.	.	..	83	...	.	5
.	28	.	9,838	...	317	..	22	2,746	.	9,965	.	7,403	.	194	.	.	3,757
.	89	..	.	.	.	.	23	7,048	...	35	.	2,575	1	240	.	1	89
.	361	.	..	.	10	..	45	170	.	.	5	22	1	1,547	..	.	275
.	377	.	162	..	77	.	73	16	..	...	70	.	3	1,466	..	.	347
.	3,110	..	.	..	1,700	.	119	10	.	.	.	...	2	1,107	..	.	246
...	887	.	.	.	49	.	124	1	1	.	..	..	25	968	.	.	128
.	4,824	.	162	...	1,836	.	384	7,245	1	35	75	2,597	32	5,478	.	1	1,079
..	1,379	...	.	79	1,514	.	323	2	1	...	5	.	3	811	.	.	70
.	1,300	..	.	.	1,060	..	315	1	3	...	7	.	1	533	...	...	130
..	67	.	...	.	20	..	21	.	.	.	..	.	.	18	..	.	47
.	1,119	..	.	93	2,844	...	1,084	1	4	.	15	.	8	198	...	.	608
.	4	...	...	..	35	...	57	.	.	.	...	.	..	1	.	.	.
.	552	.	.	2	1,542	..	537	1	.	.	.	.	3	443	.	1	169
..	4,421	.	.	174	7,015	.	2,337	5	8	..	25	.	15	2,004	...	1	1,034
.	66	...	...	...	...	3	507	1	161	...	231	...	205	76	...	1	1,374
.	29	...	.	.	.	.	180	1	120	..	55	..	621	219	..	..	182
.	339	...	...	163	156	1	629	1	377	..	5	..	799	598	...	7	289
.	54	.	...	.	147	..	802	.	1,012	...	..	.	1,001	291	.	...	157
..	4	.	...	..	315	5	255	.	6	...	10	..	928	327	.	..	138
...	216	.	...	.	211	1	298	...	44	..	...	.	1,327	159	.	.	173
...	3	.	...	6	1	1	1,148	...	2,042	...	70	...	1,363	52	.	...	240
.	10	.	...	363	..	3	177	...	569	...	5	..	785	119	...	..	68
...	..	...	...	412	.	.	72	.	112	.	.	...	232	8	..	.	9
.	4	.	...	...	1	7	172	.	5,041	.	45	...	1,453	275	.	..	176
.	...	.	...	...	1	4	83	.	507	..	30	...	1,139	182	.	.	186
...	725	..	...	944	832	25	4,314	3	9,991	.	481	...	9,856	2,306	..	2	2,989
...	...	10,000	.	7,363	...	17	73	.	.	.	184	.	25	3	10,000	1	108
.	2	.	..	1,517	..	9,195	210	1	...	.	8,934	..	71	14	.	18	835
10,000	...	...	.	2	.	763	2,660	.	...	.	298	...	1	1	...	9,977	198
10,000	2	10,000	...	8,882	.	9,975	2,943	1	.	...	9,416	.	97	18	10,000	9,996	1,111
10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

CHAPTER VII.

INFIRMITIES.

Where the figures are to be found.

1. Four kinds of infirmities were recorded at the census, namely, insanity, deaf-mutism from birth, total blindness and corrosive leprosy. Imperial Table XII gives statistics of these by ages and districts and Imperial Table XII-A shows the extent to which each of the castes, tribes and races is afflicted with them. Diagrams Nos. 18 to 21 illustrate the prevalence of each infirmity in each sex in each district, diagram No. 22 compares their frequency at each of the last four censuses, while the subsidiary tables at the end of this chapter exhibit the main points in the statistics in the usual proportional and condensed forms. There appear to be no clear inferences deducible from the territorial distribution of any of the four infirmities and no maps illustrating this point have therefore been prepared.

The extent to which they are reliable.

2. Special care was taken in the central census offices to ensure accuracy in the abstraction of the entries in the schedules of these four infirmities, the work being done by itself instead of, as formerly, in conjunction with the abstraction of other particulars. The figures in the various tables may therefore be taken to truthfully represent what was entered in the enumeration books. Whether these entries were themselves correct is, however, quite another matter. In no country are the census authorities inclined to give a warranty with their statistics of infirmities, and it is not claimed that ours can be guaranteed more than others. Two main causes operate in all countries alike to impair their accuracy. It is, in the first place, difficult for any one who has not had a medical training,—and therefore almost impossible for persons of the slender attainments of the average Indian enumerator,—to diagnose doubtful cases with certainty and to decide, for example, whether an individual is suffering from lupus or from leprosy, or whether he has ceased to be merely eccentric and become insane. The Indian Leprosy Commission of 1890-91 found that even among the "lepers" specially selected for its examination at the various centres as many as 9·5 per cent. were suffering, not from leprosy, but from diseases with somewhat similar external symptoms. The second cause of inaccuracy in the schedules is the fact that most parents hesitate to enter their children as afflicted as long as there remains any the remotest possibility of persuading themselves and others that the existence of the infirmity is still open to doubt. This is especially the case with insanity and deaf-mutism.

But though the figures are thus liable both to over-statement and to understatement the above two sources of unreliability are probably fairly constant in their effect from census to census and so constitute no reason why the statistics of one enumeration should not be compared with those of another.

The salient facts of the subject. The decline in the afflicted.

3. The figures show that there were 7,276 insane persons, 24,881 deaf-mutes, 34,409 blind people and 13,563 lepers in the Presidency on the 1st March 1901. Of these, as many as 240 were suffering from more than one of these afflictions, the commonest combination being insanity and deaf-mutism, and there was one unhappy child who was not only insane and deaf-mute but blind as well.

A comparison of the figures with those of former censuses shows (see diagram No. 22) that the proportion of the population which is afflicted with each of the infirmities is not only much smaller than it was thirty years ago but has even decreased during the last decade, though in the case of leprosy the decline is fractional. The figures are given in the margin.

Number in a million who are—

	Insane.	Deaf-mutes.	Blind.	Lepers.
1871	446	1,313	1,946	441
1881	325	536	1,597	466
1891	215	760	1,022	353
1901	188	644	891	351

This diagram also shows that males are usually afflicted in greater numbers than females. This is specially noticeable in the case of leprosy but is less marked in that of blindness. It is a general, though not a universal, rule that congenital malformations appear more commonly among males than among the other sex and this may account for the excess among males of insanity and deaf-mutism from birth, but it is also probable that there has been some concealment of the afflictions of the gentler sex. The enumerators had to enter the descriptions of the women which their male relatives gave, without themselves seeing them, and these relations were not likely to readily admit that any of their sisters or daughters were afflicted with such an unpleasant disease as leprosy, though they might not mind stating that they were blind. The diagram further illustrates the facts that of the four afflictions blindness is much the most common while insanity is the rarest.

We may proceed to consider the statistics of each infirmity separately. Many of the questions which surround them are problems which are still unsolved by the scientists, and it is scarcely seemly that the layman should rush in where the medical authorities fear to tread. As a general rule, therefore, no elaborate explanations will be hazarded of the facts which the figures disclose.

INSANITY.

Insanity: Its probable causes.

4. The statistics include all descriptions of mental infirmity, as vernacular usage does not distinguish one from the other. Insanity is far more common in European countries than in Madras. In England and Wales in 1891 the insanes numbered 3,253 in every million of the population, that is, were seventeen times as numerous as they are here. The reason for this difference is probably the greater placidity of existence east of Suez and, in a less degree, the greater rarity of the alcohol habit. What constitutes the main cause of the infirmity in this Presidency is, however, a question which is best left to the experts. A few years ago it was the fashion to put the blame on ganja- and opium-smoking, but since the Hemp Drugs Commission exposed the fallaciousness of this attitude, diagnoses of the causes of insanity have become more cautious. In 1895, 27 of the cases admitted into the Government Lunatic Asylums were declared to be due to the excessive use of ganja and opium, but since that year the number of attacks attributed to this cause has steadily declined, and in 1900 it was only four. Probably more opium is consumed in the Agency Division than in any two others, as it is greatly used there as a prophylactic against malaria, but insanity is not more prevalent in this Division (see subsidiary table 1) than in the others.

The decline in the number of the insane.

5. The rapid decline which occurred between 1871 and 1881 in the number of insanes in the Presidency (see the figures in the margin above) was perhaps due to the 1876 famine, which must have told with exceptional severity upon such helpless and friendless persons as the village idiots. It is, indeed, noticeable that in the case of insanity, deaf-mutism and blindness the proportion of those who were under 5 years of age at the 1881 census, between 10 and 14 at that of 1891, and between 20 and 24 at the present enumeration, that is, of those who were born in and about 1876, is below the normal.

The fall in insanity in the last twenty years may probably be ascribed to the treatment in hospitals of pre-disposing diseases, such as fever and epilepsy, and to the actual cure in the lunatic asylums of cases admitted into them. During the years between 1890 and 1900 as many as 824 insanes were discharged cured from the various asylums.

Territorial distribution of the disease.

6. Subsidiary table 1 shows that there is little or no difference in the amount of insanity found in the various Natural Divisions. The relative position of the different districts in the matter is more clearly seen from diagram No. 18. Excluding Madras, Vizagapatam and Malabar, in each of which there is a lunatic asylum which attracts patients from other parts, Kistna and Gódávari contain a larger proportion of insanes than any other districts. Kistna occupied the same unenviable position in 1881 and 1891 also. I know of no reason why this should

be so. The remaining districts differ very little among themselves, and there are no notable variations since 1891 in the amount of insanity in any of them. Chingleput contains the smallest proportion of mentally deranged persons.

Statistics of insanity by religion and caste

7. Arranged by religions the figures show (subsidiary table 2) that Musalmans and Christians are more liable to insanity than Hindus. A reason which has been suggested for the position of the Musalmans is the fact that they marry within closer degrees of consanguinity than members of other religions. The high percentage among Christians is entirely due to the prevalence of insanity among Eurasians, the number of lunatics among whom is between six and seven times as high as among any of the other castes shown in subsidiary table 3 except Malayálam Bráhmans.

This table shows all castes which number over 50,000 and also Gándla, Mogér, Róna and Eurasian, in the cases of which the figures of some of the infirmities appeared noteworthy. Percentages struck on the totals of the minor castes are apt to be most misleading when the figures are as small as those of these infirmities, and for similar reasons even the statistics for these larger castes cannot with safety be made the foundation for any elaborate theories as they stand by themselves. An epileptic family or two, for example, will speedily raise the percentage of insanity in the caste to which they belong. It is safer to group the castes by linguistic, occupational or social divisions before drawing general inferences from the figures regarding them.

The most striking point about the figures of insanity in subsidiary table 3 is that, next to the Eurasians, the Bráhmans in each linguistic division show a higher proportion of lunatics than any other castes. Of the Hindus and Animists, the castes in the Tamil and Oriyá linguistic divisions are, as in 1891, less afflicted than those in the other three. Subsidiary tables 4 and 5 arrange all the Hindu and Animist castes in groups according, respectively, to their supposed traditional or hereditary occupation and to their social precedence as gauged by the conditions regarding such matters which are referred to in the next chapter. These show that of the occupational groups the priest classes are the most liable to insanity, that the commercial, artisan, and weaver castes come next, and that the agricultural labourers and earth-workers, who have the least occasion to use their brains to earn their living, exhibit the greatest immunity from it. Of the social precedence groups, the Bráhmans, who constitute most of the priest class in the occupational groups, have the largest proportion of insanes, and the other castes which are high in the social scale,—such as the Kshatriyas, Vaisyas, and the castes (like the Lingáyats, Kamsalas and Kammálas) which deny the sacerdotal authority of the Bráhmans and employ their own folk as puróhits at their ceremonies,—come next. The smallest percentage is found among the polluting castes. The lower castes and the labouring classes are much more subject to exposure and want and are much more fond of strong drink and other intoxicants than those higher up the social ladder and it does not therefore seem likely that either a hard life or too much alcohol have a marked effect in producing insanity.

Insanity by sexes and age-periods.

8. The distribution of the afflicted among the various age-periods is given in subsidiary tables 6 and 7. In the first of these the irregularities in the returns of age, already pointed out in Chapter IV above, recur, and it will be seen that the numbers returned in the periods which contain multiples of ten, such as 10–14, 20–24, 30–34, and so on, are nearly always higher, especially in the case of women, than those in the periods intervening on either side of them. Insane persons cannot return their own ages, and the enumerators were therefore obliged to make approximate guesses, and on this account this characteristic might naturally be expected to be more marked than ever. The same inaccuracy also affects subsidiary table 7 in a similar manner. The meaning of both of these is therefore more apparent if this cause of irregularity is eliminated by combining the figures into decennial periods. If this is done, it will be seen that insanity begins earlier in life among boys than among girls; that, however, a higher proportion of the total number of the insane females are between the ages of 10 and 19 (perhaps owing to causes connected with marriage and the beginning of child-bearing) than is the case with the insane males; that in both

sexes the highest proportion of the afflicted occurs among those who are between 30 and 39; and that thereafter the insane men die off very much more rapidly than the mentally infirm of the other sex, and are fewer than them in the age-periods from 40 onwards. Relatively to the whole population of the same sex and age insane men are commonest in the period 35–39 and insane women at the age of 45–49, after the 'change of life'. The number of the insane who are under 10 years of age is strikingly less than that of those who are between 10 and 19. The reason is doubtless to be found in the reluctance, already mentioned, which parents feel to admit that their children are mentally deficient.

Subsidiary table 8 gives the proportion of mentally deranged females to males similarly afflicted at each age. Excluding the ages above 55, where the rapidity with which insane men die off, already noticed, brings up the proportion of the women, the number of insane females approaches most nearly to that of insanes of the other sex at the age-period 15–19, when child-bearing usually commences. It has been seen above that an unusually high proportion of the mentally defective women are of this age.

DEAF-MUTISM.

Deaf-mutism. What the figures include.

9. The instructions directed that only persons who were both deaf and dumb from birth should be entered in the schedules and not those who were only deaf or only dumb, or were deaf-mute from accident or from disease contracted subsequent to birth. There is, however, considerable confusion in some of the vernaculars between the word for "dumb" and that for "deaf-mute", and in abstracting particulars of infirmities entries of "dumb" were accordingly included with those of "deaf-mute." In 1891 the same thing was done (except in the Malayálam office) and in addition entries of "deaf" were similarly included, with the result, as will be seen later, that the figures comprised many cases of persons who were merely deaf from advancing years. In 1871 cases of deafness and dumbness and deaf-mutism were all included, whether they were congenital or not. In 1881 the statistics were admitted by the then Superintendent to be inaccurate. There is thus little profit in comparing the figures of one enumeration with those of another. The marked increase which has occurred in this infirmity since 1891 in Malabar is due to the omission of "dumb" in that year in that district. Kurnool also shows a large rise, but the 1891 figures of all four infirmities in that district are markedly lower than those of 1881 and are also less than those of the present enumeration, and there thus seems to be something wrong with them. The other districts usually show decreases, owing, no doubt, to the omission of "deaf" from this year's figures.

Territorial distribution of deaf-mutism.

10. Of the Natural Divisions, the Deccan and the South have the highest percentage of deaf-mutism, but there is little to choose between them, and diagram No. 19 shows that the various districts similarly differ little among one another. Nor does it appear that the disease haunts any particular description of country. The connection between mountainous tracts and deaf-mutism which has been observed in European countries was also noticeable in the 1891 statistics in Burma, the Punjab and Assam, but in this Presidency there seems to be no definite relation between them and two out of the three districts which are least afflicted with this infirmity are Agency tracts, which consist almost entirely of hills.

Deaf-mutes by religions and castes.

11. Statistics by religions also fail to suggest any theory regarding the disease, persons of the three main religions showing equal liability to it, and the figures of the castes which suffer from it similarly admit of no obvious inferences, for, though it is sometimes thought that deaf-mutism is encouraged by dirt and want, here in Madras the commercial and artisan castes, which are usually comfortably off, are those among which it is most prevalent The only thing that can be said is that it is less common among the castes in the Oriyá and Malayálam divisions than among those of the others, and even this may be due rather to the fact that these people live in a part of the country which is inimical to the disease than to any racial peculiarities.

12. If the enumerators followed their instructions exactly and entered in the schedules only those persons who were deaf-mute from birth, it is obvious that when the figures are arranged in decennial periods as before, the number of the afflicted should be highest in the lowest age-period, 0–9, and should gradually decrease in the subsequent periods as death thinned their ranks. The figures in the margin show that this in fact occurs with the exception that the number in the period 0–9 is less than that in the period 10–19. Subsidiary table 6 shows that this exception is due to the fact that the numbers returned between the ages 0–4, are very small, owing, no doubt, to the tendency of parents to decline to admit that their young children are in any way unsound. Comparisons with the 1891 statistics show, however, that there was very much less concealment than in that year. The suppression of the truth is approximately equal in the two sexes in the lowest age-period, but the considerable excess in the proportion of the male deaf-mutes who are between the ages of 10 and 19 over the corresponding proportion among the females shows that there has been a good deal of concealment of the infirmity among girls of this marriageable age, parents not caring to publicly own that their daughters were disqualified for matrimony by such a defect. These figures show, however, that those who were merely deaf from old age have not been included in the returns. If this had occurred the numbers in the age-period 60 and over would have been higher than those in the period 50–59. This, indeed, happened in 1891, and a considerable part of the decline which has taken place during the decade in the numbers afflicted with deaf-mutism is due to this cause, for a comparison of the figures by ages for the two years shows that in the case of both sexes the proportion in 10,000 afflicted of those who are 60 and over has declined more rapidly than the proportion in any other period. Subsidiary table 7 shows that the proportion of deaf-mutes to the total population of the same sex and age is highest in both sexes in the age-period 15–19 and that thereafter they die off considerably more rapidly than the sounder part of the population. The women seem to last longer than the men, and as in the case of the mentally deranged they bear the highest proportion to those of the sterner sex in the ages 60 and over.

Deaf-mutism by sexes and age-periods.

	Males.	Females.
0–9	2,235	2,247
10–19	2,998	2,836
20–29	1,907	1,939
30–39	1,452	1,447
40–49	843	875
50–59	347	395
60 and over	218	261
Total	10,000	10,000

BLINDNESS.

13. The enumerators were instructed to enter only the totally blind in the schedules, but the expression for "blind" in some of our vernaculars is often loosely applied to those who are suffering from glaucoma due to old age but can see a very little, and it will be found later on that a certain number of such individuals seem to have been included in the figures.

Blindness: Its territorial distribution.

Blindness was rarer in this Presidency in 1891 than in any other large province of India except Lower Burma. Hot, dry plains are usually supposed to be more favourable to the disease than the moister air of the coast or the cooler atmosphere of the hills, and this may be the reason why it is less common here than further north, but the theory is not borne out by the distribution of the infirmity within the Presidency itself. For though it is most frequent (as in 1891) in Anantapur, which is a hot and dry district, yet the West Coast, which is the moistest of all the Natural Divisions, contains the largest percentage of blind, and the districts which come next to Anantapur in the number of persons afflicted in this way (see diagram No. 20) are Malabar, Tinnevelly and Ganjám, none of which resemble it in any way in climate.

14. Excluding Kurnool for reasons already given, the districts in which there has been the greatest increase in blindness during the decade, both among males and females, are Vizagapatam Agency and Tinnevelly, and those in which there has been the most marked decrease are Chingleput and Madura in the case of males and, in the case of females, North Arcot and Madura. There seems to be nothing in the climate or situation of any of these which will explain these variations.

The decline in the number of the blind.

Blindness is one of the common *sequelæ* of small-pox, and it is noticeable that, generally speaking, the diminution since 1891 in the number of blind persons occurs chiefly in the earlier age-periods, the people in which have come within the influence of the great extension of infant vaccination which has taken place in recent years. But an examination of the figures of vaccination and of deaths from small-pox shows that it is not possible to say that the affliction is uniformly rarest where the mortality from small-pox is least and the proportion of the population which has been vaccinated is greatest. The most marked fall since 1891 in the number of the blind takes place, in the case of both sexes, among those who are 60 and over, and thus seems to be due to the exclusion from this year's returns of a number of those who are merely suffering from glaucoma brought on by old age and are not really totally blind. The next greatest decrease occurs among the children of both sexes who are four years old and under. I cannot account for this. No shame attaches to blindness and parents are not likely to have concealed its existence in their children to a larger extent than they did ten years ago.

Statistics of blindness by religions and castes.

15. The statistics by religions show that Musalmans are slightly less liable to this infirmity than Hindus or Christians.

Of the Hindu castes, the Tamil and Telugu divisions suffer less than the others, the priest classes (owing perhaps to the inclusion among them of religious beggars who have taken to mendicancy in consequence of their blindness) have a higher percentage than any other of the occupational groups and are followed by the commercial and artisan castes. Of the social precedence groups the Vaisyas and allied castes head the list (they include the Kómatis, who suffer considerably from this infirmity) and they are followed by the Bráhmans. None of these facts appear to lead to any clear theory regarding the causes of the disease. The individual castes which are most prominent in the matter of blindness are not those which are connected by any common occupational or other tie, but merely those which reside in those parts of the Presidency, such as the west coast and the Oriyá country, in which the disease is commonest. We do not find that the tailors, the goldsmiths, the blacksmiths or the lime-burners, all of whom might have been expected from the trying nature of their work to be especially liable to the disease, are noticeably more afflicted with it than others.

Blindness by sexes and age-periods.

16. The statistics by ages show that blindness is largely an infirmity of the old, the numbers found in each successive decennial age-period getting larger and larger as the ages get higher. The increase which takes place at the period 60 and over is, however, very sudden. No doubt in this country the very old often go totally blind, but, as has already been said, it seems likely that the figures include a certain proportion of people whose sight is merely dim with age. The infirmity is commoner among males than females in the earlier years, but the proportion of the blind women who are found in the ages from 50 onwards is higher than the corresponding proportion among the other sex. Relatively to the whole population of the same sex and age blind women begin to be commoner than men similarly afflicted at the age of 45–49. Subsidiary table 8 shows that among the blind of the ages of 60 and over there are as many as 1,273 women to every 1,000 of the other sex. At the three previous enumerations the total number of blind females has always been greater than that of males similarly afflicted, but this year the latter are, for the first time, slightly the more numerous of the two.

LEPROSY.

Leprosy: Its causes and territorial distribution.

17. As has already been mentioned, leprosy is the only one of the four infirmities recorded in which the decline during the past decade in the proportion of the afflicted to the population has not been considerable. Of the 25 districts, fifteen show an increase since 1891 in the number of lepers they contain and ten a decrease. The rise is most noticeable in the agencies and the fall in the West Coast Division. As in both 1881 and 1891, the disease is commonest in Ganjám Agency, Madras (which has a leper hospital) and South Canara, and

further it is rarest in Salem, Cuddapah, Anantapur and Coimbatore, just as it was in those two years. As far as they go, these figures support the theory that hilly country is favourable to the development of this infirmity and that a dry, if not a hot, air is inimical to it. So little, however, is known with certainty of the conditions which directly predispose individuals to attack from the disease that theorising is hazardous work.

The conclusions of the Indian Leprosy Commissioners of 1890–91 were mainly negative. They found that there was no proof that the disease was specially prevalent along the sea-board or in large valleys, and that there was no connection traceable between it and the geological formations of the tracts in which it occurred, or the temperature of such tracts, or their natural richness and fertility. They came to the conclusion that the affliction showed no preference for any particular race of people, that it was not propagated through water, and that neither the excessive consumption of fish nor the want of salt in sufficient quantities could be held responsible for its origin or continuance. Finally they decided that the disease was not hereditary and that the degree to which it was transmitted by contagion was negligable. The only positive conclusions to which they came were that leper ratios varied inversely with the dryness of the climate and that the diffusion of the disease depended greatly upon the general well-being of the people, as it undoubtedly attacked the poor and destitute much more frequently than the rich and prosperous. The International Leprosy Conference of 1897 found that the true cause of the disease was the bacillus leprae, while climate, food, habits and so on were only of secondary importance in its production, and that the affliction was sufficiently contagious to render the isolation of lepers necessary.

Leprosy by castes and religions.

18. If we arrange the various castes in the Presidency roughly according to the material prosperity of the main body of their members we find that the conclusion of the Indian Leprosy Commission that the disease attacks the poor more frequently than the rich is supported, for while among the "rich" castes the number of lepers in every 100,000 persons of each sex is respectively 50 and 15, and among the "moderately wealthy" 51 and 15, among the "poor" castes it rises to 56 and 19.

Of the members of the three main religions, Christians are more affected with leprosy than the others, the frequency of the disease among the Eurasians, which is greater than in any other caste or race in the Presidency, bringing up the percentage.

An examination of the figures by castes shows that, as in the case of blindness, those castes are most affected which live in the areas in which the infirmity is most prevalent and that there is no apparent connection between the occupations they follow and their liability to the disease. Thus the Oriyá division of the Hindu castes, which is chiefly found in hilly country, suffers much more from this infirmity than any other, and of the occupational and social precedence groups respectively, the hill-tribes, and the castes which eat beef but do not pollute except by touch, which are chiefly hill-tribes, are the most prominent.

Leprosy by sexes and age-periods.

19. The statistics by ages seem to show that leprosy generally passes by the young and makes its attacks in earnest only upon those who are 20 years of age and over, but part of the smallness of the figures in the age-periods below 20 is probably due to the fact that in its earlier stages the disease is difficult to recognise with certainty. The largest proportion of leper males is found between the ages of 40 and 49 and of leper females between 30 and 39 but the disease does not seem to shorten life to any great extent. The great excess in the number of male lepers over females similarly afflicted has already been referred to. The figures show that the proportion of lepers found in the lower age-periods is higher among women than men, and that this preponderance gradually decreases in the higher periods. There thus appears to have been no more concealment of the existence of the disease among girls than among adult women.

SUBSIDIARY TABLE 1.—*Showing the average number of afflicted in every* 10,000 *persons of each sex by Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS.	INSANE.									DEAF-MUTE.									BLIND.									LEPER.								
	Total.			Males.			Females.			Total.			Males.			Females.			Total.			Males.			Females.			Total.			Males.			Females.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
Agency Division.																																				
Agency, Ganjám	1	2	1	1	3	1	1	1	1	6	7	.	6	9	.	5	6	.	11	11	12	10	11	10	11	11	13	9	9	14	14	13	20	4	5	8
Agency, Vizagapatam	2	1	.	2	1	.	1	1	.	4	4	.	5	4	.	4	3	.	10	6	.	10	7	.	9	6	.	5	3	.	7	5	.	3	2	.
Agency, Gódávari	1	3	.	2	3	.	1	2	.	4	4	.	4	4	.	3	4	.	6	6	.	6	6	.	5	6	.	2	7	..	2	8	.	2	5	.
TOTAL ...	2	1	.	2	2	.	1	1	.	4	4	.	5	5	.	4	4	.	9	7	3	10	8	3	9	7	3	6	5	4	8	7	5	3	3	2
East Coast Division.																																				
Ganjám	1	2	3	2	2	4	1	1	2	5	9	7	6	11	8	4	8	6	11	11	13	11	11	12	11	11	13	6	5	4	9	8	6	3	3	3
Vizagapatam	3	3	5	3	4	5	2	3	4	8	10	9	9	11	10	7	9	8	8	9	12	7	8	10	9	10	13	4	5	5	6	7	7	3	3	3
Gódávari	2	2	5	3	3	5	2	2	5	4	6	9	5	7	10	3	6	8	8	10	17	8	10	16	7	10	19	5	5	6	8	7	9	2	2	3
Kistna	3	3	7	3	3	7	2	3	7	7	8	6	8	9	7	6	7	5	8	10	20	8	10	20	8	9	21	2	3	4	4	4	6	1	1	2
Nellore	2	2	5	2	3	6	2	2	4	8	11	11	9	13	12	7	9	10	10	11	17	10	11	16	10	11	18	3	3	3	4	4	5	1	1	2
TOTAL	2	3	5	3	3	6	2	2	4	6	9	8	7	10	9	5	8	7	9	10	16	9	10	15	9	10	17	4	4	4	6	6	7	2	2	2
Deccan Division.																																				
Cuddapah	2	2	4	2	3	5	2	2	4	9	10	9	10	12	10	8	8	8	9	12	15	10	12	15	9	12	16	1	1	2	2	2	2	1	1	1
Kurnool	2	1	3	2	1	4	1	1	3	6	4	7	7	5	8	5	3	6	10	9	17	11	8	17	10	9	17	3	2	3	5	4	5	1	1	2
Banganapalle	2	2	4	2	3	6	1	1	2	3	7	10	2	6	14	4	9	7	8	10	12	10	9	14	6	10	10	5	5	3	9	9	6	1	1	1
Bellary ...	2	2	3	2	3	4	2	2	2	5	8	6	6	9	7	4	7	6	9	11	16	10	12	16	9	10	16	2	3	3	4	4	4	1	1	1
Sandur	3	3	4	4	2	4	2	4	4	8	8	1	7	5	2	9	11	.	20	8	14	16	12	17	23	4	12	4	2	9	5	.	11	2	4	6
Anantapur	2	2	3	2	2	3	1	2	3	7	9	8	9	11	8	6	7	7	12	14	19	13	15	17	11	14	20	1	1	2	2	1	2	.	1	2
TOTAL	2	2	4	2	2	4	2	2	3	7	8	8	8	9	9	6	7	7	10	12	16	11	12	16	10	11	17	2	2	3	3	3	3	1	1	2
South Division.																																				
Madras	9	11	12	14	16	18	5	6	7	3	6	3	4	8	4	2	5	3	6	10	22	6	11	23	5	7	22	8	8	11	12	12	17	4	3	5
Chingleput	1	2	2	1	2	3	1	2	2	7	11	6	8	13	7	6	9	6	6	8	17	6	9	16	6	9	18	5	6	10	7	9	15	2	3	5
North Arcot	1	2	3	2	2	3	1	2	2	7	10	3	9	11	3	4	8	2	8	10	16	9	10	16	6	10	17	6	5	6	9	8	10	2	2	3
Salem	2	1	2	2	2	3	1	1	2	7	7	4	8	7	4	7	6	4	8	8	17	7	7	15	8	8	19	2	1	2	3	2	3	1	1	1
Coimbatore	1	1	2	1	1	2	1	1	1	7	6	4	8	7	4	6	5	3	8	9	18	7	8	15	9	11	21	1	1	1	1	1	2	1	.	1
South Arcot	1	2	2	2	2	3	1	1	2	8	8	3	8	9	4	7	7	3	9	10	17	9	10	16	9	10	19	6	5	7	9	8	10	2	2	3
Tanjore	1	2	2	2	2	3	1	1	2	7	9	6	9	10	6	6	7	5	6	8	13	6	8	13	6	8	12	4	3	5	6	5	8	2	2	3
Trichinopoly	2	2	2	2	2	3	1	2	2	7	9	5	8	10	6	7	8	5	9	11	17	9	10	16	10	12	19	3	2	4	4	4	6	1	1	2
Pudukkóttai	2	2	2	2	2	2	1	2	1	9	10	7	10	11	8	8	10	7	10	10	14	11	9	15	10	11	13	3	3	3	4	4	4	1	1	2
Madura	1	2	2	2	2	3	1	1	2	6	8	5	7	9	6	5	7	5	9	12	18	9	11	16	9	13	20	2	2	4	3	3	6	1	1	2
Tinnevelly	2	2	3	2	2	4	2	1	3	5	6	5	5	7	6	5	6	4	11	10	19	12	10	18	11	10	19	3	2	5	4	3	7	1	1	3
TOTAL ...	2	2	3	2	2	3	1	2	2	7	8	5	8	9	5	6	7	4	8	10	17	8	9	16	8	10	18	3	3	5	5	5	7	2	2	3
West Coast Division.																																				
Nilgiris	2	2	2	1	2	2	2	2	3	5	7	4	6	7	4	5	7	4	4	6	7	5	6	8	4	6	7	2	4	6	2	5	7	2	3	6
Malabar ...	3	4	3	3	5	3	2	3	3	5	2	1	6	2	2	5	2	1	12	13	17	13	14	19	10	12	15	4	4	5	5	6	7	2	3	3
South Canara	2	2	3	2	3	4	1	2	3	5	5	3	6	6	3	4	5	3	11	12	14	9	11	13	12	13	16	6	9	9	9	14	15	3	4	4
TOTAL ...	2	3	3	3	4	3	2	3	3	5	3	2	6	3	2	5	3	2	11	13	16	12	13	17	11	12	15	4	6	6	6	8	9	3	3	3
Grand Total	2	2	3	2	3	4	2	2	3	6	8	5	7	9	6	6	7	5	9	10	16	9	10	15	9	10	17	4	4	5	5	5	7	2	2	3

SUBSIDIARY TABLE 2.—*Showing the average number of afflicted in every* 10,000 *persons of each sex by religions.*

RELIGION	INSANE						DEAF-MUTE					
	Total			Males			Females			Total		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu and Animist	2	2	3	2	2	4	1	2	3	6	8	6
Musalman	3	4	4	4	4	5	2	3	3	6	5	4
Christian	3	3	4	4	4	4	3	3	4	6	8	4
TOTAL	2	2	3	2	3	4	2	2	3	6	8	5

RELIGION	DEAF-MUTE						BLIND					
	Males			Females			Total			Males		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	14	15	16	17	18	19	20	21	22	23	24	25
Hindu and Animist	7	9	6	6	7	5	9	10	16	9	10	15
Musalman	7	6	4	5	4	3	8	10	15	9	11	15
Christian	6	8	4	6	7	4	9	10	16	9	10	16
TOTAL	6	9	6	6	7	5	9	10	16	9	10	15

RELIGION	BLIND			LEPER					
	Females			Total			Males		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	26	27	28	29	30	31	32	33	34
Hindu and Animist	9	10	17	3	4	5	5	5	7
Musalman	7	10	15	3	3	4	5	6	7
Christian	8	10	16	5	4	6	7	7	9
TOTAL	9	10	17	4	4	5	5	5	7

RELIGION	LEPER		
	Females		
	1901.	1891.	1881.
1	35	36	37
Hindu and Animist	2	2	3
Musalman	1	1	2
Christian	3	2	3
TOTAL	2	2	3

SUBSIDIARY TABLE 3.—*Showing the average number of afflicted in every* 10,000 *persons of each sex in each of the larger castes*

NAME OF CASTE	INSANE			DEAF-MUTE			BLIND			LEPER		
	Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu and Animist Section A - Tamil												
Agamudaiyan	1	2	1	8	9	6	9	10	8	3	4	2
Ambalakáran	2	2	1	6	6	7	9	9	9	3	5	1
Ambattan	2	1	2	11	12	10	9	9	9	4	6	1
Ándi	1	1	1	7	8	6	14	21	8	1	1	1
Brâhman	4	6	2	6	7	5	12	12	13	4	6	2
Chetti	2	3	1	9	12	7	11	12	11	3	5	1
Idaiyan	1	1	1	7	8	7	9	9	10	4	7	2
Irula	1	1	2	6	6	7	5	5	5	4	6	3
Kaikólan	2	2	1	8	9	6	8	9	8	4	7	1
Kallan	1	2	1	6	7	5	7	7	7	4	6	2
Kammálan	2	4	1	9	10	8	10	12	7	3	6	1
Kanakkan	1	1	1	6	9	4	8	11	5	6	9	3
Kuravan	1	1	1	6	7	6	6	6	7	1	2	1
Kusavan	2	2	1	9	10	7	9	10	8	4	5	2
Makkuvan	2	2	1	9	9	10	12	12	12	4	6	3
Maravan	1	2	1	5	5	4	9	10	9	2	4	1
Muttiriyan	1	1	1	5	7	4	9	10	8	4	6	2
Nattamán	1	2	1	7	7	7	12	9	15	4	6	2

SUBSIDIARY TABLE 3.—*Showing the average number of afflicted in every* 10,000 *persons of each sex in each of the larger castes*—continued.

NAME OF CASTE.	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu and Animist.												
Section A—Tamil—cont.												
Pallan	1	1	1	6	6	6	9	8	10	2	4	1
Palli	1	1	1	7	8	6	7	8	7	4	7	2
Pandaram	2	3		6	7	6	10	8	11	3	5	1
Paraiyan	1	1	1	5	6	5	7	7	8	4	6	2
Sembadavan	2	3	2	10	10	11	10	11	9	4	4	5
Shánán	1	1	1	5	6	5	8	9	8	2	2	1
Úrali	1	1		6	7	6	5	6	4	3	4	2
Vahuyan	1	2	1	8	8	7	8	8	8	1	2	1
Valluvan	2	3	1	9	10	8	7	9	5	2	5	
Vániyan	3	4	2	10	12	7	10	11	9	9	14	4
Vannán	1	1	1	9	10	9	7	8	6	3	4	3
Vellála	2	2	1	8	9	7	8	8	9	3	5	1
Véttuvan	1	1	1	6	7	5	7	7	7	1		1
Yerukala	2	2	2	4	5	2	7	9	5	1	2	1
Section B—Telugu.												
Bahija	2	2	2	8	9	6	9	10	8	3	5	2
Bóya	1	2	1	5	7	4	9	9	9	3	4	2
Brahman	4	5	2	7	8	6	12	12	12	2	2	1
Chakkiliyan	1	1	1	6	7	6	7	7	8	2	3	2
Dévánga	3	3	2	7	7	7	9	9	10	2	3	1
Gamalla	2	2	1	7	9	4	7	6	9	2	4	1
Gándla	4	5	3	10	12	9	14	18	11	4	5	2
Gavara	2	1	3	5	5	4	8	7	10	2	3	2
Golla	2	2	2	6	7	5	10	9	10	2	4	1
Idiga	3	3	2	4	4	4	7	8	7	6	10	3
Janappan	3	3	2	10	12	8	9	8	10	2	2	1
Jatápu	1	2		5	7	4	10	7	13	5	6	4
Kálingi	1	2		4	4	3	10	10	11	6	8	3
Kamma	2	2	1	7	7	6	8	8	8	1	2	
Kamsala	3	5	2	10	13	6	9	11	7	3	5	2
Kapu	2	2	2	7	8	6	10	10	9	3	5	2
Kómati	3	4	2	6	8	5	13	14	11	3	5	2
Konda Dora	1	2	1	3	4	3	5	4	7	4	5	3
Kóvi	2	3	1	4	6	2	10	10	10	4	5	4
Kummara	2	3	1	6	7	5	8	7	8	3	5	1
Mádiga	2	2	2	6	7	5	8	9	8	3	5	2
Mála	2	2	2	6	7	5	8	8	8	5	7	2
Mangala	3	3	2	6	7	5	9	10	8	4	6	2
Muráchа	2	2	2	8	10	7	7	7	7	3	5	1
Oddo	1	1	2	7	8	5	6	6	6	1	2	1
Razu	1	1	2	6	8	6	8	9	6	2	4	
Sale	3	4	3	9	9	8	10	8	12	2	4	1
Segidi	1	1	2	7	8	7	12	10	15	4	7	1
Telaga	2	2	2	7	7	6	10	10	11	3	5	2
Togata	2	3	1	7	7	7	10	9	11	2	3	1
Tottiyan	1	2	1	6	7	5	6	7	4	1	1	1
Tsákála	2	2	2	6	7	5	8	7	8	5	6	3
Uppara	2	2	2	6	6	6	7	8	7	1	1	1
Vadugan	1	2	1	3	5	2	3	3	4	1	2	
Velama	2	2	2	7	9	6	9	8	10	3	4	1
Yanádi	1		1	7	8	6	5	5	6	4	5	2
Yáta	4	3	5	5	5	6	6	9	5	3	3	2
Section C—Malayalam.												
Brahman	7	9	5	8	9	7	9	9	10	2	4	
Cheruman	1		1	4	4	4	18	19	18	6	8	5
Iluvan	2	2	2	4	4	3	14	16	12	2	3	1
Kammálan	2	1	2	7	9	4	13	16	10	4	5	2
Nayar	2	3	1	6	7	5	14	16	12	3	5	2
Tiyan	3	3	3	6	6	5	10	11	9	4	5	3
Véttuvan				9	9	9	9	12	6	7	12	3
Section D—Canarese.												
Baut	1	2	1	4	5	4	10	6	13	6	10	2
Bédaru	2	1	3	6	6	6	8	7	8	2	3	1
Billava	1	1	1	4	5	4	10	8	11	7	12	2
Brahman	4	6	2	6	7	4	15	13	18	3	4	1
Ganda	3	3	3	4	6	2	9	9	9	4	5	3

SUBSIDIARY TABLE 3.—*Showing the average number of afflicted in every* 10,000 *persons of each sex in each of the larger castes*—continued.

NAME OF CASTE.	INSANE.			DEAF-MUTE.			BLIND.			LEPER		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Section D—Cultivators—cont.												
Holeya	1	1	1	5	5	4	10	10	10	9	13	5
Jangam	3	4	2	9	12	6	12	14	11	2	3	1
Kuruba	2	2	2	5	5	5	11	9	12	1	2	1
Kurumban	1	2	1	9	9	8	11	13	10	1	1	
Lingáyat	2	2	1	6	7	5	8	7	10	2	3	
Mogér	1	3	1	6	7	5	17	11	22	4	7	2
Vakkaliga	1	1	1	4	3	5	13	10	17	1	2	1
Section E—Others.												
Bávuri				4	5	4	16	17	15	10	12	7
Bottada	1	2		3	3	3	15	16	14	3	3	3
Bráhman	3	4	1	5	6	3	9	11	8	8	13	4
Dombó	3	5	2	6	7	5	13	14	11	5	8	2
Gaudo		1		7	7	6	14	13	15	7	10	3
Odiya	3	5		7	7	6	11	11	11	7	11	3
Páno	1	1	1	6	6	6	6	6	6	5	7	4
Róna	2	1	2	2	2	2	21	22	19	8	13	4
Section F—Other languages (Madras).												
Bráhman (others)	4	6	3	5	7	3	11	10	12	3	5	...
Khond	1	2	1	4	5	4	8	8	8	8	11	5
Kshatriya	3	4	3	7	7	7	7	9	4	2	3	1
Máhráti	4	4	4	5	6	4	10	11	9	7	12	3
Patnúlkáran	3	5	1	5	6	3	8	7	10	9	14	4
Poroja	3	3	2	4	5	2	12	13	11	5	6	4
Savara	2	1	...	5	6	5	10	9	11	7	11	4
Muhammadan.												
Dúdékula	1	1	1	9	8	10	5	4	6	1	2	
Labbai	3	4	2	7	8	6	9	10	8	3	4	1
Máppilla	3	3	3	5	6	5	10	11	8	3	5	1
Pathán	3	3	3	5	6	4	4	5	1	3	4	3
Saiyad	2	3	1	6	8	5	6	6	5	2	3	
Sheik	2	3	1	6	8	5	5	5	5	2	4	1
Christian.												
Native Christian	2	3	2	6	7	6	9	10	8	5	7	2
Eurasian	27	32	22	2	2	2	5	3	7	10	13	7

SUBSIDIARY TABLE 4.—*Showing the average number of afflicted in every* 10,000 *Hindus and Animists of each sex by traditional occupations.*

TRADITIONAL OCCUPATION GROUPS.	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Agriculturists	**2**	2	1	7	8	6	**9**	9	9	**3**	5	1
2. Agricultural labourers	**1**	1	1	**6**	7	5	**8**	8	8	**4**	7	2
3. Hill tribes	**2**	2	1	5	6	5	**9**	9	9	**5**	7	3
4. Priests and temple servants.	**3**	5	2	**6**	8	5	**12**	12	11	**3**	5	2
5. Commercial castes	**2**	3	2	**8**	9	6	**10**	11	10	**3**	5	2
6. Artisans	**2**	3	2	**8**	10	7	**10**	12	8	**3**	5	2
7. Weavers	**2**	3	2	**7**	8	6	**9**	9	10	**3**	5	1
8. Fishermen	**1**	2	1	**6**	7	6	**9**	9	9	**3**	4	2
9. Toddy drawers	**2**	2	2	5	6	5	**9**	9	9	**3**	5	2
10. Leather workers	**2**	2	2	**6**	7	5	**8**	8	8	**3**	5	2
11. Other village menials, barbers, etc.	**2**	2	2	7	8	7	**9**	9	9	**5**	7	2
12. Beggars and vagrants	**2**	2	1	**6**	7	5	**9**	10	8	**2**	3	1
13. Earth workers	**1**	1	2	7	8	6	7	7	6	**2**	2	1
14. Titular names, etc (including 'not stated')	**2**	3	2	**6**	8	5	**8**	7	10	**2**	4	1
TOTAL	**2**	**2**	**1**	**6**	**7**	**6**	**9**	**9**	**9**	**3**	**5**	**2**

SUBSIDIARY TABLE 5.—*Showing the average number of afflicted in every* 10,000 *Hindus and Animists of each sex by social precedence groups.*

SOCIAL PRECEDENCE GROUPS.	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Bráhman and allied castes	**4**	5	2	**6**	8	5	**12**	12	12	**3**	5	2
2. Kshatriya and allied castes.	**3**	4	2	**6**	6	6	**8**	9	7	**4**	6	2
3. Vaisya and allied castes	**3**	4	2	**6**	8	5	**13**	14	11	**3**	5	2
4. Good Súdras	**2**	2	1	7	8	6	**9**	9	9	**3**	5	1
5. Súdras who habitually employ Bráhmans as puróhits and whose touch pollutes to a slight degree.	**2**	2	1	7	8	6	**8**	9	8	**4**	6	2
6. Other Súdras who occasionally employ Bráhmans as puróhits and whose touch pollutes.	**2**	2	2	7	7	6	**8**	8	8	**3**	5	2
7. Súdras who do not employ Bráhmans as puróhits and whose touch pollutes	**1**	2	1	**6**	7	5	**8**	8	8	**3**	5	2
8. Castes which pollute even without touching, but do not eat beef.	**1**	1	1	**6**	6	5	**10**	11	10	**3**	5	2
9. Castes which eat beef but do not pollute except by touch.	**2**	2	1	5	6	4	**9**	9	10	**5**	8	3
10. Castes which eat beef and pollute even without touching.	**1**	2	1	**6**	6	5	**8**	8	8	**4**	6	2
11. Castes which deny the sacerdotal authority of the Bráhmans.	**3**	4	2	**8**	10	6	**10**	11	8	**3**	5	1
TOTAL	**2**	**2**	**1**	**6**	**7**	**6**	**9**	**9**	**9**	**3**	**5**	**2**

SUBSIDIARY TABLE 6.—*Distribution by age of* 10,000 *persons in each sex for each infirmity, i.e., the proportion among* 10,000 *of the afflicted who are found at each age-period.*

AGE-PERIOD	MALES.					FEMALES.				
	Total	Insane.	Deaf-mute	Blind.	Leper	Total.	Insane.	Deaf-mute.	Blind	Leper.
1	2	3	4	5	6	7	8	9	10	11
0–4	**278**	95	494	307	13	**297**	60	520	240	57
5–9	**818**	501	1,741	611	40	**809**	462	1,727	441	83
10–14	**942**	774	1,776	728	226	**891**	804	1,653	517	432
15–19	**727**	706	1,222	530	391	**723**	848	1,183	431	644
20–24	**745**	939	988	596	583	**742**	985	1,012	522	784
25–29	**784**	1,093	919	599	782	**716**	1,029	927	498	870
30–34	**964**	1,464	926	721	1,214	**894**	1,347	986	681	1,281
35–39	**722**	1,161	526	552	1,087	**535**	747	461	471	909
40–44	**937**	1,163	583	763	1,619	**828**	1,209	602	784	1,436
45–49	**556**	632	260	493	1,041	**437**	606	273	451	736
50–54	**785**	701	263	908	1,328	**766**	767	309	965	1,201
55–59	**330**	240	84	415	561	**311**	295	86	443	372
60 and over	**1,412**	531	218	2,777	1,115	**2,051**	811	261	3,556	1,195
TOTAL	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**	**10,000**

SUBSIDIARY TABLE 7.—*Distribution of infirmities by age among* 100,000 *of the population, i.e., the proportion of the afflicted in each age-period to* 100,000 *persons of the same sex and age.*

AGE-PERIOD.	MALES.					FEMALES.				
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0–4	**50**	1	27	20		**38**		21	15	
5–9	**137**	7	89	38	1	**101**	5	67	27	1
10–14	**174**	13	100	50	9	**137**	10	80	39	6
15–19	**211**	19	109	58	25	**167**	17	86	49	14
20–24	**251**	29	102	75	43	**150**	17	64	52	15
25–29	**249**	32	89	71	55	**152**	19	62	52	18
30–34	**283**	40	83	80	79	**176**	23	61	66	24
35–39	**289**	43	64	83	97	**180**	21	48	79	29
40–44	**335**	39	64	103	129	**214**	27	49	101	36
45–49	**355**	37	51	118	148	**239**	28	47	123	39
50–54	**405**	34	41	176	153	**279**	24	35	176	42
55–59	**416**	28	32	197	158	**336**	27	29	239	39
60 and over	**652**	23	31	484	115	**604**	20	24	524	34
TOTAL	**240**	22	73	90	53	**175**	15	55	87	17

SUBSIDIARY TABLE 8.—*Proportion of females afflicted to* 1,000 *males at each age.*

AGE-PERIOD.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6
0–4	**803**	659	811	775	1,462
5–9	**741**	642	764	717	683
10–14	**709**	723	716	707	628
15–19	**746**	835	746	809	541
20–24	**747**	730	789	871	442
25–29	**685**	655	777	827	366
30–34	**696**	640	820	939	347
35–39	**556**	448	674	850	275
40–44	**663**	723	795	1,023	292
45–49	**585**	668	809	910	232
50–54	**732**	761	908	1,057	297
55–59	**707**	854	788	1,063	218
60 and over	**1,089**	1,061	919	1,273	352
TOTAL	**750**	696	770	995	329

CHAPTER VIII.

CASTE, TRIBE OR RACE.

Five Tables contain statistics of caste.

FIVE of the Imperial Tables contain statistics bearing upon castes, tribes and races. The chief of these is Table XIII, which gives by sexes the number of each caste which is found in each district. The others are—

Table IX.—Education in selected castes.
" XII-A.—Infirmities in selected castes.
" XIV.—Civil condition by age in selected castes.
" XVI.—Occupation in selected castes.

Discussions of the statistics in these last four will be found, respectively, in Chapters V (Education), VII (Infirmities), IV (Age, sex and civil condition) and IX (Occupation).

The present chapter only deals with Table XIII.

2. The present chapter deals only with the figures in Table XIII. Diagrams Nos. 23–25 illustrate, respectively, the percentage which certain of the larger castes bear to the total of all Hindus and Animists, the proportion borne by the Bráhmans to this total in each district, and the percentage of this total which comes within each of the social precedence groups referred to in the subsidiary table at the end of this chapter.

The statistics only profess to give particulars of main castes. The instructions forbade the return of sub-castes at the enumeration, and where they were returned nevertheless the entries under them have been combined in the tables with those of the main caste to which they appertain.

Limits of the treatment of the subject.

3. The very limited time at my disposal and exigencies of space have placed the strictest limits upon the treatment in this chapter of the many wide questions which surround the subject of caste, tribe and race. No attempt will be made to review the various theories regarding the origin of the South Indian peoples, or the discussions as to which of them migrated from the north of India, and which, if any, of them came from the supposed Indo-Austral or Lemurian continent which is thought to have formerly extended from India towards Australasia. Nor will any considerable contributions be made to the pile of information which is already on record regarding the ceremonies and customs, the folklore and fables of the castes of the Presidency. Nor will any theories be hazarded regarding the origin of the caste system in South India, or the first beginnings and derivations of the various existing castes; it being sufficient to note that the old idea (based upon certain passages in Manu and the Védas) that they all sprang from varying permutations and combinations of the four hypothetical castes of the Bráhmans, Kshatriyas, Vaisyas and Súdras will not stand scientific examination. All these matters will doubtless be adequately dealt with in the course of the Ethnographic Survey of the Presidency which is now in progress.

Matters attempted in the chapter.

4. This chapter will confine itself to giving some account of the effects of the caste-system on the Hindus of to-day, its present condition, and the changes which are taking place in it, and to an endeavour to classify and arrange the various castes of South India in such a manner that the census figures may constitute a fairly sound statistical basis upon which the Ethnographic Survey may proceed.

Classification of the castes. Previous classifications.

5. The classification of the castes may conveniently be first discussed.

At none of the three censuses which have so far taken place in Madras have the castes been arranged in a manner which enabled their characteristics to be examined in a systematic manner.

At the 1871 census all the people in the Presidency were classified under three heads: (*a*) Asiatics, (*b*) Europeans and (*c*) Eurasians. The first of these was again divided into two sub-heads: (i) Hindus, Christians, Buddhists, and Jains, and (ii) Muhammadans, and under the former nearly 30 million people were classified under 17 general groups such as Priests, Warriors, Traders, etc., according to the traditional and hereditary occupations in which they were supposed to be engaged. This arrangement indistinguishably confused high castes with low, castes of the east coast with those of the west, and even castes foreign to the Presidency with those native to it. Moreover no details of the statistics of the various castes which were clubbed together under these 17 general groups were left on record.

In 1881, the castes and tribes were divided in the Imperial Table into Hindus and Muhammadans, but detailed particulars of distribution by districts were only given for 49 of the Hindu castes which numbered over 100,000 persons each. The tables gave a list of all the entries which had been returned in the schedules and showed under which of 17 main groups and 254 sub-groups each had been classified. But these groups were the same general occupational groups which had been adopted in 1871 and the classification was thus open to the same objections as before.

In 1891, classification by reputed or traditional occupations was again adopted, —though not altogether consistently, non-Indian Asiatic races and non-Asiatic races being shown by nationalities,—and the number of functional groups was increased to 56. From an economic point of view the results are less useful than the occupation statistics proper, as it is difficult to classify by occupation the many castes which follow more than one calling, and from an ethnological aspect they are disappointing, as the same occupational group sometimes contains castes which are Hindu, Musalman, Jain and Buddhist by religion, speak several different languages, and come from such different localities as the agencies of the three northern districts and the plains of the west coast. To ascertain the distribution by districts of any given caste, it is, moreover, necessary to refer first to the Index at the end of Volume XV, then to the part of the table in Volume XIV which shows in what territorial divisions the caste was found, and finally to the separate tables for such divisions. Some 1,500 caste names are distinguished, but there is no information on record to show what other terms were clubbed with any of these in compiling the tables.

Classification now adopted in Table XIII.

6. This year, Table XIII containing the caste statistics has been arranged on the following plan:—

Part I.—Hindu and Animist castes.

Section A.—Castes which speak Tamil.
„ B.— Do. do. Telugu.
„ C.— Do. do. Malayálam.
„ D.— Do. do. Canarese.
„ E.— Do. do. Oriyá.
„ F.— Do. do. other languages { (i) Languages of the Madras Presidency. (ii) Languages foreign to the Presidency.

Part II.—Musalman tribes.

Part III.—Christian races.

Part IV.—Castes, races, &c., of the Jains, Buddhists, Parsis, Jews and those of other religions.

That is, the castes have been classified by the religions which they profess, and the Hindu and Animist castes have been further arranged by the language which they speak. Hindus cannot be separated from Animists for reasons which have already been explained above in Chapter III, Religion. The distribution by districts of each caste is ascertainable from a single column, and the Index at the beginning of the table shows on what page the particulars of each caste are to be found.

This arrangement by religions and languages coincides with accepted usage, as Musalman tribes, for example, are never connected by the people themselves with Hindu castes, even though they may carry on similar occupations, nor are the Oriyá-

speaking castes, for instance, treated by them as being allied to the Malayálam and Canarese-speaking people.

Some few cases occur in which a Hindu or Animist caste speaks more than one language. The Uppiliyans, for example, speak Tamil, Telugu and Canarese; the Kóyis speak Telugu and Kóyá; the Kálingis Telugu and Oriyá; and some of the castes of South Canara speak both Canarese and Tulu. These have been placed under the language which appears to be most generally used by them, but the existence of such cases no doubt detracts somewhat from the accuracy of the classification by language.

No better method of arrangement, however, suggested itself. A territorial classification would not have been successful, as every district contains castes, tribes and races of different religions, languages and extractions, and though an ethnological or anthropometrical classification might have separated more scientifically than the system adopted the Aryans from the Dravidians, and the Kolarians from either, the information regarding race characteristics and cranial measurements (such as nasal indices) at present available would not have permitted the drawing of any clear distinctions between the numerous semi-Dravidian castes which form the bulk of the population. A really scientific classification requires full materials from the fields of early vernacular literature, history, folklore, customs, archæology, epigraphy and anthropometry, and none of these have yet been thoroughly explored.

Bráhmans have been shown in all the sections of the Hindu and Animist part of the table according to the parent-tongue returned by them in the schedules. This again seems to be more in conformity with native usage than any other classification. The people themselves do not so much distinguish Bráhmans by their sects or their sub-castes as by the language which they speak, and they refer to them as Oriyá Bráhmans, Telugu Bráhmans, and so on, for the reason that, as is shown in the glossary at the end of this Chapter, each of these classes is distinct in many obvious particulars from its fellows.

Classification in the subsidiary table by social precedence.

7. In addition to their arrangement as above in Imperial Table XIII the various Hindu and Animist castes have further been classified in the subsidiary table at the end of this chapter according to their social precedence as gauged by their adherence to the Bráhmanical systems of worship and the estimation in which they appear to be held by such Hindu public opinion as can be said to exist upon the subject.

The Caste Glossary.

8. Finally, a caste glossary is embodied in this chapter which gives the various caste names returned in the schedules, shows which of them have been treated as main castes and therefore entered in Table XIII, states with which of such main castes the other terms have been clubbed in compiling the table, and comprises, for each of the castes in Table XIII, either a short account of some of its characteristics or notes regarding the sources from which information regarding them may be gathered. It does not, however, give entries in the schedules which were clearly names of sub-castes, such as Pákanáti Kápu, which is merely a sub-caste of Kápu, and so on.

In drawing up the accounts of castes in this endeavours have been made to avoid as far as possible any repetition of matter which is already to be found in the books and periodicals dealing with such subjects, or in Mr. H. A. Stuart's valuable descriptions of castes in the 1891 Census Report. Most of the information is therefore new to print. For some of it I am indebted to reports from local officers prepared in connection with the revision of the District Manuals which Mr. Stuart, Editor of the District Manuals, kindly allowed me to consult.

This glossary is the first attempt of the kind which has been made and it has therefore no pretensions to be complete. I have made no very special endeavours to collect additional particulars for it. Such work can only be done satisfactorily on the spot, and time has been too short to allow of visits to the many castes regarding which information is still wanting. The Ethnographic Survey will doubtless arrange for this being effected. It is merely put forward to save the Superintendent of the Census of 1911 the trouble which the identification of entries of titles, sub-castes, occupations, and so on, occasioned this year, and to show those

who are interested in the subject what work has been already done upon it, how much remains to be done and in what directions existing information is least complete. It may also serve as a skeleton which the Ethnographic Survey may clothe with flesh and imbue with life. Perhaps, also, now that the castes have been arranged according to religions and languages, and it is possible to see at a glance in what districts each is most numerously represented, it will be practicable to organize systematic enquiry into them group by group, and to draw up connected accounts of the castes of the Tamil districts, the Telugu districts, the Agencies or the West Coast which will be of more use to district officers and others than the somewhat desultory descriptions of a caste here and a caste there which are all that are at present procurable.

9. Some description of the difficulties which beset the preparation of the glossary and the tables is necessary to a proper appreciation of their limitations.

Difficulties in the preparation of the statistics.

Difficulty of defining a caste.

The first and chief obstacle was the impossibility of defining scientifically what should be considered to be a caste. It is exceedingly doubtful whether cranial measurements (though they will doubtless separate the jungle-men from the trader classes, and the latter from the more Aryan Bráhmans and immigrants from north India), will ever succeed in differentiating the very many semi-Dravidian castes of which the bulk of the population consists, and at present so few castes have been measured that the data available do not assist at all in doing so. Intermarriage and inter-dining are no criteria in determining what is and what is not a caste. Among the Bráhmans, for example, (see the glossary), such matters are often determined by differences of sect. A Vaishnavite Bráhman will not marry or dine with a Saivite Bráhman, but no one regards the two sects as separate castes in consequence. In any large caste such as the Bráhmans or the Vellálas, (the present internal structure of both of which is examined at some length in the glossary), the limits within the caste itself within which a man may marry with the approbation of his relations or dine without incurring their scorn differ, probably, in every district, and almost in every taluk, and depend upon such matters as the territorial or other sub-divisions, the religious observances in the matter of food, etc., and the sect, occupation, wealth and social estimation of the parties concerned. These mutually exclusive sections are already numberless and are changing every day (for a man who has got up in the world will often hold himself aloof from those of his caste whom he formerly treated as equals) and they thus form a most perplexing and unstable foundation for any scientific scheme of classification. These minute sub-divisions are not, moreover, recognised or understood outside the caste itself and it would be contrary to native usage to treat them as castes.

In the ordinary meaning of the word now-a-days a caste is rather a general than a specific term, and may comprise a number of sections, which, though they perhaps had originally a common tie,—often indicated in the name common to them all,—in their ethnic descent, their birth-place, their language or their occupation, are now drifting farther and farther apart in all every day social and religious matters, and may not intermarry and do not usually dine together.

Those castes have accordingly been treated as main castes in the table which appear to be usually accepted as such by the people. This is no doubt not scientific, but it seems fairly practical. In many doubtful cases the Caste Index appended to Volume XV of the 1891 Census Report, which gives the names of all the sub-castes returned in that year, has been of use in deciding what should be held to be a main caste, for it frequently happens that the same name appears in one part of the Index as a sub-caste of another caste, but nevertheless figures in another part as the main caste of which the latter term is a sub-division. Thus Ambiga is entered as a sub-caste of Kabbéra and Kabbéra as a sub-caste of Ambiga. Ambiga is not a main caste in the estimation of the people who know it, and it has therefore been treated as a sub-caste of Kabbéra with which the Index shows it is closely connected.

Throughout the compilation of the caste table the endeavour has been to keep down as far as was possible the number of terms which should be treated as denoting main castes. When our knowledge of the castes shown in the table is complete,

it will be time enough to sub-divide them and record statistics of such sub-divisions. To do so at the present stage seems to be to risk a complication and expansion of the subject which would serve to deter further enquiry rather than encourage it. Even as it is, some 450 castes are distinguished in the statistics.

Difficulty with vague terms.

10. The second chief difficulty was that some of the entries were so vague that it was impossible to classify them with any main caste. These indefinite entries were chiefly (*a*) linguistic, such as "Telugu," which may mean a member of any of the Telugu-speaking castes, (*b*) sectarian, such as "Saiva," which includes any Hindu who worships Siva, (*c*) territorial, such as "Vadugan," meaning merely a Telugu man, and "Konkani" connoting a man from the Konkan, (*d*) titular, such as Kavandan, Múppan and Udaiyán, which are titles used by more than one caste, and (*e*) occupational terms. In the case of these last it is not always easy to draw a hard-and-fast line between expressions which are merely indicative of occupation and those which, though etymologically denoting an occupation, have, in course of time, been so continuously used to describe the caste following that occupation as to have crystallized into a genuine caste name. "Kusavan," for example, literally means a potter, but the people of the potter caste are always known as "Kusavans" and have no other name, and the term is never applied to men of other castes. It must thus be treated as a caste name. On the other hand "Púját́i" (priest) may denote a Bráhman priest or a Valluvan, the Pariah priest of the lowest classes; "Nése" (weaver) may refer to any one of a dozen castes which live mainly by weaving; and "Sanyási" (ascetic) gives no indication at all of the caste of the persons so returned. Special and emphatic warnings to the enumerators against such inadmissible entries did much to reduce the number of them, and the meaning of many of those which nevertheless occurred was made out by a reference to the other entries against the individual in the schedules, but some still remain incurably indefinite. They have had to be entered as caste names in Table XIII. but are printed therein in italics to distinguish them from their more legitimate fellows—see the note on the title page of the Table.

Difficulty with terms having varying meanings.

11. A third obstacle to classification was the varying meaning attached to the same term in different parts of the country. For example, in Ganjám the Patras are Oriyá-speaking silk-weavers, while in Cuddapah they are cultivators whose parent-tongue is Telugu. The reverse also happened in several cases, the same caste being given different names in different districts. For instance, in the Tamil districts Gollas were called Telugu Idaiyans (Telugu shepherds) and in the Telugu districts Paraiyans were returned as Arava Málas (Tamil Pariahs).

Difficulties of language and transliteration.

12. A fourth difficulty was that of language. In different languages the same caste would receive different names. Kámpo, for example, is the Oriyá name for the caste known as Kápu in the Telugu districts.

A fifth trouble was that occasioned by transliterations. For instance, in Telugu "Gollan" means a shepherd and in Tamil "Kollan" means a blacksmith. But in Tamil G and K are represented by the same letter, so that a Telugu shepherd living in a Tamil district ran every risk of being returned as a blacksmith by caste.

Limitations of the Glossary.

13. With regard to the glossary and the descriptive notes therein, the critics may perhaps be reminded that it is difficult to ensure that any observations shall be entirely applicable to every branch of a caste, in whatever district and amid whatever surroundings it may reside. Customs and ways sometimes change in a marked manner from taluk to taluk even in the case of the smaller castes, and when a community which numbers hundreds of thousands and is found in half-a-dozen districts comes to be dealt with the probabilities that too universal an application may be inadvertently assigned to a characteristic which is in reality local in its occurrence are immensely increased. If there is one caste in the Presidency the customs obtaining among some of the members of which might be supposed to prevail among them all it is the Náyádis. The caste only numbers some 600 souls, it is found only in one

district (Malabar) and its range of pollution is so great (a Náyádi will pollute a Bráhman at a distance of a hundred yards) that it is cut off from all intercourse with other castes and so from most of the external influences which might modify its customs. And yet these customs differ in different taluks of the district.

He who would aspire to adequately describe all the local and sub-divisional variations in the ways and manners of the castes of the Presidency would require a lifetime or two to spare for the enterprise, and would even then be unable to claim finality for his statements for the reason that, by the time he had worked down to the castes at the end of the alphabet, changes would have taken place in the practices of those at the beginning of it.

Effects of the caste-system on the people.

14. It remains to say a few words upon the second of the two matters which this chapter set out to discuss, namely, the effects of the caste-system on the people, its present condition and the changes which are occurring in it.

A man's caste affects his life from its beginning to its end. It frequently determines his occupation,—though, as Table XVI shows, castes do not now adhere as closely to their traditional callings as they once did,—and it often fixes his residence for him, most villages being divided into caste quarters. His social position, and with it his friends and the limits within which he may marry, are equally decided by his caste, and so are his food, his drink, his name, and even sometimes the clothes which he and his womenkind may wear.

These effects still strong.

15. It is the fashion to assume that these personal and intimate effects of the caste-system are daily weakening under a Government which professes to make no distinctions of caste or creed, and the fact that a Bráhman will travel in the same railway carriage with a Paraiyan is instanced as a sign of the way the old order changeth. But the real depth to which modern solvents of the system have penetrated is probably often over-estimated. It is true that the various castes cling less tenaciously than they did to their traditional occupations, and that the boundaries between the large Súdra castes are less clearly marked than they were, but on the other hand the tendency to confine intermarriage to the narrowest circle within the caste and sub-caste (see Bráhman and Vellála in the Glossary) was perhaps never stronger, and it is still increasing in strength. It is these small endogamous sub-divisions which are for all social purposes the real castes; and the Dravidian custom, known as *ménarikam*, which requires a man to marry, if possible, his maternal uncle's daughter, assists to restrict them within the closest limits.

No doubt in towns and on journeys caste prejudices and rules have to be relaxed, but once back in his own village the traveller is as particular as ever. There is an old proverb which says *pattanam pátham ácháram*, "in towns a quarter of the ordinary caste observances suffice," and in a railway-carriage the fraction is perforce doubtless even smaller. But the departure from orthodoxy is only temporary. Englishmen on a dusty Indian railway journey are for the time being unavoidably less scrupulous than usual about their personal spotlessness, but it has never been contended that railways have permanently lowered their ideal in such matters. Once at their journey's end, they rapidly atone for their temporary defection from their normal standard.

How strongly even the lower ranks of society still feel upon points of caste etiquette is sufficiently shown by the fact that the claim of the Shánáns to a measure of equality in the temples with those above them in social precedence was recently sufficient to set a whole district by the ears.

Present condition of the caste system.

16. The present condition of the caste system is not a matter which is easily described in a few words. The essential difference between the castes of this Presidency and those of Upper India is that the ideas of the Áryans and the rules of Manu have affected our people less deeply than those north of the Vindhyas. The body of the population here is Dravidian, and the system of Manu, with its division of all classes into the four sharply defined castes of the Bráhmans, Kshatriyas, Vaisyas and Súdras, was never in existence in this Presidency except in theory.

The Social Groups.

17. The subsidiary table at the end of this chapter, which was drawn up at the direction of the Census Commissioner for India, shows how the various castes arrange themselves for social purposes at the present day. Generally speaking, it will be seen from this and from the glossary that the more a caste employs Bráhmans to superintend its religious ceremonies, and the nearer it approaches to the Bráhman customs in its social and religious observances, the higher it is held in social esteem, and it is therefore the more to be regretted that some of these customs, such as infant-marriage and the prohibition of the marriage of widows (and perhaps also vegetarianism) are so far removed from the ideal.

The groups of the Kshatriyas and the Vaisyas and the castes allied to them (Groups II and III) are, it will be seen, the smallest in the table, and the castes placed in them are either foreigners or are communities which have been so classified less because they are Kshatriyas or Vaisyas in the strict sense of the words as Manu used them than because the people generally have loosely accorded them a position generally corresponding to that which was theoretically held by those two castes.

For the table professes to place each caste in that group in which it would be classified by such public opinion as can be said to exist upon such a matter, and not to arrange them according to the shástric evidence regarding its position which each can adduce.

The criteria adopted in arranging the social groups.

18. In grouping the remaining castes much difficulty was experienced in finding criteria and touch-stones which would apply throughout all grades of society and in all parts of the Presidency.

Social estimation can be gauged by the degree to which the food and water touched by the various castes will be accepted by others; by the extent to which the barbers and washermen will do service for them; by the length of the period of pollution observed by them after births and deaths; by their occupations; by their wearing or not wearing the sacred thread; by their allowing or not allowing infant marriage and widow re-marriage; and by the distance within which they are permitted to approach the innermost part of the temples. But for various reasons, chief among which is the fact that the practice regarding these matters often differs in different sections of the same caste, none of these considerations serve as an altogether satisfactory test. Eventually, as will be seen, the standards adopted were a combination of three considerations: whether Bráhmans act as puróhits at the religious ceremonies of the caste, whether it carries pollution either with or without touch, and, in the case of the lowest castes, whether it allows or does not allow the eating of beef.

Even these three criteria have not that universal applicability to all parts of the Presidency which could be desired. The Telugu and Oriyá Bráhman is less particular regarding the castes at the ceremonies of which he will officiate than his brother in the Tamil districts and on the west coast. Similarly, ideas about pollution are weaker in the Telugu country than in the south or in Malabar. The result is that some of the Telugu castes appear in a higher place than that which they would occupy if they lived further south. The Ídigas, for example, who are Telugu toddy-drawers, find themselves in Group VI among those who occasionally employ Bráhman priests and who pollute by touch, while the Tíyans, who are the toddy-drawers of Malabar, are in Group VIII as being a caste which pollutes even without touching and for which Bráhmans will not act as puróhits. On the other hand, the eating of beef is very uncommon on the west coast, and it will be seen that the two last groups in the table (IX and X) which contain the castes which eat beef do not include any Malayálam castes whatever.

Distinction between Groups IV and V.

19. The line which divides Group IV, Sat-Súdras, from Group V, Súdras who also habitually employ Bráhmans as puróhits but whose touch pollutes to a slight degree, is not very well marked. The Súdras who appear in the former have been placed there on a consideration of a variety of circumstances. Chief among

these are the facts that Bráhmans will take curds and butter from their hands without restriction, will cook in any part of their houses, and are polluted by their touch to only a slight degree, and also that for many small reasons, which it would be tedious to set out at length, they are placed by Hindus generally in the upper ranks of the great body of castes which habitually employ Bráhmans as priests at their ceremonies.

The strength of the various groups.

20. It will be seen from the abstract of the table printed at the head of it that over 30 per cent. of the population of the Presidency are classed as Sat-Súdras in Group IV and that 16 per cent. more come into Group V among those who habitually use Bráhmans as puróhits. The lowest castes which eat beef and pollute even without touching number nearly 15 per cent. of the population.

Groups outside the scheme.

21. At the end of the table come Groups XI—XIV containing the castes which cannot be included in the scheme. Those in Group XI, the Kammálans and Kamsalas and the Lingáyats and the essentially Lingáyat castes, do not admit that the Bráhmans have any sacerdotal authority over them, or can be polluted by them, and they cannot therefore be classified on the principles which have been followed. Their attitude in the matter is explained under Kammálan and Lingáyat in the glossary.

Group XII contains the titular, linguistic, sectarian, territorial and occupational terms to which reference has already been made and which convey no accurate information as to the caste of the individuals who returned them, while Group XIII includes castes foreign to the Presidency, which naturally cannot be conveniently arranged with those which belong to it.

Difficulties in making the groups.

22. The chief difficulties in drawing up the table were occasioned by the facts that different sections of the same caste frequently follow different social customs and that the same caste is sometimes held in higher estimation in one district than it is in another. For example, the members of the Konga sub-division of the Vellálas are hardly entitled to be classed as Sat-Súdras though those of the Tondamandalam section certainly are. Some Bóyas do not eat beef and would therefore come higher than Group IX. The Shánáns in Chingleput and Madras take a higher position than those in Tinnevelly. In such cases the caste has been grouped in accordance with the place held by the majority of its members.

Within each group the castes are arranged first by linguistic divisions and then in alphabetical order. This does not, however, of course, imply that all the castes in each group are on a position of absolute equality. The temple-priest classes of Bráhmans, for example, rank below others in public estimation. To attempt to arrange all the castes in the Presidency in the absolute order of the social estimation in which they are held would be a difficult and invidious task.

Even as it is, there will be several castes which will be dissatisfied with the position accorded them. I drew up the table in accordance with the information available, neither extenuating anything nor setting down aught in malice, and committees of native gentlemen formed for the purpose in every district have criticised and amended the original draft, but I am well aware that the task has been a most delicate one. The first few and the last few groups gave comparatively little trouble. It is those in the middle which are the difficulty. It is as though one was called upon to similarly classify the social grades in England. Princes and peers would clearly come first, and costermongers and coal-heavers last, but to decide the relative precedence of the butcher, the baker and the candlestick-maker, or of the solicitor, the doctor and the schoolmaster, would tax the discretion of the most experienced of Lord Chamberlains.

The aspiring castes.

23. Chief among the castes which are dissatisfied will come those which are aspiring to a social position higher than that which Hindu society in general is inclined to accord them. The Kammálans and Kamsalas and the Patnúlkárans desire to be classed as Bráhmans; the Pallis or Vanniyas, the Shánáns and some of the Balijas claim to be Kshatriyas; and the Kómatis, the Múttáns and some few Vellálas state that they are Vaisyas.

The Panikkans of Tinnevelly wish to be treated as Vellálas. The cases of all of these have been shortly considered in the notes regarding each in the glossary. The glossary also gives many instances of castes which, though they do not definitely claim to be classed with those superior to them, have taken to using the titles and names of these latter without having any right to do so. See, for example, under Vellála.

These movements are contrary to the teaching of Manu, who classes falsely asserting oneself to be of too high a caste in the same category with breach of trust and incest, and moreover a caste does not enhance its real position by wearing threads, marrying its children as infants, and giving itself a high-sounding name. It can obtain far more honourable distinction by educating its members and elevating their lives. The Native Christians afford an example of how much can be done to raise a community by unpretentious efforts in these directions.

Effects of Endogamy, Exogamy and Hypergamy on the caste-system.

24. In considering the present condition of the caste-system it is not only necessary to note that the various castes arrange themselves in groups which are held in varying degrees of estimation by their fellows, but also to remember that within each caste there are again further sub-divisions which frequently decline to intermarry with one another and even to dine together. The internal construction of the two castes of the Bráhmans and the Vellálas, which afford typical instances of this condition of things, has been examined at some length in the glossary, and the notes under other castes also give frequent instances of the endogamous divisions into which they are split up. There seems to be no rule or system running through these sub-divisions, and they are usually founded merely upon a territorial basis. Exogamous sections within these endogamous divisions, such as the Bráhmanical gótras within the linguistic divisions of the Bráhmans, seem to be much less common than they are further north, and the only case of the custom of hypergamy within the caste * which has come to notice is that mentioned in the glossary under Semmán. On the west coast, however, a form of hypergamy between different castes exists, women of castes equal to or higher than the Náyars being prohibited from forming unions with men of castes below them in rank, though the men of these castes are not similarly restricted.

Evolution of new castes by changes in customs.

25. More than all, it should be borne in mind that from day to day constant changes are going on in the customs of the sub-divisions of each caste, and that these affect the social position held by them, and often, in consequence, by the caste to which they belong.

In many castes, for example, sub-divisions may be found which are taking to the Bráhmanical customs of infant marriage, vegetarianism, and so on, while the main body of the caste adheres to its original observances. Thus the Kallans of Tanjore shave their heads and call in Bráhmans at their ceremonies while their brethren across the border in Madura continue to merely tie their hair in a knot and employ their own folk to officiate as their priests. This advance of one section will doubtless in time enhance the social estimation of the caste as a whole.

Sometimes these changes are sufficiently persistent to result in the gradual evolution of entirely new castes. The Játápus afford an example. They were originally Khonds, but they have now given up eating beef, and taken to infant marriage and the worship of the Hindu gods, and are practically a distinct caste.

Dravidian customs nevertheless retained —Totemism.

26. A sub-division or a caste which is thus trying to get up in the world by changing its ways frequently, however, clings still to some old custom or other which allows its Dravidian origin to appear. The Játápus, for instance, still worship the goddess Jákara, who is not one of the Hindu pantheon, and though they eschew widow-marriage still permit divorces; and the Véttuvans, who esteem themselves superior to Védans, call themselves Vellálas, and are some of them taking to vegetarianism, still worship aboriginal goddesses, and though they discountenance widow-marriage do not perform sráddhas. The Ambalakárans (see glossary) afford another example of the kind.

* Risley's *Tribes and Castes of Bengal*, Vol. I. page lxxvi.

The existence of totemism sometimes serves to prove a Dravidian origin even when almost all other signs of it have been lost. The case of the Kónnatis in the glossary is an illustration of this. Other cases of totemism will be found in the glossary under Bóya, Játápu, Kálingi, Kápu, Kurni, Kurumba, etc.

Evolution of new castes by changes in occupation and habitat.

27. The evolution of entirely new castes is not always due to the adoption of the customs of superior castes. It is sometimes owing to the occurrence of a change in the occupation of some section of a caste. Instances of this are the Kóliyans and Valluvans, who were originally the weavers and the priests among the Paraiyans but now will not intermarry with others of that caste, and, though they are sometimes still classed as sub-divisions of the Paraiyans, are generally regarded as new and distinct castes. Sometimes a common occupation is sufficient to combine members of entirely different castes into a body which in time becomes a caste by itself. An example of this is afforded by the Parivárams (see glossary), who are even now recruited from other bodies, but whose community of occupation as servants to the southern zamindars has bound them together into a distinct caste. Sometimes migration to a new country will cause a section of a caste to gradually so differ from the parent stock that it becomes a new caste. The Pattapus were probably within recent times a branch of the Pattanavans, and they were so classed at the 1871 census, but they are now a caste by themselves.

The changes which are thus constantly occurring in the constitution of the caste-system have naturally resulted in many sub-divisions, and even many whole castes, deserting their traditional occupations for other callings. How very general is the tendency in this direction, in spite of the warnings against it in the Bhagavadgíta and the Puránas, will be shown in the next chapter in the course of the discussion of the statistics of occupation by caste (Table XVI).

Contrast of past and present condition of caste-system.

28. Altogether, therefore, the present condition of the caste-system is totally and entirely different from the picture of its original state which Manu and the Puránas and the other ancient books present to us. In those times, instead of hundreds of castes, there were just the four communities of the Bráhmans, Kshatriyas, Vaisyas and Súdras. Each of these kept rigorously to its traditional occupations instead of following, as at present, any calling which promises to be profitable. They did not confine their marriages within the narrow limits which are now the rule, but, except that (apparently, the authorities differ.) a Bráhman man might not marry a Súdra woman, the men of any of the four castes might marry with any of the women of any of the castes below them.

Musalman tribes.

29. So far we have dealt only with the Hindu and Animist castes of the Presidency, and it remains to say a few words about the tribes and races belonging to the Musalman, Christian and Jain religions.

Musalmans in this Presidency constitute only some 6 per cent. of the population. They are of three descriptions: (*a*) those who are immigrants from other provinces and countries, or pure-blooded descendants of such immigrants; (*b*) those who are the offspring of immigrant men by Hindu women of this country; and (*c*) those who are full-blooded natives of the Presidency who have been converted to Islám. What proportion each class bears to the others it is not possible, however, to accurately determine, for, though no foreign Musalman ever calls himself by the tribal names restricted to the mixed races and the converts (such as Dúdékula, Jónagan, Labbai, Máppilla, Marakkáyar, etc.) many of these latter arrogate to themselves names, such as Saiyad and Sheik, which in strictness only apply to pure-bred Musalmans. The statistics of parent-tongue, however, as has already been seen, throw an indirect light upon the question and show how very largely the Musalmans of this Presidency must be converts or of mixed race.

Their social groups.

30. It follows that it is of little advantage to endeavour to construct a table of social precedence among the Musalmans and draw inferences from the numbers found in each of its groups. It may, however, be said that of the tribes of foreign descent the Saiyads, who are in strictness the lineal descendants of the Prophet, are generally admitted by all

others to rank first, and that next to them come the Sheiks, who are the offspring of the three first Khalifas or successors of Muhammad. Following the Sheiks come the Sharifs, who are the descendants of Saiyad mothers, then the other tribes of pure blood, such as the Moghals, Navâyats and Pathâns, then the mixed races, and last the baser occupational groups (the members of which are known by the name of their occupation and not by any tribal appellation), such as the tailors (darzis), the sweepers (mehters), the barbers (hajâms), the butchers (kasâyis), the washermen (dhóbis), the bone-setters (jerrahs) (but not the hakîms or physicians), the wrestlers and acrobats (pailwâns), and the shoemakers (muchis). These occupational groups, however, are apparently not castes in the ordinary sense of the word, as they seem to intermarry among one another, and do not necessarily retain the functional name to which they were born. The son of a darzi, for instance, is not called a darzi unless he follows tailoring as a profession.

The customs followed by the foreign Musalman tribes in this Presidency are described in much detail in the book *Qanoon-e-Islâm* edited by Dr. Herklots, and the Mâppillas have also attracted considerable attention, but the ways of the other mixed races have never apparently been fully described. Time has not permitted of any personal enquiries into these, and the information at my disposal is too incomplete to be worth putting down.

Contrasts between Musalman and Hindu customs.

31. The main points in which Madras Musalmans of all classes differ from Hindus may, however, be shortly sketched.

The various tribes may not intermarry, but within the tribes there are no endogamous, exogamous or sectarian restrictions against intermarriage. There is no bar to the members of one tribe eating with those of another except that which is founded on social distinctions. There is no regular priestly class amongst them, though the Shiahs have priests of their own tribe, called Imâms, who are intermediaries between them and Heaven and so stand in much the same relation to their congregations as Roman Catholic priests do to theirs. There are also a few Pîrs, or holy men, to whom reverence is paid. The priests who officiate at the mosques are drawn from no particular tribe, but are required to prove their fitness for the position and to have this formally confirmed. There is no pollution among Musalmans, and all are equal in the mosques and in the burial-grounds. Even a sweeper may take the first place in a mosque at service if he is the first to arrive there.

There is no infant marriage and widows may freely remarry (the Prophet himself married a widow). They will eat meat but not pork, and may not drink alcohol. They bury their dead and place the head towards the west in the direction of Mecca. They have no regular srâddhas, but on the anniversary of a death they will distribute food to the poor, and on the 14th day of Shâbân, the eighth month, (the anniversary of the battle of Ohad) they have a sort of All Souls' Day on which the death of the Prophet and his family and of ancestors in general is commemorated, and gifts made to the poor.

They have no sacred thread, either shave their heads completely or grow their hair as far as the lobe of the ear, wear beards, but do not allow tattooing.

Influence of Hinduism on Musalman customs.

32. In many respects their customs have clearly been influenced by those of the Hindus round them, and these imitations have probably been encouraged by the attitude of the Emperor Akbar, who was in favour of a union between the followers of the two religions and even married his son to a Hindu princess. At some of their ceremonies cloths are distributed to the needy in the Hindu manner and sandal paste is used. The marriage ceremonies, instead of keeping to the simple form prescribed by the Korân, have been greatly elaborated and even include processions. A necklet of black beads, which is formally put on like the Hindu tâli, has also come into use, and the women wear bracelets which are broken when they become widows.

The religious customs of the Hindus and Musalmans have also become curiously blended in several instances. Hindus take a leading part in the celebration of the Mohurram in Madras City. Passages of the Korân are sometimes chanted as mantrams in the Hindu fashion. Though the Korân discourages astrology, lower

class Musalmans will consult panchángam Bráhmans about the chances of the success of their enterprises. Some of these Bráhmans will send half the fee so obtained to the Musalman mosque at Nágúr, near Negapatam, and will even offer sugar and flowers at that shrine, though they endeavour to excuse the act by saying that the saint to whom it is consecrated was originally a Bráhman. Musalman women of the lower classes break cocoa-nuts at Hindu temples in fulfilment of vows. Strangest of all, there is a Hindu temple at a village called Uraiyúr, two miles from Srírangam, which is sacred to a goddess called "Tulukka Náchiár" or the "Musalman Lady" who is said to be a wife of the Hindu god Ranganátha at Srírangam.

Christian races—Native Christians and Eurasians.

33. The statistics of Christian races are contained in Part III of Table XIII, which divides them into Native Christians, Eurasians and foreigners, and Table XVIII gives particulars by sex and age of Europeans, (which includes Americans and Australians), Eurasians and Armenians. Diagram No. 35 further shows the number of European British subjects, other Europeans and Eurasians per million of the population of each district.

Native Christians have increased in the last ten years from 825,424 to 983,888, or by no less than 19 per cent. This striking rise has already been referred to in Chapter III, Religion, above.

Eurasians, on the other hand, have decreased from 26,643 to 26,185. Between 1881 and 1891 they were alleged to have increased at the abnormal rate of nearly 21 per cent. It seemed clear that this rise could not be real, but must be owing to Native Christians who had taken to European ways and dress having returned themselves as Eurasians with the idea of enhancing their social position. Collectors of districts in which Eurasians were numerous were accordingly requested to endeavour to ensure that this cause of error did not recur this year, it being suggested that one way of preventing it would be to appoint Eurasians as enumerators of blocks in which Eurasians and pseudo-Eurasians were commonest. The result is a decrease of Eurasians in ten out of the 22 districts. In Madras and Chingleput together, there are 635 less than there were in 1891 and in Malabar 228 less. In the Presidency as a whole there are 19 per cent. more than there were 20 years ago. In spite of these precautions, however, cases appeared in the schedules in which persons with native names and following such unlikely occupations as field labour returned themselves as Eurasians, and it is perhaps not possible to form any decided opinion as to the real rate of increase of the community, interesting as the question is both scientifically and politically. The civil condition, education, infirmities and occupations of Eurasians are discussed, respectively, in Chapters IV (Age, Sex and Civil condition), V (Education), VII (Infirmities), and IX (Occupation).

European races.

34. Europeans number 13,932 against 13,417 in 1891. The smallness of the increase is due to the reduction of several of the garrisons of European troops. Males are naturally more numerous than females, the totals being respectively 8,697 and 5,235, but among children below fifteen years of age the reverse is the case. Of the total number of Europeans, 12,541 are British subjects and 1,391 are of other nationalities. Of the latter 378 are French, 352 German and 237 American. Most of these, as has already been mentioned in discussing the parent-tongue statistics (see Chapter VI), are missionaries.

The Jains.

35. This chapter may conclude with a few words about the Jains. None of the other religions in Part IV of Table XIII are sufficiently common for the castes belonging to them to call for separate notice.

The Jains of Madras are an entirely distinct community, never inter-marrying with other religionists or eating with them. In this respect they differ from the Bombay Jains, who will eat with Hindus. They also differ from the Bombay Jains in wearing the thread. Most of them are cultivators or traders, and they are chiefly found in North and South Arcot and in South Canara. They do not eat flesh or fish, or smoke, and they do not permit widow-marriage, which is apparently allowed by all other Jains.

In this Presidency they seem clearly to have no castes, properly so called, and none have consequently been distinguished in Table XIII. Of the 27,000 Jains enumerated, 22,000 returned their caste as Jain. Of the other names entered in the schedules, some are sectarian, such as Swétámbara and Digambara, and others are territorial descriptions such as Márwádi, Mahrátta and Gujaráti, or occupational terms such as Chetti (trader), Tarakan (broker), Vellála (cultivator) and so on. Hindu caste-names were also returned in some cases.

The Jains may all eat together. They have, however, certain exogamous sections, some of which bear the names of the Bráhman rishis while others are called after their supposed original ancestors. The former are perhaps survivals of conversions of Bráhmans to Jainism. Recently, moreover, their priests, who are called Indras in South Canara and Vádhiárs elsewhere, have been attempting to hold themselves aloof from the rest of the community and give their occupation an hereditary character, and they are refraining from inter-marrying with the other classes.

Subsidiary Table—*Hindu and Animist Castes by Social Precedence.*

SUMMARY.

Social Precedence Groups.	Persons	Males.	Females	Percentage of Group on Total Population of Hindus and Animists
I. Bráhman and allied castes	1,204,766	592,852	611,914	3·4
II. Kshatriya and allied castes	309,304	154,654	154,650	0·9
III. Vaisya and allied castes	494,673	249,068	245,605	1·4
IV Sat-Súdras or Good Súdras	10,876,909	5,365,464	5,511,445	31·0
V Súdras who habitually employ Bráhmans as puróhits and whose touch pollutes to a slight degree.	5,677,626	2,785,711	2,891,915	16·2
VI. Súdras who occasionally employ Bráhmans as puróhits and whose touch pollutes.	3,919,360	1,932,353	1,987,007	11·2
VII. Súdras who do not employ Bráhmans as puróhits and whose touch pollutes	1,976,912	981,143	995,769	5·7
VIII. Castes which pollute even without touching but do not eat beef.	2,893,908	1,414,148	1,479,760	8·3
IX. Castes which eat beef but do not pollute except by touch.	1,254,676	631,784	622,892	3·5
X. Castes which eat beef and pollute even without touching.	5,201,048	2,559,710	2,641,338	14·8
XI. Castes which deny the sacerdotal authority of the Bráhmans.	1,112,624	552,090	560,534	3·2
XII. Cases in which caste was insufficiently indicated.	142,711	67,047	75,664	0·4
XIII. Castes foreign to the Presidency	11,518	6,830	4,688	
XIV Caste not stated	2,376	1,137	1,239	
Total	35,078,411	17,293,991	17,784,420	100·0

DETAILS.

Caste.		Strength.
Group I		
Bráhman and Allied Castes.		
Tamil	Bráhman	415,931
Telugu	Bráhman	436,094
	Tamballa	3,739
Malayálam	Bráhman	19,279
	Ilayad	168
	Mússad	479
Canarese	Bráhman	93,683
	Stánika	1,469
Oriyá	Bráhman	127,934
Others	Bráhman	105,990
Total		1,204,766
Group II.		
Kshatriya and Allied Castes.		
Tamil	*Nil*	
Telugu	Rázu	106,846
Malayálam	*Nil*	
Canarese	Arasu	325
	Ballála	325
	Kóregara	6,981
Oriyá	Bháyipoo	810
	Chuyáno	386
	Bondili	9,671
	Khatri	1,227
Others	Kshatriya	80,311
	Patnúlkáran	87,149
	Rájput	15,273
Total		309,304

Caste		Strength.
Group III		
Vaisya and Allied Castes.		
Tamil	*Nil*	
Telugu	Kómati	428,188
	Vaisya	19,159
Malayálam	*Nil*	
Canarese	*Nil*	
Oriyá	Karnam	35,218
Others	Rájápuri	11,325
	Váni	783
Total		494,673
Group IV		
Sat-Súdras or Good Súdras.		
Tamil	Chetti	289,457
	Idaiyan	694,829
	Kunakkan	56,991
	Kusavan	139,355
	Pandáram	52,991
	Vellála	2,378,739
Telugu	Balija	1,008,036
	Bhatrázu	20,706
	Golla	855,221
	Kálingi	126,546
	Kamma	973,723
	Kápu	2,576,448
	Kummara	120,260
	Sátáni	39,464
	Velama	436,327
Malayálam	Ambalavási	17,663
	Náyar	410,388
	Sámantan	4,351

DETAILS—*cont.*

CASTE.		STRENGTH.
GROUP IV *cont.*		
Sat-Súdras or Good Súdras cont.		
Canarese	Bant	118,528
	Dévadiga	23,008
	Kótári	1,495
	Moili	4,206
	Vakkaliga	68,985
Oriya	Badhóyi	17,954
	Bhondari	19,380
	Boishnoivo	1,095
	Bolasi	8,880
	Chunditiya	4,093
	Dhakkado	1,760
	Doluva	17,818
	Gaudo	102,898
	Godiya	9,440
	Khódura	4,417
	Kudumo	10,703
	Kumbháro	12,991
	Mahanti	7,168
	Mali	17,716
	Mani	1,326
	Odiya	96,318
	Pandro	1,225
	Patra	1,761
	Rávulo	5,245
	Sanjógi	681
	Sómara	107
	Sunnári	5,096
Others	Mahrati	81,563
	Mucchi	5,804
	Rangari	13,604
	Sonagára	1,253
	TOTAL ...	**10,876,909**
GROUP V.		
Súdras who habitually employ Bráhmans as puróhits and whose touch pollutes to a slight degree—		
Tamil	Agamudaiyan	317,877
	Ándi	87,545
	Dási ...	6,862
	Karkólan ...	346,762
	Malaimán	55,640
	Maravan	338,703
	Mélakkáran	10,727
	Nattamán	151,276
	Náttán	11,985
	Océhan ...	4,105
	Palli	2,554,316
	Pánán	3,517
	Púluvan	6,240
	Sénaikkudaiyán	30,336
	Sudarman	40,592
	Súdra	1,064
	Valuvádi ...	5,032
	Vániyan	171,138
Telugu	Agaru ...	1,285
	Aiyarakam	18,260
	Arakala ...	698
	Bógam	24,217
	Gándla	34,560
	Gavara	55,529
	Janappan ...	82,362
	Jetti	1,484
	Karnabatta ...	11,279
	Majjulu ...	11,215
	Nagarálu	15,191
	Nágavásulu ...	24,446
	Neyyala	10,793
	Perike	22,732
	Salápu	1,068
	Sále	325,912
	Sáni	3,900
	Telaga	382,677

CASTE.		STRENGTH.
GROUP V *cont.*		
Súdras who habitually employ Bráhmans as puróhits and whose touch pollutes to a slight degree cont.		
Telugu—*cont.*	Telikula	9,019
	Togata ...	68,487
	Tottiyan	150,463
Malayalam	Vipravinódi ...	487
	Eruman	2,537
	Kólayan	16,589
	Máyáyán ...	8,071
	Muvvari ...	2,614
Canarese	Charódi ...	1,108
	Gauda	46,477
	Garti	1,543
	Gudigara	535
	Heggade	2,606
	Kabbéra	19,774
	Malava ...	4,644
	Pátramóla	1,202
	Patvégára ...	469
	Toreya ...	16,319
Oriyá ...	Ália	20,343
	Áruva	8,159
	Ashtalódi ...	158
	Bosántiya	1,752
	Gani ...	1,373
	Kensari	1,728
	Muiiya	460
	Pondha	18,195
	Pothriya	329
	Róna	31,495
	Ronguni	7,002
	Sonkari	407
	Telli	48,739
Others	Toati	1,835
	Chaptégára ...	1,482
	TOTAL ...	**5,677,626**
GROUP VI.		
Other Súdras who do not habitually employ Bráhmans as puróhits and whose touch pollutes—		
Tamil ...	Amadakáran ...	162,471
	Ambattan ...	199,965
	Kallan ...	185,619
	Karaiyán ...	16,296
	Karumpattán ...	11,560
	Mutiriyan ...	65,717
	Nókkan	5,167
	Panikkan ...	30,406
	Panisavan ...	13,729
	Puiivaram ...	18,873
	Parruavan	37,062
	Pattapu	13,499
	Sáyakkáran ...	3,186
	Sembadavan	53,695
	Séppiliyan	398
	Uppiliyan	43,664
	Urali	62,797
	Valaiyan	360,296
	Vallambau	24,241
	Vannán	208,713
	Védan	25,519
	Vétruvan	74,889
Telugu	Bestha	41,071
	Dasari	32,035
	Dévánga	275,597
	Gamalla	150,977
	Gúdala	4,437
	Jíiga	231,340
	Idiga	39,049
	Jalári	24,763
	Kurni	15,325
	Mangala	161,425
	Módara	20,562

DETAILS—*cont.*

Caste.		Strength.
Group VI—*cont.*		
Other Súdras who occasionally employ Bráhmans as purohits and whose touch pollutes—cont.		
Telugu—*cont.*	Mutracha ...	176,060
	Patra ...	16,489
	Tsákala ..	360,215
	Uppara	110,178
	Vnamushti	1,677
	Ándúrán ...	9,281
	Chakkán	40,898
Malayálam	Múrtán	8,868
	Tarakan ...	6,375
	Yógi-gurukkal ...	1,437
Canarese	Ganiga ..	18,403
	Kuruba . .	208,286
	Sámantiya	13,436
Oriyá	Benia	4,168
	Dhóbi .. .	28,685
Others	Katike	1,451
	Total ..	**3,919,360**
Group VII.		
Súdras who do not employ bráhmans as purohits and whose touch pollutes—		
Tamil ..	Alavan .. .	1,791
	Ilamagan . ..	7,987
	Irula	86,087
	Katasan	1,811
	Kunnavan .	3,316
	Kuravan	100,315
	Malai-Arasan .. .	339
	Malasar . .	4,206
	Malayáli	45,945
	Monci .. .	1,190
	Mudugar .	1,754
	Tondamán . ..	2,895
	Yeravála	1,968
	Yerukala .. .	65,513
Telugu . .	Bagatu .	31,622
	Banda	2,661
	Bingi	151
	Budududukala ..	2,120
	Chenchu	17,164
	Dammula	1,501
	Dommara	18,322
	Íte ..	184
	Jógi	15,878
	Konda Dora . ..	88,715
	Kóyi ...	63,062
	Kuluvan ..	483
	Odde	498,388
	Panasa	599
	Pic'chigunta	8,028
	Segidi	53,668
	Yánádi . ..	163,406
	Yáta	52,656
Malayálam ...	Chálivan ..	28,779
	Chembótti . .	331
	Kaduppattan	19,493
	Paradési . .	192
	Velakkattalavan .	8,767
	Velurtédan	11,629
Canarese ...	Agasa	15,876
	Anappan	17,324
	Badiga ..	34,178
	Bhandári	946
	Káppiliyan .	29,608
	Kelasi . .	7,712
	Kudagára .	33
	Kullekyáta .	337
	Kudiya . ..	5,038
	Kumbára ..	35,446
	Kurumban	154,959

Caste		Strength.
Group VII—*cont.*		
Súdras who do not employ bráhmans as purohits and whose touch pollutes—cont.		
Canarese—*cont.*	Maléyan	250
	Meger .. .	32,627
	Panara .	384
	Sajjalige . .	2,673
	Sólaga .. .	5,727
	Bhúmi	18,832
	Boya . . .	2,106
	Bonka . .	1,051
	Bottar	50,082
	Chandi	617
	Dhúlia . .	306
	Gayinta	1,140
	Ghontora . .	105
	Kamunchia ..	165
	Kóla	138
	Kuruto	30,396
	Khoira	952
	Koláta	976
	Kondra	5,796
	Kottiya	12,333
	Kukkundi	40
Oriya ...	Lohára	4,690
	Mágura	388
	Martia	6,956
	Mellikalu	76
	Múli	3,426
	Nodha . . .	160
	Nohiya	2,660
	Omáito	10,679
	Pentiya	2,552
	Relli	17,775
	Siolo	660
	Sorei	32,707
	Sudi	4,231
	Tiyóro	1,881
	Tohala	958
	Védo	76
Others ..	Bópári	982
	Kadukonkani	286
	Káttu-Mahráti ..	1,794
	Khárvi ...	4,123
	Kudubi	10,350
	Lambádi	44,439
	Merna	25
	Nekkára	600
	Tóda	807
	Total ...	**1,976,912**
Group VIII.		
Castes which pollute by even without touching but do not eat [illegible]		
Tamil ...	Kóliyan	4,826
	Paliyan	705
	Pallan	825,395
	Pulaiyan	3,484
	Semmán . .	2,000
	Shánán	603,189
	Valluvan .. .	54,760
Telugu ...	Ari	
	Arayan ..	2,537
	Aranádan .. .	115
	Cherumán ..	253,347
	Iluvan	110,974
	Kádan .	789
	Kammálan	104,033
Malayalam .	Kanisan	15,263
	Kániyan . ..	531
	Karimpálan ...	3,586
	Kattunáyakkan ..	2,486
	Kávutiyan ..	5,073
	Kuric'chan	9,642
	Kurumbar	10,092

DETAILS—*cont.*

Caste.			Strength.
Group VIII—*cont.*			
Castes which pollute even without touching but do not eat beef—cont.			
Malayálam—*cont.*	Malayan		6,507
	Mannán		31,644
	Mávilán		2,148
	Mukkuvan		19,200
	Náyádi		535
	Nulayan		96
	Pánan		13,424
	Paniyan		29,245
	Paravan		5,242
	Puliyan . ..		183
	Pulluvan		1,828
	Tiyan .. .		578,451
	Tólkollan		2,305
	Vólan		3,120
	Véttuvan ...		15,696
Canarese ...	Bellara ...		507
	Billava		142,895
	Halépaik		17,689
	Hasala		552
	Koraga		5,109
	Nalakéyava ..		1,194
	Pombada		631
	Samagára		1,700
	TOTAL .		**2,893,908**
Group IX.			
Castes which eat beef but do not pollute except by touch—			
Tamil ..	*Nil* . ..		..
Telugu ...	Bóya ...		397,189
	Játápu		75,719
Malayálam ...	*Nil* . .		
Canarese ...	Bédaru		62,273
Oriyá .	Bávuri		60,753
Others ...	Gadaba		40,395
	Gond		20,734
	Khond		316,568
	Poroja .		91,886
	Savara . .		183,159
	TOTAL		**1,254,676**
Group X.			
Castes which eat beef and pollute even without touching—			
Tamil ..	Paraiyan . .		2,152,840
Telugu	Chakkiliyan		486,884
	Mádiga . . .		755,316
	Mála . .		1,105,027
	Ójali		8,238
Malayálam ...	*Nil* .. .		
Canarese ...	Holeya		147,987

Caste.			Strength.
Group X—*cont.*			
Castes which eat beef and pollute even without touching—cont.			
Oriya	Chandála		1,201
	Dandási .		39,849
	Dombó .	..	58,100
	Gádári .		794
	Haddi		28,076
	Jaggali .. .		5,254
	Pardi .. .		49,015
	Pán .		61,200
Others .	Kóra ..		1,287
	TOTAL .		**5,261,048**
Group XI			
Castes which eat beef but do not pollute except by touch of the Brahmans—			
Tamil .	Kammalan . ..		456,666
Telugu	Kamsálé .		271,583
	Kanchiga . .		30,081
	Gauli .. .		816
	Jangam .		102,121
Canarese .	Kannadiyan		20,975
	Lingáyat		138,518
	Panchála .. .		47,506
	Sádar		1,328
	TOTAL ..		**1,112,624**
Group XII.			
Castes which eat beef but do not pollute except by touch and are not segregated—			
Tamil ..	Jain ..		54
	Kavarden		9,051
	Kongan . ..		134
	Kúrtádi		3,536
	Múppan		9,216
	Pambanmkaran		1,209
	Pujari . . .		325
	Saiva . .		263
	Sanyási		614
	Uduiyán . . .		12,548
	Vésa . . .		90
Telugu .	Telugu .		6,110
	Vadagan .. .		95,324
Others	Konkani .. .		1,822
	Márvari .		1,600
	TOTAL .		**142,711**
Group XIII			
Castes foreign to the Presidency	...		11,518
Group XIV.			
Caste not stated . . .			2,376
	Grand Total		**35,078,411**

GLOSSARY OF CASTES, TRIBES AND RACES.

(Those enclosed in Parts I and II of Table XIII.)

NOTE.—(1) Names printed in clarendon type, as **Agamudaiyan**, are those of main castes, the distribution of which by districts is given in Table XIII. The figures entered after them show the total strength of the caste. Castes in the Laccadive Islands, (see the tables at the end of Volume XV-A), are included.

(2) Main castes speaking languages foreign to the Presidency and numbering less than 50 have been included under "others" in section F (ii) of Part I of Table XIII, and in such cases the totals of the caste are printed after its name and the name is printed in small capitals, *e.g.*, ÁHIR (4).

(3) The same course has been followed with Musalman entries shown as "occupational terms," "territorial terms," etc., in Part II of Table XIII, *e.g.*, ÁFGHÁN (12).

(4) Some Musalmans returned Hindu caste names, which have been shown as such in Part II of Table XIII. The number of such entries is shown in brackets after the name of the Hindu caste, *e.g.*, **Ambattan** (199,965 : M. 180).

(5) C.R. 1871, C.R. 1881 and C.R. 1891 mean the Madras Census Reports of those years.

(6) Man. = District Manual

ACCHUVÁRU—Oriyá-speaking carriers of grain, etc., on pack bullocks. Treated as a sub-division of Gando. See Bolodiya.

ACCHU-VELLÁLA—A name assumed by some Karaiyáns of the Tanjore district.

ADAPADAVA—A Canarese synonym for Kelasi. *Adapam* is a barber's bag.

ADAPÁPA—A sub-caste of Balija.

ADDAPU-SINGA—Telugu beggars, who beg only from Mangalas. Taken as a sub-caste of Dásari—See Andi.

ADIGÁRI—A title assumed by some Agamudaiyans in South Arcot.

ADISAIVAR—A sub-caste of Vellála. They are singers and reciters of Dévára (Saiva) hymns in Saiva temples, and are known also as Óduván.

ADIYÁN—Literally, 'a slave': a sub-caste of Cheruman found chiefly in the hill tracts of Malabar and in South Canara.

ADUTTÓN—Literally, 'a by-stander': a synonym for Kávutiyan.

AFGHÁN (12)—A territorial name returned by certain Musalmans.

Agamudaiyan (317,877)—A cultivating caste found in all the Tamil districts. In the south they have a bad name for crime. See Kallan. In Chingleput, North Arcot, Salem, Coimbatore and Trichinopoly they are much less numerous than they were 30 years ago. The reason probably is that they have risen in the social scale and have returned themselves this year as Vellálas. Within the same period their strength has nearly doubled in Tanjore, perhaps owing to the assumption of the name by other castes like the Maravans and Kallans. In their customs and manners they closely follow the Vellálas. Many of those in the Madura district are the domestic servants of the Marava Zamindars. Their titles are Pillai and Sérvaigáran. [C.R. 1891, para. 337; *Madura Man.*, Part II, pp. 12, 13; *North Arcot Man.*, Vol. I, p. 211.]

Agaru, AVURU (1,285)—Telugu cultivators and market-gardeners found in Vizagapatam and Ganjam districts. They are also sellers of vegetables and betel-leaf.

Agarwála (68)—Upper India traders.

Agasa (15,876)—Canarese washermen. [C.R. 1891, para. 491: Buchanan's *Mysore, etc.*, Vol. I, p. 254; *Mysore C.R.* 1891, p. 247; *South Canara Man.*, Vol. I, p. 170.]

AGNIKULAM, AGNI-KSHATRIYA, AGNIKULA KSHATRIYA, VANNI KULA KSHATRIYA—Literally, 'belonging to the fire race of Kshatriyas.' Taken as being synonymous with Vanniyan or Palli (*q.v.*)

AHIR (4)—An Upper India caste of shepherds and cattle-breeders.

AHMEDIS (10)—A general name for Muhammadans.

Aiyarakam (18,260)—Telugu cultivators. In their social and religious observances they closely follow the Kápus and Balijas, and they may intermarry with the Telagas. They will accept drinking water from the hands of Gollas. Their usual agnomen is Pátrudu.

AJAMÁRA (Kistna)—A sub-caste of Vakkaliga [Rice's *Mysore Gazetteer*, Vol. I, p. 338.]

AKKASÁLE—A sub-caste of Pánchála. See Kammálan. [*South Canara Man.*, Vol. I, p. 165.]

AKULA (Vizagapatam)—Literally, 'a betel-leaf seller.' A sub-caste of Kápu.

ALAN—Literally, 'a slave.' A sub-caste of Cheruman.

ALAPPILLAI (Madura)—A sub-caste of Maravan.

Alavan (1,791)—Workers in saltpans who are found only in Madura and Tinnevelly. Their titles are Pannaiyan and Múppan. They are not allowed to enter Hindu temples.

Alia (20,343)—A caste of Oriyá cultivators. [C.R. 1891, para. 367.]

ALLÁYE (4)—Unrecognizable.

ALLIKULAM—Literally, 'the lily clan': a sub-caste of Anappan.

ÁLVÁR—A sub-caste of Valluvan which claims descent from Tiruppán-Álvár, one of the twelve Vaishnava Saints.

Ambalakáran (162,471)—A Tamil caste of cultivators and village watchmen. Till recently the term Ambalakáran was considered to be a title of the Kallans, but further enquiries have shown that it is the name of a distinct caste found chiefly in the Trichinopoly district. The Ambalakárans and Muttiriyans of a village in Musiri taluk wrote a joint petition protesting against their being classified as Kallans, but nevertheless it is said that the Kallans of Madura will not eat in Ambalakárans' houses. There is some connection between Ambalakárans, Muttiriyans, Mutráchas, Urális, Védans, Valaiyans and [illegible]uvans, but in what it exactly consists remains to be ascertained. It seems likely that all of them

are descended from one common parent-stock. They have, however, been treated as separate castes in the statistics. Ambalakárans claim to be descended from Kannappa Náyanár, one of the 63 Saivite saints, who was a Védan, or hunter, by caste. In Tanjore the Valaiyans declare themselves to have a similar origin, and in that district Ambalakáran and Muttiriyan seem to be synonymous with Valaiyan. Moreover, the statistics of the distribution of the Valaiyans show that they are numerous in the districts where Ambalakárans are few and *vice versâ*, which looks as though certain sections of them had taken to calling themselves Ambalakárans. The upper sections of the Ambalakárans style themselves 'Pillais,' which is a title properly belonging to Vellálas, but the others are usually called Múppan in Tanjore, and Ambalakáran, Muttiriyan and Sérvaigáran in Trichinopoly. The headman of the caste panchâyat is called the Káriyakáran, and his office is hereditary in particular families. Each headman has a peon called the *Kudi-pillai*, whose duty it is to summon the panchâyat when necessary and to carry messages. For this he gets an annual fee of four annas from each family of the caste in his village. The caste has certain endogamous sections. Four of them are said to be Muttiriyan or Mutrácha, Kávalgár, Vanniyan and Valaiyan. A member of any one of these is usually prohibited by the panchâyats from marrying outside it on pain of excommunication. Sexual license before marriage is said to be tolerated, provided the parties are eventually married. Their customs are a mixture of those peculiar to the higher castes and those followed by the lower ones. They some of them employ Bráhmans as purôhits, and wear the sacred thread at funerals and sráddhas. Yet they eat mutton, pork and fowls and drink alcohol and allow the marriage of widows and divorced women.

Ambalavási 17,663.—Is a generic name applied to all classes of temple-servants in Malabar. There are many sub-divisions of the caste, such as Poduvál, Chákkiyár, Nambiyassan, Pidáran, Pisháródi, Variyan, Nambi, Teyyambádi, etc., which are assigned different services in the Hindu temples, such as the preparation of garlands, the sweeping of the floor, the fetching of firewood, the carrying of the idols in procession, singing, dancing, and so on. Like most of the temple-servant classes they are inferior to the lower Bráhmans, such as the Mússads, and food will not be taken from the hands of most of them even by Náyars. [C.R. 1891, para. 442: *Malabar Man.*, Vol. I, p. 130.]

Ambattan (199,965; M. 180.—The Tamil barber caste. [C.R. 1891, para. 466; C.R. 1871, p. 163; *North Arcot Man.*, Vol. I, p. 237.

Ambiga.—A sub-caste of Kabbéra.

Anakala.—The same as Arakala.

Anappan 17,324 } These are two allied castes of Canarese-speaking farmers found chiefly
Káppiliyan 39,608 } in the districts of Madura and Tinnevelly. Their original home is said to have been Gubbé or Kuravanji Nádu, which was apparently a place on the Mysore plateau. Among the Anappans of Tinnevelly there are said to be two endogamous sub-divisions called the Káppiliyans and the Anappans, and the exogamous septs among these are Egadaván, Bódiván and Késáván. These sub-divisions each have their own headmen who are called Sámiyárs or Periya Kavandans. Girls of the caste are married either before or after puberty. The right of a man to marry his sister's or aunt's daughter is, however, so strong that it frequently happens that small boys are married to adult women who stand in this relation to them, and in such cases morality is naturally lax. It may be said, indeed, to be lax throughout the caste as long as the woman confines her favours to members of the caste itself. Children of ill-matched unions such as the above inherit the property of the nominal father even though he was quite a child at the time of their birth. Somewhat similar customs are found among the Tottiyans (*q.v.*). Compare also the account of the Kunnavans in paragraph 365, and of the Konga Vellálas in paragraph 356 of the 1891 Census Report. At weddings the right hands of the bride and bridegroom are joined together and a small quantity of milk is poured over them. Sometimes a *táli* is tied round the bride's neck by the bridegroom's sister. Widow-marriage is permitted, a widow being allowed to marry any man of her caste, but being expected to choose her husband's younger brother in preference to others. Nominally the members of these castes are Saivites or Vaishnavites, but the Anappans also worship Doddaráyan and Ponniyamman, which are apparently deified ancestral spirits, and do not belong to the Hindu pantheon. They neither wear the sacred thread nor employ Bráhmans for their ceremonies. The dead are either burned or buried, the funeral ceremonies being generally similar to those of the Reddis. The wife of the deceased accompanies the dead body as far as the burning-ground with a pot of water and after going round the pyre three times breaks the pot near the feet of the corpse. No sráddha is performed. The title of the Anappans is Kavandan, but this, however, is used by several other castes, *e.g.*, the Kurumbans and the Konga Vellálas. [*Madura Man.*, Part II, p. 85; C.R. 1891, para. 364.]

Andéraut.—A sub-division of Kurumban.

Ándi 87,545.—Tamil beggars. The Hindu beggar castes of the Presidency have much in common, and they will accordingly all be noticed together here, instead of in their alphabetical order.

For a Bráhman or an ascetic, mendicancy was always considered an honourable profession, to which no sort of shame attached. Manu says, "A Bráhman should constantly shun worldly honour, as he would shun poison; and rather constantly seek disrespect, as he would seek nectar." (II, 162), and every Bráhman youth was required to spend part of his life as a beggar. The Jains and Buddhists held the same views. The Hindu *Chattrams* and *Úttupuras*, the Jain *Pallis* and the Buddhist *Viháras* owe their origin to this attitude, they being originally intended for the support of the mendicant members of those religions. But persons of other than the priestly and religious classes were expected to work for their living and were not entitled to relief in these institutions. Begging among such people,—unless, as in the case of the Pandárams and Ándis, a religious flavour attaches to it,—is still considered disreputable.

The percentage of beggars in the Tamil districts to the total population is ·97, or more than twice what it is in the Telugu country, while in Malabar it is as low as ·09. The Telugus are certainly not richer as a class than the Tamils, and the explanation of these differences is perhaps to be found in the fact that the south is more religiously inclined than the north, and has more temples and their connected charities (religion and charity go hand in hand in India) and so offers more temptation to follow begging as a profession.

And.

Some of the more important of these beggar-castes deserve separate notice.

Pandáram.—Of the Tamil beggars the Pandárams take the highest position, as they frequently follow semi-religious callings in addition to their profession proper. They are also more particular in their social observances than the others, often abstaining from eating meat, and always from drinking alcohol, and refusing to allow their widows to marry again. In Tanjore and elsewhere Pandáram, indeed, is sometimes an honorific term applied to the more devout and pious of the Vellálas who act as priests to that caste. Some of the Pandárams wear the sacred thread and officiate at the funerals of other non-Bráhmanical castes. In Tinnevelly others of them construct *kávadis* for the transport of offerings to the gods and help the pilgrims to carry them to the Subrahmanya temples at Palni (Madura district) and elsewhere. As a class they are well versed in the Agamas and Puranas pertaining to the Siva sect. Some of them are married, but others wear the yellow cloth of the celibate ascetic. Those of the latter who preside over the larger *mutts*, many of whom are highly educated, are called *Tambirán*. In addition to this upper stratum of superior and priestly Pandárams there are, however, many lower layers who are beggars pure and simple.

Andi.—Andis are also Tamil beggars. They are really inferior to Pandárams, but the two terms are in practice often indiscriminately applied to the same class of people. Pandárams are usually Vellálas by caste, but Andis are recruited from all classes of Súdras, and they consequently have various sub-divisions which are named after the caste to which the members of each originally belonged, such as the Jangam Andis, meaning beggars of the Jangam caste, and the Jógi Andis, that is, Andis of the Jógi caste. They also have occupational and other divisions, such as the Kóvilándis, meaning those who do service in temples, and the Mudavándis, or the lame beggars. 'Andi' is in fact almost a generic term. All Andis are not beggars however; some are bricklayers, others are cultivators, and others are occupied in the temples. They employ Bráhman priests at their ceremonies, but all of them eat meat and drink alcohol. Widows and divorcées may marry again. Among the Tinnevelly Andis the sister of the bridegroom ties the táli round the bride's neck, which is not usual. An interesting account of the community of the Mudavándis will be found in the *Coimbatore Man.*, Vol. I, p. 62.

Mondi.—The Mondis, Landas, or Kalladi Siddhans are the third chief Tamil beggar class. Unlike the Pandárams and Andis, they lay no claim to any religious character. The words Mondi and Landa mean a troublesome fellow, and the members of the caste apparently endeavour by the pertinacity of their begging to live up to their name. They sometimes try to excite pity by beating their chests with stones, pretending to vomit blood, or cutting their hands or tongues with knives. They are mainly to be found in North Arcot and a description of them is given in the Manual of that district, Vol. I, p. 243.

Dásari.—Of the Telugu beggars, the Dásaris or Tádans are numerically the strongest, and they are found in comparatively large numbers even in the Tamil districts of Tanjore and Madura, whither they are said to have followed the Telugu Kavarais, Balijas and Kammas who were invited south by the Náyak kings of Madura. The word Dásan or Tádan means a servant. Their mendicancy is partly religious, and some of them are priests and temple servants, and some sing songs and blow conches in front of the corpse at the funerals of Balijas, Gollas and other Telugu castes. They generally go on their rounds striking a *sémakkalam*, or gong, and blowing a conch to attract attention. They are Vaishnavites and their *gurus*, or spiritual teachers, are usually Sátánis. The Gangeddulu 'holy-bull-men' or Erudándis 'bull-beggars') who go about exhibiting performing bulls are said to be of the Dásari caste—See the *North Arcot Man.*, Vol. I, p. 242. In Kurnool a section of them are classed by the Police as habitual criminals.

Jógi.—The Jógis are inferior to the Dásaris. They are Saivites. Besides begging they employ themselves in snake-charming and pig-breeding. They are usually a wandering class, but some of them have settled down to cultivation in the South Arcot district. Their form of marriage is that usual among Súdras, but the ceremony is invariably performed on Mondays. The usual bride price is a pig and Rs. 19-4-0, and on the wedding day the pig is killed and its head is taken by the bride's party while its body is reserved for a general feast. The bridegroom provides money for the toddy for this. The women of the caste are said to be of very loose morals and some are prostitutes. The Jógis bury their dead. They will eat even crocodiles and rats and are very fond of strong drink, but they consider themselves superior to the beef-eating Málas and Mádigas.

Of the other Telugu beggar castes, none are important enough to deserve separate description. It is a curious fact that many of them will only beg from certain castes and this is in some cases explained to be due to the belief that their forefathers were illegitimate children of members of those castes.

The *Játivírthas* and *Vipracinódis*, for example, beg only from Bráhmans, and the latter, who are often jugglers, will not perform unless some Bráhman is present. These two classes are said to be descended from outcasted Bráhmans. The *Panasas* and *Kunjus* beg only from Kamsalas, while the *Mailáris*, *Vettikótalas* and *Viramushtis* beg only from Kómatis. In the case of the Mailáris the custom is explained by saying that they are descended from certain servants of the caste who helped to rescue the Kómati damsel Vasavamma from being ravished by King Vishnuvardhana (see Kómati below) and so have a special claim upon all her fellow-caste people. The *Pichchiguntas* beg only from Kápus and Gollas, the *Singam* people only from the Sáles, the *Kunapatlis* and *Samayamurádus* only from the Sáles, the *Addapa-singas* only from Mangalas, and the *Dakkalis*, *Mástigas* and *Pambalas* only from the Málas and Mádigas.

Of the Malabar beggars, the *Jógi-Gurukkals* seem to be Telugu Jógis who have settled in Malabar. Of the Canarese beggar castes, the *Helavas* in Canarese *helava* means a lame man are lame beggars like the Mudavándis. They some of them live by reciting family histories, of which they are supposed to be the custodians. *Maléyarus* are said to be of Malayálam origin. The chief Oriyá beggars are the Boishnobos and the Sanjógis.

The devices of these different classes of beggars for extracting alms vary with the caste to which they belong. Some of the Pandárams and Andis recite verses from the Déváram and Tiruváchakam, others put on *Vishams* or disguises, appearing dressed up as a rájá one day, as a Bráhman widow another,

and so forth, and earning piece in proportion to the skill with which they act the part. Other classes beat gongs and drums and blow conches and horns. Bráhman mendicants recite the Védas, and many of the Telugu beggars chant the stories of Ráma and Krishna. Some of the Jangams merely beg from door to door in ordinary dress. The methods of the Mailáris and *Bandas* are described in the *Kurnool* and *North Arcot Manuals*.

Besides the above, some of the *Sátánis* live by begging, and may be distinguished by their conical rattan basket and copper vessel and their fan with the sect-mark upon it. The *Sanyásis* and *Bairágis* also live by charity. The term Sanyási is strictly applicable only to one of the twice-born who has renounced the world. Sanyásis are of two kinds—Yati and Avadhúta. The Vaishnava Yatis wear the sacred thread and retain their lock of hair, while the Saivite Yatis remove both when they enter the order. An *Avadhúta* is a naked Sanyasi. Sanyásis are treated as dead to all the world, and partly for this reason and partly because such holy persons need no mediation in a future world, the children born to them before they were initiated do not perform sráddha for them. [*Kurnool Man.*, p. 140; *Salem Man.*, Vol. I, p. 139; *North Arcot Man.*, Vol. I, pp. 199, 242 and 243; C.R. 1891, paras. 136, 542 and 544; *Coimbatore Man.*, Vol. I, p. 62; *Tanjore Man.*, pp. 182, 198; Buchanan's *Mysore, etc.*, Vol. I, p. 169.]

Ándúrán (9,281)—This name is derived from Ándúr, a place which was once a fief under the Zamorin of Calicut. The members of the caste are potters by occupation and follow the Marumakkattáyam system of inheritance. Their marriage and other customs are similar to those of the Návars. They are also called Kosavan, Koyappán, Káringaravan and Parappúr Návar.

Anjakkár—A sub-caste of Vakkaliga.

Anjútiyán—Literally, 'men of the five hundred': a sub-caste of the Malayálam Pánans.

Annári Bhat—A sub-caste of Bhatrázu.

Annávi—A name returned by some members of the dancing-girl and musician caste in Madura and Tinnevelly. Treated as a sub-caste of Dási.

Arab (1,102)—A Musalman territorial name.

Árádhya—A sub-sect of Lingáyat. They are generally Bráhmans.

Arakala (698)—A small caste of cultivators mainly found in Kurnool.

Aranádan (115)—A hill tribe in Malabar. They kill pythons, and extract an oil from them which they sell to people on the plains as a remedy for leprosy.

Arasu (325)—A Canarese caste the members of which are supposed to be related to the reigning family of Mysore. [Rice's *Mysore Gazetteer*, Vol. I, p. 326.]

Arasutiya (Vizagapatam)—A synonym for Gaudo.

Arayan (2,937)—A Travancore fishing caste.

Are—A synonym for Mahráti. [C.R. 1891, para. 347.]

Arisi—A sub-tribe of Savara, also called Lombo-lanjia. They are said to have been excommunicated from the Savara tribe for eating beef. Other Savaras will not eat with them. They are reported to speak a distinct dialect of the Savara language called Arisi.

Áriyar, Áriya-náttu Chetti—A sub-caste of Karaiyán. They are fishermen and boatmen in South Arcot and Tanjore. Their title is Chetti.

Áruva (8,159)—An Oriyá cultivating caste. [C.R. 1891, para. 368.]

Árya Kshatri (South Canara)—Same as Áre or Mahráti.

Árya-Kúttádi—A Tamil synonym for Dommara. Also a sub-caste of Mahráti Dommaras. They tend swine like the Káttu-Mahráti, Kuluvan, Kuravan and Jógi castes. They speak Telugu and Maráthi.

Ásábi (15)—A Musalman sect.

Ásádi (Bellary)—A sub-caste of Mála or Holeya, which in Bellary are almost interchangeable terms. They are prostitutes and dancers.

Ásári—A title of the Kammálan caste. In Malabar the word is used to denote the carpenter division of Kammálans.

Ashtalóhi (158)—A caste of Oriyá artisans.

Atagára—A sub-caste of Dévánga; they are weavers and exorcists.

Atavivar—A synonym for, or rather a title of, the Tinnevelly Sáles.

Athrácha—A sub-caste of Kápu.

Atirás (1)—Unrecognizable.

Atiyóti—A sub-caste of Sámantan. [C.R. 1891, para. 351.]

Attikkurisi—A sub-division of Márayán. They officiate as puróhits at the funerals of Nambúdri Bráhmans and Návars, and also as their barbers on certain ceremonial occasions.

Badaga (34,178)—Literally, 'a Telugu man.' A cultivating tribe on the Nilgiris. [C.R. 1891, para. 380; *Nilgiri Man.*, Vol. I, pp. 218–228; *Madras Journal of Science and Literature*, Vol. VIII, pp. 103–105; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 1–7; *Madras Christian College Magazine* for April and May 1892.]

Badagi—A sub-caste of Pánchála: carpenters by profession. See Kammálan.

Badáru (7): Malabar—Unrecognizable.

Badhóyi (17,954)—The Badhóyis are Oriyá carpenters and blacksmiths in the Ganjám district. The blacksmiths among them are known as Komáros in some villages. Like the Kamsalas of the Telugu country, they claim descent from Viswakarma, the architect of the gods. The headmen of their caste panchávats are called Maharana. They practise infant marriage. Their wedding ceremonies last for seven days, the essential portion of them being the tying together of the hand of the bride and bridegroom. Widows are allowed to marry the younger brother of their deceased husbands, and divorced women may also remarry. They burn their dead, perform sráddhas, and employ Bráhmans as priests. They do not wear the sacred thread, and they eat fish and the flesh of goats, sheep, deer, etc. The general title of the caste is Maharana.

Bagata (31,622)—A class of fishermen who fish in rivers and tanks. Those in the Agency Tracts are hill cultivators. Marriage is ordinarily adult and sexual license before it is tolerated. At a

Bah.-Bav. wedding the bridegroom is struck by his brother-in-law who is then presented with a pair of new cloths. This may be a relic of marriage by capture. Divorcées and widows may marry again. Bráhmans are not employed as priests, but Jangams and Sátánis are called in. The sacred thread is worn at weddings. The rich burn and the poor bury their dead. No srádhhas are performed. Kali is their favourite deity. On the Dasara day they worship the fishing baskets which are the implements of their calling and also (for some obscure reason) a kind of trident. They eat fowls, goats, wild pig, peacocks, etc. The caste titles are Náyako-Dora, Rázu, Padal and Majji. [C.R. 1871, p. 225; C.R. 1891, para. 412.]

BAHMINI (10)—Unrecognizable.

BAHUSÁGARA—A synonym for Rangári.

BAIDYA—A Tulu name for Billava.

BAINÉDI, BAINÍNI—A sub-caste of both Mádiga and Mála which does barbers' work for these two castes.

Bairági (3,301)—Upper India ascetics and devotees. See Ándi.

BAITA-KAMMARA—The name means 'outside blacksmiths', that is, blacksmiths who work in the open air or outside a village. A sub-division of Kamsalas which is distinguished from the rest of the caste by not wearing the sacred thread.

BAJANIRI—A synonym for Mangala.

BAKTA—Same as Bagata.

BÁKUDA (South Canara)—A sub-caste of Holeya.

BALAGAI—Literally, 'the right-hand.' A sub-caste of Holeya which is said to belong to the right-hand faction.

BALANJIGA—Same as Banajiga.

BÁLASANTÓSHA, BÁLASANTAVÁNDLU—Literally, 'those who please children'. A Telugu class of beggars and story tellers. Clubbed with Jangam. [*Kurnool Man.*, p. 140.]

BALLÓARA—Literally, 'a bangle man'; an occupational sub-division of the Canarese Banajigas.

Balija (1,008,036; M. 10)—This is the chief Telugu trading caste and it is scattered throughout all the districts of the Presidency. It is said to have two main sub-divisions, Désa (or Kóta) and Péta. The first of these includes those whose ancestors are supposed to have been the Balija (Náyak) kings of Madura, Tanjore and Vijayanagar, or provincial Governors in those kingdoms, and to the second belong those, like the Gázulu (bangle-sellers) and Perike (salt-sellers), who live by trade. In the Tamil districts Balijas are known as Vadugans ('Telugu people') and Kavarais. The descendants of the Náyak or Balija kings of Madura and Tanjore claim to be Kshatriyas and of the Kásyapa gótra, while the Vijayanagar Ráis say they are lineal descendants of the sage Bháradwája. Others trace their ancestry to the Kauravas of the Mahábhárata. This Kshatriya descent is not, however, admitted by other castes, who say that Balijas are an offshoot of the Kammas or Kápus, or that they are a mixed community recruited from these and other Telugu castes. The members of the caste none of them now wear the sacred thread or follow the Védic ritual. [C.R. 1891, para. 458; *Kurnool Man.*, p. 137; Buchanan's *Mysore, etc.*, Vol. I, pp. 168-170; *Madura Man.*, Part II, p. 86; *North Arcot Man.*, Vol. I, pp. 202-3.]

Ballála, BELLÁLA (325)—Supposed to be the descendants of the Hoysal Ballál kings of Mysore.

BÁLÓLIKA—A synonym for Rájápuri.

BALYÁYA—A Malayálam class of physicians found in South Canara. Taken as a sub-caste of Kanisan.

BANA—An abbreviated form of Banajiga.

Banajiga (30,081)—Canarese traders, most of whom are Lingáyats. Buchanan's *Mysore, etc.*, Vol. I, pp. 165-168.]

BÁNAVAN—A sub-tribe of Lambádi.

Banda (2,661)—A caste of Telugu beggars. See Ándi.

BÁNDÉKÁRA—A synonym for Konkani Váni, or traders of the Konkan, and clubbed with Konkani. They ape the Bráhmanical customs and call themselves by the curious hybrid name of "Vasiya Bráhmans."

BANDI—A sub-division of the Canarese Kumbáras.

Baniya (1,373)—Upper India traders.

BÁNIYAN—A Canarese form of Vániyan.

BANJÁRI—Same as Lambádi.

BANNÁN—Malayálam washermen and devil dancers in South Canara. Same as Mannán or Vannán.

BANNATA—A Canarese form of the Malayálam Vannattán or Velutrédan.

Bant (118,528)—Canarese and Tulu cultivators. [C.R. 1891, para. 378; Buchanan's *Mysore, etc.*, Vol. II, p. 213; *South Canara Man.*, Vol. I, pp. 156-161.]

BÁRDÉSHKÁR—People from the Konkan, clubbed with Konkani.

BÁRIKA—Literally, 'a village watchman.' In the Deccan districts they are usually Bóyas, and entries of the name were clubbed with that caste.

BÁRIKE (Ganjám)—A title of Bhondáris.

BÁSA (Vizagapatam)—A sub-caste of Kódu or Khond.

BÁSALA—Telugu beggars and soothsayers in Vizagapatam: clubbed with Dásari.

BASAVI—A class of Canarese prostitutes dedicated to Basava. It is not a distinct caste. Clubbed with Bóya or Bédaru according to the parent-tongue returned in the schedule. See Dási.

BATTALA—A sub-caste of Náyar in South Canara.

BÁVÁJI—A synonym for Gósáyi.

Bávuri (66,753)—A low class of Oriyá basket-makers and earth-diggers found in Ganjám. They admit outsiders into their caste. Their marriages are either infant or adult, and the chief ceremonies at them are the tying of betel-leaf and nut in the cloths of the bridal pair, the throwing of rice over the shoulders of the bridegroom by the bride, and the adornment of the bride with bangles. Widows may remarry any one except the elder brother of their former husbands. Divorce is

permitted to either party on payment of the expenses incurred by the other. They bury their dead. They eat beef and fowls. [Risley's *Tribes and Castes of Bengal*, Vol. I. p. 78.] **Bay.-Bod.**

BÁYIRI—A small caste of hill cultivators in Ganjám Agency: same as Báyuri, though following a different calling.

Bédaru (62,273)—A caste of Canarese shikáris akin to the Tamil Védans and Telugu Bóyas. [*Mysore C.R.* 1891, pp. 256-7; Buchanan's *Mysore, etc.*, Vol. I. pp. 123, 248.]

BELOUIS (2)—Territorial. Same as Arab.

BÍG (20)—A title used by the Moghals.

BIGARA, BYÁGÁRA—A sub-caste of Holeya.

BÉHARA—A title used by several Oriyá castes. Clubbed in accordance with the nature of the other entries in the schedule.

Bellara (597)—A Canarese caste of basket and mat makers. [*South Canara Man.*, Vol. I, p. 179.]

BELUCHI (9)—Territorial. A native of Beluchistán.

BENÁYITO—A sub-caste of Odiya.

Bengáli (90: M. 50)—Native of Bengal.

Benia (4,165)—A caste of Oriya cultivators and palki-bearers in Ganjam.

BENUNGO, YENUNGO—A sub-tribe of Poroja.

Bépári (982)—A caste allied to the Lambádis. Eighteen sub-divisions of it are reported. Its members worship a female deity called Banjára, speak the Bépári or Lambádi language, and claim to be Kshatriyas.

BÉRI—A sub-caste of Odde and of Chetti.

Bestha (41,071)—The fishermen castes in the Deccan districts are called Besthas and Kabbéras, while those in some parts of the Combatore and Salem districts style themselves Toreyas, Siviyar and Parivárattár. These three last speak Canarese like the Kabbéras, and seem to be the same as Besthas or Kabbéras. Kabbéra and Toreya have, however, been treated as distinct castes. The Parivarams must not be confused with the Tamil-speaking caste of the same name in Madura. There are two endogamous sub-divisions in the Bestha caste, namely, the Telagavándlu and the Parigirtivándlu. Some say the Kabbili or Kabbéravándlu are a third. The Parigirti section trace their descent from Sútudu, the famous expounder of the Mahábhárata. Besthas employ Bráhmans and Sátánis for their domestic ceremonies and imitate the Bráhman customs, prohibiting widow marriage and worshipping Siva and Vishnu as well as the village deities. C.R. 1891, para. 511; *Mysore C.R.* 1891, p. 250; Buchanan's *Mysore, etc.*, Vol. I. p. 190; *North Arcot Man.*, Vol. I. p. 232.

BÉSYÁ—Literally, 'a prostitute'; a sub-caste of Guni.

BHAIRA—A sub-caste of Holeya.

Bhandári (946)—Canarese barbers. They will not shave for lower castes as the Kelasis will. They are not toddy-drawers as stated in paragraph 469 of the 1891 Census Report.

BHANDI—A class of potters in the Ganjám Maliahs. A sub-caste of Kumbháro.

BHÁRO—Same as Bhatrázu.

Bhatrázu (20,706)—Also called Bháts or Mágadas. Formerly the bards and panegyrists of the Telugu country, but now mostly cultivators. They have two endogamous sub-divisions called Vandi Rája or Telagánya and Mágada Kali or Agrahárakala. Each of these is again split up into several exogamous septs or gótras, among which are Átréya, Bháradwája, Gautama, Kásyapa and Kaundinya. All of these are Bráhmanical gótras, which goes to confirm the story in Manu that the caste is the offspring of a Vaisya father and a Kshatriya mother, as none but the twice-born can have such gótras. Bhatrázus nevertheless do not all wear the sacred thread now-a-days or recite the *gáyatri*. They employ Bráhman priests for their marriages, but Jangams and Sátánis for funerals, and in all these ceremonies they follow the lower, or Puránic, instead of the higher Védic ritual. Widow marriage is strictly forbidden, but yet they eat fish, mutton and pork, though not beef. These contradictions are, however, common among Oriyá castes, and the tradition is that the Bhatrázus were a northern caste which was first invited south by King Pratápa Rudra of the Kshatriya dynasty of Wárrangal (1295–1323 A.D.). After the downfall of that kingdom they seem to have become court bards and panegyrists under the Reddi and Velama feudal chiefs who had by that time carved out for themselves small independent principalities in the Telugu country. As a class they were fairly educated in the Telugu literature and even produced poets, such as Rámarája Bhúshana, the author of the well-known Vasu-charitram. Their usual title is Bhat, sometimes with the affix Rázu or Múrti. [C.R. 1891, para. 452; C.R. 1871, p. 141; *North Arcot Man.*, Vol. I. p. 241.]

Bháttia (389)—A Bombay trading caste.

Bháyipuo (810)—An Oriyá caste the members of which claim to be Kshatriyas.

BHIL (5)—A Central India hill-tribe.

Bhondári (19,386)—An Oriyá caste of barbers. They are said to have three endogamous sub-divisions, Godomalia, Odisi and Bijjo, and Bráhmans will take drinking-water from the hands of the Godomálias. Besides barber's work their usual occupations are grinding sandal wood and making flower garlands. [See Bhandári in Risley's *Tribes and Castes of Bengal*, Vol. I, p. 92.]

BHONJO (Ganjám)—Taken as a sub-caste of Bépári.

Bhúmia (18,832)—Oriyá cultivators. [C.R. 1891, para. 409; C.R. 1871, p. 226.]

BIDÁRU—A sub-caste of Odde.

BIDURO—A sub-caste of Lohára.

BILIMAGGA—Literally, 'a white loom.' A sub-caste of Dévánga the members of which are Lingáyats.

Billava (142,895)—A Canarese toddy-drawing caste. [C.R. 1891, para. 527; Buchanan's *Mysore, etc.*, Vol. II, p. 239; *South Canara Man.*, Vol. I, pp. 171–175.]

BINDHANI—A sub-caste of Badhóyi.

Bingi (151)—A small caste of Telugu beggars.

BISLE—A class of Maráthi beggars; clubbed with Mahráti.

Boda (2,106)—A small cultivating tribe in Ganjám.

Bog.-Bra.

Bógam (24,217; M. 6)—Telugu dancing-girls and prostitutes. See Dási.

Bógára—Canarese brass and coppersmiths; a sub-division of Panchala.

Bógarlu (Vizagapatam Agency)—A class of Oriya agricultural labourers. Probably a sub-caste of Pentiya, and clubbed with it.

Bogolo—A class of Oriyá cultivators. Clubbed with Kshatriya

Boishnobo (1,095)—A class of Oriya mendicants and priests to Súdras.

Bóki, Bóyi—Telugu palki-bearers, clubbed with Bóya.

Bokkisha-Vadugar—A Tamil synonym for the Telugu Golla: clubbed with Golla.

Bolási (8,880)—Oriyá cultivators found in Ganjám. Some of them serve as paiks or peons under the Zamindars. The binding portion of their marriage ceremony is *hasthagóntha*, or the tying together of the hands of the bridal pair with a saffron-coloured string. They do not wear the sacred thread, but they employ Bráhmans for religious purposes and perform sráddha. Widows and divorcées may remarry, and they eat meat. Their titles are Jenna, Sáhu, Podháno and Konhoro.

Bolia (2)—Unrecognizable.

Bolodiya—A sub-caste of Gaudo which carries grain, salt, etc., on pack bullocks *bolodhos* to and from the Central Provinces.

Bomman Válékára—A synonym for Kótégíra

Bonda—A sub-tribe of Poroja. Their mother tongue was, however, returned as Kóyí.

Bondhia (512)—Territorial. Found only in Ganjám.

Bondili (9,671)—A Hindu immigrant caste speaking Hindóstaní and Maráthí. *North Arcot Man.*, Vol. I. p. 209.

Boniya—Same as Baniya.

Bonka (1,054)—An Oriyá caste of hill cultivators. It has three sub-divisions, Bonka, Patabonka and Goru-bonka.

Bóra (226)—Musalman converts from the Bombay side. They are traders. In Madras they have their own high priest and their own mosque, though they can go to other mosques. It is said that when one of them dies the high priest writes a note to the archangels Michael, Israel and Gabriel asking them to take care of him in Paradise, and that the note is placed in the coffin.

Borovi—A sub-caste of Gond.

Bosántiya (1,752)—Oriyá cultivators found in the northern taluks of Ganjám. They are said by some to have been originally dyers.

Bottada, Bótra (50,082)—An Oriyá cultivating caste, found chiefly in Vizagapatam Agency. [C.R. 1891, para. 408; C.R. 1871, p. 226.]

Bóvi—A sub-caste of Mogér.

Bóya (397,189: M. 2)—The great shikári tribe of the Deccan districts, corresponding to the Valaiyans of the Tamil country. They call themselves Válmíkas and Dorabiddas (children of chiefs) and say they are descended from the sage Válmíki and from the poligars. Like the Tamil Irulas they seem to have two endogamous sections, namely, Myása or Vyádha (forest men) and Úru (village men), the latter of whom are more advanced in their ideas than the former. These divisions seem also to be called Pedda and Chinna, respectively. The former are shikáris and subsist on game and forest produce, while the latter have settled down in villages and live by fishing and day labour. The latter employ Bráhmans and Jangams as priests, but the former call in the elders of their own caste. The women of the Myásas are debarred from wearing toe-rings, their men may not sit on date mats, and they will eat beef, which the others will not. According to another account, the caste has four endogamous sections: (1) Pedda Bóya, (2) Chinna Bóya, (3) Sadaru Bóya and (4) Myása Bóya.

These sub-divisions contain 101 totemistic septs which in some cases bear the names of plants and animals. For example, there are:—1) *Chímalu*, ants; (2) *Éddulu*, bulls; (3) *Gonnéra*, sweet-scented oleander; (4) *Jerrabótula*, centipedes; (5) *Kusa*, a grass, and 6) *Yenumalu*, buffaloes. These septs are said to show the usual reverence to the animals, plants, etc., from which they are named by not touching or using them in any manner. The headmen of the Bóyas are locally styled Doras or Simhásana Bóyas. The patron deity of the caste is said to be Kanyá Dévudu (compare the Kannimár, the goddesses of the Irulas and the Véttuvans). In their customs the Bóyas closely resemble the Besthas. Two of the details of the marriage ceremony are, however, unusual. The bridegroom has to get some ant-hill earth (compare Irula) in which seeds are then sown, and he carries a dagger. Widow marriage is not generally allowed, but a widow may live with any man of her caste, and the children of such unions drift, it is said, into a distinct section called Beriki Bóyas. The title of the caste is Nayudu. (C.R. 1891, para. 512: *Kurnool Man.*, p. 139: *North Arcot Man.*, Vol. I., p. 233.

Boyidyo (Literally, 'a physician'): a sub-caste of Pandito.

Bráhman (1,198,911)—As has been explained in the body of this Chapter, Bráhmans were classified at the compilation by the parent-tongue they returned in the schedules, and are shown in each of the linguistic sections of Table XIII in accordance with the language they speak. These linguistic divisions are better understood by the man in the street than any of the shástric, territorial or sectarian groupings which are sometimes made.

Tamil	Brahmans	415,931
Telugu	do.	436,694
Malayálam	do.	19,279
Canarese	do.	93,683
Oriyá	do.	127,934
Other	do.	105,990

For the ethnic characteristics of the Bráhmans of this Presidency, their migrations thither, their religious tenets, their sects and sub-divisions, their schisms and reunions, and the ceremonies that hedge them about from their conception to their grave reference may be made to the many standard text-books on these subjects. Neither time nor space permit of any account of these matters here, and this notice of the caste will confine itself to a few words pointing out that though all Bráhmans are often lumped together as though they constituted a homogeneous unit, there are in fact essential differences which widely separate the six classes of Bráhmans which the Tables distinguish and that

these classes are further split up into other divisions and sub-divisions which have little to do with one another. **Bra.**

To begin with, no member of any one of the six linguistic classes will either marry or eat with a member of any of the others. Further than that, each of the six classes has rules within rules regarding the persons within its own circle with which its own members may marry or dine.

To take first the Tamil Bráhmans. They are primarily divided into the two religious sects of Vaishnavites and Saivites, and no member of one of these will either marry or dine with a member of the other. Of these two sectarian divisions, again, the Tamil Vaishnavites have territorial, sectarian and occupational sub-divisions which similarly will not intermarry. Among the territorial sub-divisions may be mentioned the Soliya Vaishnavites those who originally settled in the Chóla country, that is, the Tanjore district, and the Vaishnavites belonging originally to the villages of Vembákkam in the Chingleput district and Kandádai in North Arcot. Each set keeps entirely to itself. Sectarian sub-divisions may be illustrated by the Tátácharis (persons who are their own gurus of Conjeeveram and Srívilliputtúr; by the Vaikhánasas, or followers of Vaikhánasa rishi; and by the Tengalai and Vadagalai sects, all of which are equally exclusive. Among occupational sub-divisions may be mentioned the Nambis, or officiating priests in temples, who cannot marry with any of the others. In matters of food the restrictions are even more narrow than those which govern intermarriage, as usually no Vaishnavite will eat food which has been cooked by any woman who is not nearly related to him. Meals cooked by men cooks or provided in Vaishnava temples are, however, exempt from these prohibitions and may be partaken of by most Vaishnavites.

The Tamil Saivites, the second of the two main sectarian divisions of Tamil Bráhmans, are first divided into two main classes:—(1) the Saivites proper, consisting of the temple-servant classes of the Gurukkals, the Díkshitars of Chidambaram temple, the Áriyas of the temple at Rámeswaram and the Mukkániyars of that at Tiruchendúr in Tinnevelly district, who will not intermarry with each other, and (2) the Smártas,—those who worship both Siva and Vishnu,—who will not marry with any of these others. The Smártas are again sub-divided into several territorial groups which will all eat together but will not intermarry with each other. Among these may be cited the Vadamas, who are late settlers from the north of India. These are themselves further split up into other sections which similarly do not intermarry, such as the Vada-désas and the Chóla-désas, that is, the descendants of those who settled originally in North Arcot and Tanjore respectively. None of these groups or sub-groups are based on any sectarian differences, as among the Vaishnavites.

To pass on to the Telugu Bráhmans. Like the Tamil-speaking division they are divided into Vaishnavites and Saivites.

The Telugu Vaishnavites have a territorial sub-division in the Golconda Vyápáris, who, as their name shows, were originally merchants from Golconda; a sectarian group in the Vaikhánasas; and an occupational section in the Nambis. These two last have already been referred to above.

The Telugu Saivites have also sub-divisions of the same kinds. The main territorial group among them is that which came up from the Tamil country, which will not intermarry with those who are Telugu Saivites proper. These latter are themselves split up into three occupational groups, the Vaidíkis (literally, readers of the Védas), or religious section, the Niyógis or secular section, and the Púj́áris or temple-servant section. The first two of these are again divided into further territorial, sectarian and occupational cliques.

Passing on to the Malayálam-speaking Bráhmans it is found that, though sectarian divisions do not exist among them, social distinctions prevent intermarriage between the Nambúdris, the most Áryan of these Bráhmans of Malabar, the Embrántiris, who live in the more northern parts of the west coast, the Pótris, who belong to the southern part of it, and the Pattar Brahmans who have come to Malabar from the east coast, and still follow the customs of the Tamil Bráhmans: while linguistic differences split the Embrántiris again into Tulu-speaking and Malayálam-speaking sub-divisions. The men of the Nambúdris will, however, eat food cooked by the Embrántiris and the Pattars.

The Canarese Bráhmans are divided into Mádhwas and Smártas, whose sectarian differences keep them apart. Beyond and above all these restrictions on intermarriage come the social bars,—a cook's son and a mendicant's son being debarred, for example, from marrying the daughter of a tahsildar—and the prohibition against marriage within one's own gótra and pravara which applies to all Bráhmans.

The Oriyá Bráhmans are primarily divided into twelve mutually exclusive groups. These seem to be deserving of a more particular description, as the Oriyá Bráhmans differ so greatly from those of all the other linguistic divisions. Their names are as under:—(1) Sánto, (2) Dánua, (3) Pádhiya, (4) Sárua, (5) Holua, (6) Bhodri, (7) Bárua, (8) Deuliya, (9) Kotokiya, (10) Sáhu, (11) Jhádua, and (12) Sodeibálya. All these are Utkal Bráhmans of the Pancha Gauda division, whereas the southern Bráhmans are Pancha Drávidas; they all eat fish and meat, whereas the southern Bráhmans are all vegetarians; and they are much less scrupulous than these latter as to the castes from whose hands they will accept drinking water. Each division comprises both Saivites and Vaishnavites. The Dánuas and Sáruas will eat with the Sántos, but with this exception none of them will mess with the others.

The *Sántos* regard themselves as superior to the others and will not do puróhit's work for them, though they will for zamindars. They are also very scrupulous about the behaviour of their womenkind. The *Dánuas* live much by begging, especially at the funerals of wealthy persons, but both they and the *Pádhiyas* know the Védas and are priests to the zamindars and the higher classes of Súdras. The *Sáruas* cultivate the yam (*sáru*) and the *Holuas* go a step further and engage in ordinary cultivation,—actual participation in which is forbidden to Bráhmans by Manu as it involves taking the lives of worms and insects. A few of the Sáruas are qualified to act as puróhits but the Holuas hardly ever are, and they were shown in the 1891 census to be the most illiterate of all the Bráhmans of the Presidency. Few of them even perform the Sandhya and Tarpana, (see Monier-Williams' *Brahmanism and Hinduism*) which every Bráhman should scrupulously observe. Yet they are regarded as ceremonially pure and are often cooks to the zamindars.

Bra.-Buk. Regarding the sixth class, the *Bhodrás*, a curious legend is related. Bhodri means a barber, and the ancestor of the sub-division is said to have been the son of a barber who was brought up at Puri with some Santo boys and so learned much of the Védas and Shástras. He left Puri and went into Jeypore, wearing the thread and passing himself off as a Brahman, and eventually married a Bráhman girl by whom he got children who also married Bráhmans. At last, however, he was found out and taken back to Puri where he committed suicide. The Bráhmans said they would treat his children as Bráhmans if a plant of the sacred *tulsi* grew on his grave, but instead of *tulsi* a plant of tobacco appeared there, and so his descendants are Bhodris or Barber Bráhmans, and even Karnams, Gandos, and Mahantis decline to accept water at their hands. They cultivate tobacco and yams but nevertheless officiate in temples and are puróhits to the lower non-polluting castes. Of the remaining six divisions the Baruas are the only ones who do puróhit's work for other castes, and they only officiate for the lower classes of Súdras. Except the Sodeibályas the others all perform the Sandhya and Tarpana. Their occupations, however, differ considerably. The *Báruas* are púját'is in the temples and physicians. The *Dandiyas* are púját'is and menials in zamindars' houses, growers of yams and even day labourers. The *Korakiyas* are household servants to zamindars. The *Sáhus* trade in silk cloths, grain, etc., and are money-lenders (*Sáhu* means a creditor). The *Jháduas* are hill cultivators (*Jháda* means a jungle) and traders with pack-bullocks. The last of the divisions, the *Sodeibályas*, are menial servants to the zamindars and work for daily hire.

Oriyá Brahmans use many titles, but two of them, Bhottomisro and Bájapéyo, are peculiar to the Sántos.

The Brahmans classed under "others" are mainly those who speak Konkaní, Tulu and Maráthí.

Keeping apart from one another as they do, it is not surprising that the six linguistic divisions of the Bráhmans should have developed different customs. Some of these are perhaps worth contrasting. Speaking generally, the Nambúdri Bráhman of Malabar lives nearer to the Védic sacerdotal ideal than any of the others, as he keeps himself rigorously aloof from the rest of the people and from most worldly matters. Of the others, the Tamil is more religiously inclined than the Telugu and the Telugu than the Oriyá. The Tamil Bráhman has no distinction resembling that made by the Telugu Bráhman between Vaidíkis and Niyógis, the Véda-readers and the secularists. He considers that no members of his division are avowedly secular. The womenkind of the Malayalam and Tamil Bráhmans have fewer feasts and fasts the Tamil Vaishnavites especially so than the Telugu or Canarese Bráhmans, their faith being pinned less to external observances than to abstract belief. Among the Tamils only the Sóliyas both Saivites and Vaishnavites and the Gurukkal or temple-servant Bráhmans will officiate as priests at the ceremonies of other castes and even these restrict themselves to serving the non-polluting sections of the Súdras. Similarly, among the Malayálam Bráhmans only the Elayads or Nambidis may act as puróhits to Súdras. The Telugu Bráhmans are less exclusive, and all of them will do such work, while among the Oriyás the Sánto sub-division is the only one which makes rigid distinctions as to the castes for whom it will officiate, the others being some of them so little versed in the Védas that the Súdras probably would not offer them such employment even if they sought it. All Bráhmans may cultivate their own garden-plots without suffering in the estimation of their fellows, but the only ones which occupy themselves in ordinary cultivation are the sections among the Oriyás referred to above. Nambúdri women and those of some of the Havik Bráhmans of South Canara may be married after puberty, but in none of the other classes is this allowed. Strict Tamil Bráhmans will not eat certain prohibited vegetables, such as onions, drumstick and garlic. Nor will the Malayális. But except the Vaidíki section the Telugu Bráhmans make no such distinctions, and the Oriyás only forbid the use of these things to their widows. Tamil, Canarese and Malayálam Bráhmans do not smoke, but the Telugus and Oriyas do. Nambúdris may shave at any time of the day, but all others must shave before breakfast or not at all. The Tamil Bráhmans in Coimbatore, the Niyógi section among the Telugus, and the Maráthi speaking Désasthá sub-division wear moustaches, but the others clean shave. The Malayális, and among the Tamils the Sóliyas both Saivites and Vaishnavites, the Díkshitars and the Mukkániyars wear the lock of hair on the front part of their heads, while the others wear it behind. All Bráhman widows must shave their heads completely except the Nambúdris and the Tengalai sect of Vaishnavites among Tamils and Telugus. The Telugus and the Maráthis do not wash their own cloths as all the others do. Consequently they cannot eat their food when they are wearing their ordinary cloths, as these are polluted by the touch of the dhóbi, and for use at meals they therefore keep a silk cloth which they wash themselves. The Nambúdris, however, neither wash their own cloths nor consider that those washed by their dhóbis, the Velluttédans, carry any pollution. All Bráhman women who are not widows wear coloured cloths, except among the Nambúdris and the Sánto section of the Oriyás. Widows usually wear white ones. The arrangement of Bráhman women's cloths differs from that of all Súdra women in the fact that (except among the Havik Bráhmans of South Canara) they bring one end of it between their legs and tuck it into the waist behind, but the women of the Tamil Bráhmans only pull this end tight enough to leave their ankles bare, while the Telugus and the Canarese Saivites pull it so tight that it drags up the side folds and leaves the back of the leg bare as high as the knee joint. The Canarese Saivites and the Mahrátis are further distinguished by wearing this end of the cloth outside the rest of the folds at the back, tucking it into the waist band last of all. Sánto women also have a distinctive way of tying their cloths. Tamil Saivite women can further be distinguished from those of the Tamil Vaishnavites by the fact that the former catch up three or four folds of the cloth together and bunch them on their left sides and then pass the rest of the cloth round their waists, while the latter simply tie it round them without bunching it anywhere. [C.R. 1871, pp. 131-139; C.R. 1891, paras. 125-135: *Madura Man.*, Part II, pp. 22-26; *Tanjore Man.*, pp. 163-172; *Kurnool Man.*, pp. 135-136; *Malabar Man.*, Vol. I, pp. 118-130; *South Canara Man.*, Vol. I, pp. 144-151; *North Arcot Man.*, Vol. I, pp. 197-199; *Madras Museum Bulletin*, Vol. III, No. 1, pp. 33-85.]

Brinjári—Same as Lambádi.

Bududukala (2,120; M. 47)—A class of beggars who speak either Telugu or Maráthi.

Bukka—A sub-caste of Balija. They are sellers of saffron, red powder, combs, etc., and are supposed to have originally been Kómatis.

BURA—A sub-tribe of Khond.
BYÁGÁRA—A sub-caste of Holeya.
BYÁRI (?)—Unrecognizable.

CHAC'CHADI—A sub-caste of Haddi.
CHAKÁRA—A sub-caste of Madiga in the Deccan Districts.

Chakkán 40,898.—A Malabar caste of oil-pressers. *Chakku* means 'an oil-mill.' Followers of this calling are known also as Vattakkádans in South Malabar and as Vániyans in North Malabar, but the former are the higher in social status, the Náyars being polluted by the touch of the Vániyans and Chakkans but not by that of the Vattakkádans. Chakkáns and Vániyans may not enter Bráhman temples. Their customs and manners are similar to those of the Nayars, who will not, however, marry their women. [C.R., 1891, para. 198.]

Chakkiliyan 486,884: M. 1.—A Telugu caste of leather workers found almost entirely in the Tamil districts. They correspond to the Mádigas of the Telugu country. [*Tanjore Man.*, p. 204; *Madura Man.*, Part II, p. 73; C.R. 189.., para. 530; *North Arcot Man.*, Vol. I, p. 239.]

CHAKKINGALAYAN—A synonym for Chakkán.

Cháliyan 28,779.—A Malayálam caste of cotton weavers. In dress and manners they resemble the artisan castes of Malabar, but like the Pattar Bráhmans they live in streets, which fact probably points to their being comparatively recent settlers from the east coast. They have their own barbers, called Potuváns, who are also their purohits. They do not wear the sacred thread like the Sálé weavers of the east coast do. They practise ancestor worship but without the assistance of Bráhman priests. This is the only Malabar caste which has anything to do with the right and left hand faction disputes, and both divisions are represented in it, the left hand being considered the superior. Apparently, therefore, it settled in Malabar some time after the beginnings of this dispute on the east coast, that is, after the eleventh century A.D. Some of them follow the Marumakkattayam and others the Makkattáyam law of inheritance, which looks as if the former were earlier settlers than the latter.

CHALVÁDI—A sub-caste of Holeya. They are Lingáyats.
CHALYA—A sub-caste of the Malabar Vániyans.

Chamár 287.—A Bengal caste of leather workers.

CHAMURA—Leather workers from the Central Provinces; same as Chamár.

Chandála 1,201.—A generic term, meaning one who pollutes, applied to many low castes.

Chaptégára 1,482.—A class of Konkani carpenters. Sáraswat Bráhmans will eat with them. [*South Canara Man.*, Vol. I, p. 165.]

Chárodi 1,108.—A Canarese caste of carpenters corresponding to the Konkani Chaptégáras. [*South Canara Man.*, Vol. I, p. 166.]

CHATRI—Same as Kshatriya.
CHÁYAKURUP—A synonym for Tólkollan.

Chembótti 331.—Derived from *chembu*, copper and *kotta*, he who beats. They are coppersmiths in Malabar who are distinct from the Malabar Kammálans. They are supposed to be descendants of men who made copper idols for temples and so rank above the Kammálans in social position and about equally with the lower sections of the Náyars. The name is also used as an occupational term by the Konkan Native Christian coppersmiths.

CHEMBADI—A Canarese or Telugu corruption of the Tamil word Sembadavan.

Chenchu 7,164.—A tribe of Telugu-speaking hunters and jungleme.. [C.R. 1891, para. 416; *Nellore Man.*, pp. 163-165; Buchanan's *Mysore, etc.*, Vol. I, p. 116; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464.]

CHÉNIYAN—A synonym for Pallic'chán, which is a sub-caste of Náyar.

Cheruman 253,347.—A Malayalam caste of agricultural serfs. [C.R. 1891, para. 395; *Malabar Man.*, Vol. I, pp. 147-152; Buchanan's *Mysore, etc.*, Vol. II, p. 151; Pharoah's *Gazetteer of Southern India*, p. 520; *Calcutta Review* of April 1900.]

CHERUPPU-KUTTI—Literally, 'a shoe maker'. A Malayálam synonym for Mádiga.
CHERUVA—A sub-caste of Sondi.

Chetti 289,457.—*Chetti* means 'trader,' and is one of those titular or occupational terms, referred to in the body of this Chapter, which are often loosely employed as caste names. The weavers, oil-pressers and others use it as a title, and many more tack it on to their names to denote that trade is their occupation. Strictly employed it is, nevertheless, the name of a true caste.

The Chettis are so numerous and so widely distributed that their many sub-divisions differ very greatly in their ways. The best known of them are the Béri Chettis, the Nagarattu Chettis, the Kásukkar Chettis, and the Náttukóttai Chettis.

Of all these, perhaps the most distinctive and interesting are the last-named, who are wealthy money-lenders with head-quarters in the Tiruppattúr and Dévakóttai divisions of the Sivaganga and Ramnad Zamindaris in the Madura district. They are the most go-a-head of all the trading castes in the south, travelling freely to Burma, the Straits Settlements, and Ceylon, and having in some cases correspondents in London and on the Continent.

As long as their father is alive the members of a Náttukóttai Chetti family usually all live together. The caste is noted in the Madura district for the huge houses to which this custom has given rise. Married sons have a certain number of rooms set aside for them, and are granted a carefully calculated yearly budget allotment of rice and other necessaries. On the father's death, contrary to all ordinary Hindu usage, the eldest son retains the house and the youngest his mother's jewels and cash, while the rest of the property is equally divided among all the sons. When a male child is born a certain sum is usually set aside, and in due time the accumulated interest upon it is spent on the boy's education. As soon as he has picked up business ways sufficiently he begins life as the agent of some other member of the caste, being perhaps entrusted with a lakh of rupees often on no better security than an unstamped acknowledgment scratched on a palmyra leaf and sent off to Burma or Singapore to trade with it and invest it. A percentage on the profits of this undertaking and savings

Che.-Dan. from his own salary form a nucleus which he in turn invests on his own account. His wife will often help pay the house-keeping bills by making baskets and spinning thread, for the women are as thrifty as the men

As a caste they are open-handed and devout. In many houses one pie in every rupee of profit is regularly set aside for charitable and religious expenditure, and a whip round for a caste-fellow in difficulties is readily responded to. By religion they are fervent Saivites, and many of the men proclaim the fact by wearing a *rudráksham* * seed, usually set in gold, round their necks. Of late years they have spent very large sums upon several of the famous Saivite shrines in this Presidency, notably those at Chidambaram, Madura and Tiruvannámalai. Unfortunately, however, much of the work has been executed in the most lamentable modern taste and it is saddening to contrast the pitiful outcome of their heavy outlay with the results which might have been attained under judicious guidance.† They pay special allegiance to the heads of the Padanakudi *mathám* and of the Kalá *matham* at Pirán-malai in the Madura district. In addition to the recognized Hindu gods they worship the two goddesses Sellattamman and Kannudayamman of Náttarasankóttai near Sivaganga in the same district Other signs of their Dravidian origin are that they sometimes employ Valaiyans as cooks, and that they shave their heads completely instead of leaving the usual one lock, and also stretch the lobes of their ears. Seven days' pollution is observed at deaths. Like other castes which employ Bráhman priests they perform annual sráddhas.

Of their three endogamous sub-divisions,— 1 Sundarattán, 2 Ariyúr or Ariviyúr, and 3 Ilaiyáttakudi or Ilasai Nagarattán,—the first is settled in Travancore and the two others in Madura district The Sundarattán section may not eat flesh, but the other two are not prohibited from doing so. Married women of the Ariyúr section wear necklaces with only one strand of gold (ottai-kóvai), while those of the other two have two strands (irattai-kóvai). The Ilaiyáttakudi section has seven exogamous sub-divisions called *kóvils*, or temples, which derive their names from seven favourite temples in the seven villages of Ilaiyáttakudi, Máttúr, Iluppaikudi, Súrakkudi, Vairavankóvil, Pillai-yárpatti and Velángudi. Ilaiyáttakudi is considered the parent temple and when a man of any of the other six *kóvils* is married he has to obtain two garlands of flowers, one from the temple at that place and one from the temple after which his sub-division is named.

Unusual details in the marriage ceremony are the wearing of a toe-ring by the bridegroom and a custom, said to be now dying out, of inviting in a carpenter to bless the happy pair. Unmarried girls usually wear a necklace of cowrie shells and beads. This is noteworthy, for though married women in many castes are distinguished by the *táli* round their necks and the silver rings on their second toes, and in the case of Bráhmans by wearing one end of their cloths passed between their legs, it is unusual for unmarried girls to wear any badge of their condition.

Owing to their wealth and their money-lending the Náttukóttai Chettis have been called "the Jews of South India," but their kindliness and charity deserve more recognition than this description accords. [C.R. 1891, para. 454: *Madura Man.*, Part II, pp. 67 and 68; *North Arcot Man.*, Vol. I. p. 206.]

CHEYYAKKÁRAN—A Malayálam form of the Canarese Sérvégára. Found in South Canara.

CHIMPIGA—A Lingáyat sub-caste of Rangári. The word means a tailor.

Chinda. CHINA (617)—Oriyá cultivators in Ganjám and Vizagapatam.

CHINGATTÁN—Literally, 'the lion-hearted people.' A sub-caste of the Máviláns of Malabar.

CHITE-KARNAM—A sub-caste of Korono or Karnam.

CHITRAKÁRO (Ganjám)—A sub-caste of Muchi.

CHÓKAN—A synonym for Tíyan.

CHONDI—Same as Sondi.

CHOUTAGÁRA—A corrupt form of Chaptégára.

CHÓVATTÓN—A sub-division of Tarakan. [C.R. 1891, para. 462.]

CHÓYI—A Malayálam corruption of the Telugu Jógi. A synonym for Paradesi.

Chuditiya 4,093—An Oriyá caste of grain parchers.

CHUNDI—A sub-caste of Mádiga.

CHUNDI NÁYAKA (Kistna)—A sub-caste of Bóya.

Chuváno (386)—An Oriyá cultivating caste supposed to be of Kshatriya parentage.

DAKKALI—A name given to the begging section of the Mádigas. See Ándi.

DAKKÉRA—A sub-caste of Dévadiga.

Dakni. DECCANI (52)—A territorial term meaning a Musalman of the Deccan. Also a name loosely applied to converts to Islám.

Dammula 1,501—Telugu beggars and priests in the temples of village goddesses.

Dandási (39,819)—Village watchmen, found mainly in Ganjám. They admit to their ranks outcasted members of castes superior to themselves. Both infant and adult marriages are allowed. Putting bangles on the wrists of the bride is the essential part of the marriage ceremony. Widows and divorcées may marry again, but widows may not marry the elder brothers of their deceased husbands, and a bachelor wishing to marry a widow has first to marry a Sahádа tree. The tree is afterwards cut down and he is thus converted into a widower. Their headmen, and not Bráhmans, act as priests. Nominally they are Hindus but they worship all the village gods and goddesses. Their dead are burnt. They eat beef and drink alcohol. They are good shots with a bow and arrow.

* The seed of *Elæocarpus ganitrus*, supposed to be tears of ecstasy that Siva (Rudra) once shed, and hence sacred to him. They have a number of sections, varying from one to six. Those with five sections are common, but those with one (éka mukha) or six (shan mukha) are very rare and have been known to fetch Rs. 1,000. Devout Vaishnavites will pay almost equally large sums for a chank shell (*Turbinella rapa*) with right-handed, instead of the usual left-handed, volutes, the chank being similarly sacred to Vishnu.

† The decoration in the new Kaliyána Mahál in the Madura temple is mainly inferior *varnished* wood carving, looking-glasses and coloured glass balls. The same style has been followed at Tiruvannámalai, although lying scattered about in the outer courts of that temple are enough of the old pierced granite pillars to make perhaps the finest *Mantapam* in South India.

DANDEKULAM—A sub-caste of Ídiga.

DARABALA—Taken as a sub-caste of Mála.

DÁRI—A class of Oriyá dancers and singers resembling the Telugu Sánis. Probably a corrupt form of Dási. Clubbed with Guni.

DARJI (3)—A Musalman occupational term meaning 'tailor'.

Dásari (32,035)—A caste of Telugu beggars—See Andi.

Dási (6,862)—Dásis or Déva-dásis, 'handmaidens of the gods,' are dancing girls attached to the Tamil temples who subsist by dancing and music and the practice of 'the oldest profession in the world.' The Dásis were probably in the beginning the result of left-handed unions between members of two different castes but they are now partly recruited by admissions, and even purchases, from other classes.

The profession is not now held in the consideration it once enjoyed, and there seems little doubt that the statistics understate the strength of the sisterhood owing to its members having returned the names of the castes to which they originally belonged. Formerly, however, they enjoyed a considerable social position. It is one of the many inconsistencies of the Hindu religion that though their profession is repeatedly and vehemently condemned by the Shástras it has always received the countenance of the Church. The rise of the caste and its euphemistic name seem both of them to date from about the ninth and tenth centuries A.D., during which much activity prevailed in Southern India in the matter of building temples and elaborating the services held in them. The dancing-girls' duties, then as now, were to fan the idol with Chámaras, or Tibetan ox-tails, to carry the sacred light called *Kumbárti* and to sing and dance before the god when he was carried in procession. Inscriptions* show that in A.D. 1004 the great temple of the Chóla King Rájarája at Tanjore had attached to it 400 *talic'chéri pendugal*, or 'women of the temple,' who lived in free quarters in the four streets round about it and were allowed tax-free land out of its endowment. Other temples had similar arrangements. At the beginning of the last century there were one hundred dancing girls attached to the temple at Conjeeveram,† and at Madura, Conjeeveram and Tanjore there are still numbers of them who receive allowances from the endowments of the big temples at those places. In former days the profession was countenanced not only by the Church but by the State. Abdur Razaak, a Turkish ambassador to the Court of Vijianagar in the 15th century, describes‡ women of this class as living in State-controlled institutions, the revenue of which went towards the upkeep of the police.

At the present day they form a regular caste having its own laws of inheritance, its own customs and rules of etiquette, and its own panchâyats to see that all these are followed, and thus hold a position which is perhaps without a parallel in any other country. Dancing-girls dedicated to the usual profession of the caste are formally married in a temple to a sword or a god, the *táli* being tied round their necks by some man of their caste. It was a standing puzzle to the enumerators at the census whether such women should be entered as "married" in the column referring to civil condition.

Among the Dásis, sons and daughters inherit equally, contrary to ordinary Hindu usage. Some of the sons remain in the caste and live by playing music for the women to dance to, and accompaniments to their songs, or by teaching singing and dancing to the younger girls and music to the boys. These are called Nattuvans. Others marry some girl of the caste who is too plain to be likely to be a success in the profession and drift out of the community. Some of these affix to their names the terms 'Pillai' and 'Mudali,' which are the usual titles of the two castes Vellála and Kaikóla from which most of the Dásis are recruited, and try to live down the stigma attaching to their birth. Others join the Mélakkárans or professional musicians. Cases have occurred in which wealthy sons of dancing-women have been allowed to marry girls of respectable parentage of other castes, but they are very rare. The daughters of the caste who are brought up to follow the caste-profession are carefully taught dancing, singing, the art of dressing well and the *ars amoris*, and their success in keeping up their *clientèle* is largely due to the contrast which they thus present to the ordinary Hindu house-wife, whose ideas are bounded by the day's dinner and the babies. The dancing-girl castes and their allies the Mélakkárans are now practically the sole repository of Indian music, the system of which is probably one of the oldest in the world. Besides them and some of the Bráhmans, few study the subject. The "barbers' bands" of the villages usually display more energy than science. (A notable exception, however, exists in Madras City which has been known to attempt the Dead March in *Saul* at funerals in the Pariah quarters!)

There are two divisions among the Dásis called Valangai (right hand) and Idangai (left hand). The chief distinction between them is that the former will have nothing to do with the Kammálans (artizans) or any other of the 'left-hand castes' or play or sing in their houses. The latter division is not so particular, and its members are consequently sometimes known as the Kammála Dásis. Neither division, however, is allowed to have any dealings with men of the lowest castes, and violation of this rule of etiquette is tried by a panchâyat of the caste and visited with excommunication.

In the Telugu districts the dancing-girls are called *Bógams* and *Sánis*. They are supposed to be dedicated to the gods, just as the Dásis are, but there is only one temple in the northern part of the Presidency which maintains a corps of these women in the manner in vogue further south. This exception is the shrine of Sri Kúrmam in Vizagapatam, the dancing-girls attached to which are known as Kúrmápus. In Vizagapatam most of the Bógams and Sánis belong to the Nágavásulu and Palli castes, and their male children often call themselves Nágavásulus, but in Nellore, Kurnool and Bellary they are often Balijas and Yerukalas. In Nellore the Bógams are said to decline to sing in the houses of Kómatis. The men of the Sánis do not act as accompanists to their women at nautch parties, as the Bógam and Dási men do.

In the Oriyá country the dancing-girl caste is called *Guni*, but there they have even less connection with the temples than the Bógams and Sánis, not being even dedicated to the god.

* *South Indian Inscriptions*, Vol. II, Part III, p. 259.
† Buchanan's *Mysore, Canara and Malabar*, Vol. I, p. 9.
‡ Elliott's *History of India*, Vol. IV, pp. 111-112.

Dav.-Dom. In South Canara the caste is known as *Mailo*. They are not dedicated in the temples, but do service in them. They seem to be descendants of temple servants whose numbers have been kept up by admissions of widows and others from other castes.

In the Canarese or western taluks of Bellary, and in the adjoining parts of Dhárwar and Mysore, a curious custom obtains among the Bóyas, Bédarus and certain other castes under which a family which has no male issue must dedicate one of its daughters as a *Basavi*. The girl is taken to a temple and married there to the god, a *tâli* and toe-rings being put on her, and thenceforward she becomes a public woman, except that she does not consort with any one of lower caste than herself. She is not, however, despised on this account, and indeed at weddings she prepares the *tali* perhaps because she can never be a widow. Contrary to all Hindu law, she shares in the family property as though she was a son, but her right to do so has not yet been confirmed by the Civil Courts. If she has a son he takes her father's name, but if only a daughter that daughter again becomes a Basavi. The children of Basavis marry within their own caste without restrictions of any kind.

In Malabar there is no regular community of dancing-girls, nor is there among the Musalmans of any part of the Presidency. C.R., 1871, p. 167; C.R., 1891, para. 453; *Tanjore Man.*, p. 198; *Madura Man.*, Part II, p. 79; *North Arcot Man.*, Vol. I, p. 201; Buchanan's *Mysore, etc.*, Vol. I, p. 175, Vol. II, pp. 247-249; *Journal of the Anthropological Society of Bombay*, Vol. II, pp. 322-353.]

Davvalakulam—A sub-caste of Golla: they are wrestlers by profession.

Dendra, Déra, Devara—Same as **Dévánga**.

Desúri—A sub-caste of Káppu or Reddi.

Dévádiga (3,008)—Canarese-speaking temple-servants found in South Canara. [C.R. 1891, para. 445; *South Canara Man.*, Vol. I, p. 155.

Devali—A sub-caste of Dévádiga which speaks Tulu.

Dévánga (275,597).—This caste is found in every district, and in different localities it is known by various names, such as Dévara, Déra, Jándra, Jáda, Déndra and Sedan, and follows slightly different customs. *Dévánga* means 'body of the gods,' and the caste has compiled a *purána*, called the Dévánga Purána, which says that it sprang from a Bráhman rishi called Dévalan or Dévánga. In Canarese, Jándra or Jáda means 'a great man', and Sédan is only a Tamil form of the word. Their original home seems to have been in the Deccan districts, but they are now divided into two large classes, those who speak Telugu and those who speak Canarese. The Telugu Dévángas are found mainly in the Telugu country, but in the Tamil districts, especially in Salem and Coimbatore, both Telugu- and Canarese-speaking members of the caste are met with. They are traditionally weavers, but some of those in the Telugu districts have left their weaving for cultivation and carpentry, and others for trade in cloth. In the southern districts they always wear the sacred thread: in Nellore they are just taking to it: while in Ganjám and Vizagapatam they none of them wear it. The thread-wearing section employs those of its own caste-men who are versed in the Shástras as its priests, but in the Telugu districts Bráhmans are employed at marriages and Jangams for funeral ceremonies. Both infant and adult marriages are common, and in some places the former form is gaining ground. Their dead are either burnt or buried. They worship all the village deities, but their chief reverence is paid to their tutelary goddess Chowdéswari. They eat fish, pork, fowls, mutton, etc., and drink alcohol, but those who aspire to a higher social status nominally abstain from these things. In the Telugu districts the Dévángas will eat with the Gollas and Mutráchas. Their title is Chetti. In Salem and Coimbatore the Dévángas (or Sédans, as they are there styled) have an autocratic headman called the Pattakkáran. His servant or Sésarâju is paid 4 annas per annum for each loom. In these districts the caste has exogamous septs. In Madura and Tinnevelly the Dévángas or Sédans consider themselves a shade superior to the Bráhmans and never do *namaskáram* to them or employ them as priests. In Madura and Coimbatore, the Sédans have their own dancing girls who are called Dévánga or Séda Dásis in the former and Mánikkáttál in the latter, and are strictly reserved for members of the caste under pain of excommunication or heavy fine. They have also a class of beggars of their own called Játipillais. The members of the caste often call themselves by the Bráhmanical titles of Sástri and Aiyar, but their usual agnomen is Chetti. [C.R. 1891, para. 483; Buchanan's *Mysore, etc.*, Vol. I, pp. 170-2, 245, 458; *North Arcot Man.*, Vol. I, p. 226; *South Canara Man.*, Vol. I, p. 166.]

Dévar—Telugu merchants from Pondicherry who trade in glassware: probably Dévángas and clubbed with that caste.

Dhabolo—A sub-caste of Odiya.

Dhakkado (1,760).—Oriyá cultivators. [C.R. 1891, para. 413.]

Dhér (164).—A low caste of Maráthi leather workers.

Dhóbi (26,635).—The Dhóbis or Dhóbas are the washerman caste among the Oriyás, and are said to have come originally from Orissa. Girls are generally married before maturity and if this is not possible they have to be married to a sword or a tree before they can be wedded to a man. Their ordinary marriage ceremonies are as follow: The bridal pair bathe in water brought from seven different houses: the bridegroom puts a bangle on the bride's arm (this is the binding part of the ceremony); the left and the right wrists of the bride and bridegroom are tied together; betel-leaf and nut are tied in a corner of the bride's cloth and a myrabolam in that of the bridegroom: and finally the people present in the pandal throw rice and saffron over them. Widows and divorced women may marry again. They are Vaishnavites, but some of them also worship Káli or Durga. They employ Bairágis, and occasionally Bráhmans, as their priests. They burn their dead and perform srádha. Their titles are Chetti and Bóhara.

Dholo, Dholuva—Same as Doluva.

Dhúliya (966).—A small Oriyá cultivating caste. [C.R. 1891, para. 414.]

Dívar, Divara-Makkalu—A sub-caste of Billava.

Doluva (17,818).—An Oriyá cultivating caste found mainly in Ganjám. [C.R. 1891, para. 369.]

Domban—A Tamil form of Dommara.

Dombó (58,100).—Hill weavers found mainly in Vizagapatam Agency. [C.R. 1891, para. 486; C.R. 1871, p. 230; Mr. F. Fawcett in *Man* for March 1901.]

Dommara (18,322).—A Telugu caste of jugglers and acrobats. [C.R. 1891, para. 545; *Nellore Man.*, p. 165; C.R. 1871, p. 167; *North Arcot Man.*, Vol. I. p. 240.] **Dom.-Gau.**

Dónigar (Dhangar)—A Maráthi caste of shepherds and cattle-breeders. Shown under "others."

Dora—Same as Konda Dora. Also a title of Játápus and Yánátis.

Dubaduba—An Oriyá form of the Telugu Bududukala.

Dúdékula (74,538).—A Muhammadan caste of cotton cleaners and rope and tape makers. They are either converts to Islám or the progeny of unions between Musalmans and the women of the country. Consequently they generally speak the Dravidian languages,—either Canarese or Telugu,—but some of them speak Hindóstání also. Their customs are a mixture of those of the Musalmans and the Hindus. Their marriage is usually adult: and a necklace of five beads is used as a *táli* after the Hindu fashion. Inheritance is apparently according to Muhammadan law. They pray in mosques and circumcise their boys before the age of 10, and yet some of them observe the Hindu festivals. They worship their tools at Bakrid and not at the Dasara, they raise the *Azán*, or Muhammadan call to prayers, at sunset, and they pray at the tombs of Musalman saints. They use the Musalman title of 'Sáhib'. [C.R. 1891, para. 491: *North Arcot Man.*, Vol. I. p. 230.]

Dumálo—A sub-caste of Gaudo.

Édákula—A sub-caste of the Vizagapatam Pallis or Vanniyans.

Égáli—A synonym for Vannán.

Ékari, Ékali, Yákari, Yákarlu—A sub-caste of Mutrácha. [C.R. 1891, para. 533: *North Arcot Man.*, Vol. I. p. 217.]

Elakyan—A sub-caste of Náyar. Its hereditary occupation is to get plantain leaves for the use of the Cherukunnu temple, where travellers are fed daily by the Chirakkal Rája. The other sub-divisions of the Náyars will marry girls of this division, but will not eat with its members.

Elayad (168)—An inferior class of Bráhmans in Malabar. They are puróhits to the Náyars and other non-polluting Súdras, and may cook and eat in Súdras' houses.

Emlrántiri—A Malayálam name for Tulu Bráhmans settled in Malabar. They speak both Tulu and Malayálam. Some of them call themselves Nambúdris, but they never intermarry with that class.

Énádi—A name for Shánáns derived from Énádi Náyanár, a Saivite saint. It also means 'Ambattan', or barber.

Énéti (Ganjám)—Same as Yánáti.

Enimi Játi—A small class of Oriyá cultivators in the Vizagapatam Agency. Taken as a sub-caste of Odiya.

Érádi—A sub-caste of Sámantan. [C.R. 1891, para. 350.]

Erumán (2,537).—*Eruma* means a cow-buffalo. The people of the caste were originally buffalo-drivers and keepers, and they still follow their traditional occupation in the Kasaragod taluk of South Canara. In North Malabar they are masons and bricklayers. The Náyars marry their women, but their men may not marry Náyar girls. In this and other respects they resemble the Erumán sub-division of the Kólayán caste and they are perhaps identical with it. They follow the Marumakkattáyam law of inheritance. Elayad Bráhmans and Márayáns are their puróhits.

Fakír (272)—An occupational term meaning a Musalman religious mendicant.

Gábit (194)—A Bombay fishing caste.

Gadaba (40,395).—A hunting and agricultural tribe found mainly in Vizagapatam. [C.R. 1891, para. 402; *Vizagapatam Man.*, p. 86.]

Gamalla (150,977).—Telugu toddy-drawers. [C.R. 1891, para. 522.]

Ganda (Vizagapatam Agency).—Literally, 'a village servant', but used as a synonym for Dombós.

Ganda (24).—A class of weavers from the Central Provinces.

Gandhavállu—Literally, 'a perfume-seller.' A sub-caste of Balija.

Gándla (34,560).—These are oil-pressers. There are two classes of them—Onti-eddu, or those who use one bullock in the oil-mill, and Redu-eddu, or those who use two. The latter are also called Vániyans. The former do not wear the sacred thread while the latter do, and the former are Saivites while the latter are Vaishnavites. Both of them eat meat but neither of them drink alcohol. The rich burn and the poor bury the dead. Widows may not remarry. Their priests are Jangams and Linga Balijas. At marriages they use a bundle of 101 yellow threads instead of a *táli* or *bottu*. [C.R. 1891, para. 499: *North Arcot Man.*, Vol I. p. 231.]

Gangadikára—A sub-caste of Vakkaliga.

Gangáputra, Gangimakkalu—A class of Canarese agricultural labourers from Mysore, who were probably originally fishermen. Taken as a sub-caste of Kabbéra.

Ganggeddulu—A class of beggars who exhibit trained bulls: a sub-caste of Dásari. See Ándi.

Gániga (18,403).—Canarese oil-pressers. In South Canara they are said to be identical with the Mogérs, with whom they interdine and intermarry. [C.R. 1891, para. 500: Buchanan's *Mysore*, etc., Vol. I. p. 176: *Mysore C.R.* 1891, p. 248: *South Canara Man.*, Vol. I. p. 167.]

Garasa—A sub-division of Holeya.

Gatti (1,543).—Canarese cultivators and labourers.

Gauda (46,477).—Canarese-speaking cultivators and cattle breeders. [C.R. 1891, para. 377; *South Canara Man.*, Vol. I, p. 162.]

Gaudo (102,898).—The great pastoral caste of the Ganjám Oriyás. Like those of all the cowherd castes, its members say that they are descended from the Yadava tribe in which Krishna was born. Fourteen sub-divisions have been reported, but it is not known whether they are endogamous sections. They are Apoto, Béhara, Bolodiya, Dongíyato, Dumálo, Gópópuriya, Koláta, Komiriya, Kusilya, Ládia, Madhurápuriya, Mogotho, Pattilia and Sollokhondia. Each of these has a headman called Mahankudo, who visits every family within his jurisdiction once a year to collect his *mámool* (customary fees). Their girls are married before puberty, and if this cannot be managed they have to marry an arrow before they can be wedded to a man. A widow's younger brother-in-law has the

Gau.-Gur.

right of refusal of the widow and she cannot marry another man without his leave and that of the headman. But widow marriage is in places forbidden. Divorce is effected by means of a 'Tsádo-patro,' or deed of separation, obtained from the headman of the caste. Their women wear heavy brass bangles extending from the wrist to the elbow and sometimes weighing as much as 15 lbs. Their titles are Mahankudo, Podháno, Pollái, Gaudo, Béhara and Náik. [C.R. 1891, para. 377; C.R. 1871, p. 229.]

Gauli 816 —A synonym for Lingáyat Gollas. See Kannadiyan.

GAUREGA—A sub-caste of Médara.

GÁVADI—A sub-caste of Golla.

Gavara 55,529 —Cultivators and traders found mainly in Vizagapatam, whither they are said to have gone from Nellore. In social position they are on a par with the Kápus, and Gollas will eat in their houses. They are Hindus but worship all the village gods and goddesses, and they prefer the god Simhádri Appanna to all others. Marriages are either infant or adult, the wealthier people generally practising the former. Widow marriage is recognised. They usually burn their dead. They employ Bráhmans as priests. They eat mutton, fowls and fish. Their title is Naidu. [C.R. 1891, para. 374.]

Gayinta (1,140)—A caste of hill cultivators, speaking Oriyá and Telugu.

GEJJÉGÁRA—A sub-caste of the Canarese Pánchálas. [*Mysore C.R.* 1891, p. 245.]

GENTOO JENTU —A general term applied to Balijas and to Telugu-speaking Súdras generally. Clubbed with Telugu. For the history of the word see Sir H. M. Elliott's *Memoirs of Races of the North-West Provinces*, Vol. I, p. 92.

GHÁSI—A sub-caste of Haddi.

Ghontora 605 —A small caste of Oriyás who manufacture brass and bell-metal rings and bangles for the use of the hill people.

GIRI-RÁZU—A synonym for Periko.

Gódári 794 —Telugu leather-workers in Ganjám and Vizagapatam. In Table XIII they are shown by an error in the Oriyá section.

Godiya 9,140 —The sweat-meat sellers of the Oriyás. They formerly manufactured sugar from jaggery (*gudo*). They are Súdras belonging to the Chaitanya sect, but Bráhmans will eat sweet-meats made by them. Their headman is called 'Sásamolo.' They will accept drinking-water from Gaudos but food only from Bráhmans. Their title is Sáhu.

GODOMÁLIA—A sub-caste of Bhondári from which the Oriyá Bráhmans will accept water.

GODUGALA—A Telugu caste of basket makers; same as Gúdala.

GODUVA—Oriyá brass and bell-metal bangle makers. A sub-tribe of the Gadabas.

Gókha 137 —A Bengal caste of fishermen and boatmen.

GÓLAKA South Canara)—Means a bastard: clubbed with Moili.

Golla 855,221 —The great shepherd caste of the Telugus. [C.R. 1891, para. 497; *Kurnool Man.*, p. 139; Buchanan's *Mysore, etc.*, Vol. I, pp. 241, 297; *Mysore C.R.* 1891, p. 248; *North Arcot Man.*, Vol. I, p. 219.]

Gond (20,734 —A Central Provinces tribe, found mainly in the agency of Vizagapatam. In this tract they speak the Gond language, but those who are found in Ganjám are said to speak a dialect closely allied to the Khond current in the Kuttiya tract of the Balliguda taluk. Their head-quarters in Ganjám is this Kuttiya tract, but a settlement exists in the Goomsur Maliahs round about Udayagiri. In that district they worship Pattokondo and Boirogo, two male deities. The sacred thread is worn in the families of their headmen or pátros. They have exogamous septs called 'bonsos' or families. [C.R. 1871, p. 226; C.R. 1891, para. 405; Risley's *Tribes and Castes of Bengal*, Vol. I, p. 292; Crooke's *Tribes and Castes of the North-West Provinces and Oudh*, Vol. II, pp. 430–438.]

GONDA, GONDIYA—Same as Gond.

GONGOBONSO—A sub-caste of Odiya.

GÓPATIKULAM (Cuddapah)—A sub-caste of Balija.

GORAVARU (Bellary)—A class of Canarese beggars and temple priests; clubbed with Dásari.

Gósáyi 546 —Upper India devotees and ascetics.

GOUNDAN—Same as Kavandan.

GRÁMANI—A title of the Shánáns in the Chingleput district.

Gúdala, GÚLLA (4,137)—A Telugu caste of basket-makers in Vizagapatam and Ganjám. The headman is called the Kulapedda or Bissóyi. Marriage is either infant or adult, and divorcées and widows may marry again. When a widow is married the *táli* is put on near a mortar, which is an unusual detail. The caste employs Bráhmans as priests, and these are received on terms of equality by other Bráhmans. Failing a Bráhman the Bissóyis are employed. Vaishnavites among them burn, and Saivites bury, their dead. They drink alcohol and eat pork, fowls, fish of all descriptions, crocodiles and rats. They have no titles.

Gudigára 535 —Canarese wood carvers and turners. [*South Canara Man.*, Vol. I, p. 166.]

GUDIYA—Same as Godiya.

GUHA-VELLÁLAS—A name returned by some Sembadavans of Coimbatore. Guha was Ráma's boatman. See Vellála.

Gujaráti 581 —Territorial term meaning people from Gujarat. They are mostly traders.

GUJJALA—A synonym for the Sáles of the Deccan Districts.

GUJJAR—Same as Gujaráti.

GUJJARA (South Canara)—A sub-caste of Bóya or Bédaru.

GÚLLA—Same as Gúdala.

GULYEM (Anantapur)—Probably a sub-caste of Bóya.

GUNDIYA—A small class of hill-cultivators in Ganjám. Probably the same as Gond.

Guni (1,373 —Oriyá dancing girls and prostitutes. See Dási.

GUNNA—A sub-division of the Chinda or China tribe.

GURUGULA—A sub-caste of the Sáles of Vizagapatam.

GURUKKAL—Same as Ádisaivar. Also a class of Bráhmans who serve in temples.
GUVÁLO—Traders from Sambalpore. A sub-caste of Bondili.
GUZARÁTI—See Gujaráti.

Haddi (28,076)—An Oriyá caste which has two endogamous sub-divisions, the Karuna Haddis who are cultivators and drummers, and the Chac'chadi Haddis who are scavengers. They have three grades of headmen called, respectively, Chowdari, Béhara and Gonjari. The Chowdari may fine any member of the caste for misconduct, the Béhara may enhance or remit the fine on appeal, while difficult points are referred to the Gonjari, who is the highest appellate authority. They are said to admit to their ranks persons from all castes except the Rellis and Médaras, after first branding their tongues with a piece of gold wire. Marriage is either infant or adult. Part of the wedding ceremony consists in the bride's brother striking the bridegroom, which may be a survival of marriage by capture. Divorce is allowed. A widow may marry the younger, but not the elder, brother of her deceased husband. Their headmen, and not Bráhmans, are their puróhits. They worship Káli, to whom they offer goats, fowls and pigs. They drink alcohol and eat beef, pork, fowls, etc. They may eat the leavings of other castes except the Rellis, Médaras, Jaggalis, Kondras and Tiyóros. Their titles are Náhako, Chowdari, Dolebéhara, Gonjakári and Ghási.

HAJÁM—A Hindóstáni word for 'barber': ordinarily used as a synonym for the Konkani-speaking Kelasis or Kshaurikas in South Canara. [C.R. 1891, para. 168.]

HAKÍM (9)—A Musalman occupational term meaning 'a physician'.

HALABA—Same as Holuva or Pentiya. [C.R. 1891, para. 107.]

Halépaik (17,689)—A caste of Canarese-speaking toddy drawers. [C.R. 1891, para. 528; *South Canara Man.*, Vol. I, p. 173.]

HANABARU (Bellary)—A sub-caste of Vakkaliga.

HANAFI (4,574)—A Musalman sect.

HARI-SUETTI—A synonym for the Konkani-speaking Vánis.

HAROSUTIYA—Same as Arasutiya.

Hasala (552)—Canarese agricultural labourers: originally a hill tribe. [Rice's *Mysore Gazetteer*, Vol. I, p. 351; *Mysore C.R.* 1891, p. 230.]

HÁVÁDIGA—A sub-caste of Kuruba.

Heggade (2,606)—Canarese cultivators and cattle breeders. [*South Canara Man.*, Vol. I, p. 164.]

HELAVA—Canarese beggars. Clubbed with Jógi. See Andi.

HOLADAVA (South Canara)—A synonym for Gatti.

Holeya (147,987; M. 1)—Canarese field labourers corresponding to the Paraiyans of the Tamil districts. [C.R. 1891, para. 396; *Mysore C.R.* 1891, pp. 250-251; *South Canara Man.*, Vol. I, pp. 173-174.]

HOLLÁYI—Same as Holuva.

HOLUVA (Vizagapatam Agency)—Literally, 'a ploughman'. A synonym for Pantia or Pentiya. Also a sub-division of Oriyá Bráhmans.

HUSSAIN (7)—A Musalman sect.

Idaiyan (694,829: M. 2)—The great shepherd caste of the Tamils. Of its many sub-divisions, the Kalkatti and Pási sections are so called from their custom of wearing 16 glass beads on either side of the *táli*; the Sámbán sub-division takes its name from Sambu or Siva: the Kalla Idaiyans are most numerous in the districts where the Kallans mainly live: the Karuttakkádu ('black cotton country') sub-division is mostly found in the Tinnevelly and Madura districts where there is a considerable stretch of black cotton soil; and the Panchárankatti division is so called owing to the custom among the women in it of wearing a neck ornament called Pancha-háram or Pancháram. In this division widow marriage is commonly practised, and it is said that this is because Krishna used to place a similar ornament round the necks of the Idaiyan widows of whom he was enamoured, to transform them from widows into married women to whom pleasure was not forbidden, and that this sub-division is the result of these amours. The Idaiyans take a higher social position than they would otherwise do owing to the tradition that Krishna was brought up by their caste, and to the fact that they are the only purveyors of milk, ghee, etc., and so are indispensable to the community. All Bráhmans except the most orthodox will accordingly eat butter-milk and butter brought by them. In some places they have the privilege of breaking the butter-pot (*முறி*) on the Gókulásh tami, or Krishna's birthday, and get a new cloth and some money for doing it. They will eat in the houses of Vellálas, Pallis and Nattamáns. They either burn or bury their dead. Their titles are Kóne or Kónán, Pillai, Pogondan and Karaiyálan. [C.R. 1891, para. 195; C.R. 1871, pp. 148-150; *Madura Man.*, Part II, p. 60; *Tanjore Man.*, pp. 195-197; *North Arcot Man.*, Vol. I, p. 220.]

Idiga (231,340; M. 1)—Telugu toddy-drawers. In some districts they seem also to be called Indra. It is said that they are the descendants of Balijas from Rajahmundry in Gódávari district, and that their occupation separated them into a distinct caste. They are divided into two endogamous sections called either Dandu and Palli, or Páta ('old') and Kotta ('new'). The headman of the caste is called Gaudu. They employ Bráhmans as puróhits for their ceremonies and these Bráhmans are received on terms of equality by other Bráhmans. They bury their dead and observe pollution for 12 days, during which time they abstain from eating flesh. The consumption of alcohol is strictly prohibited and is severely punished by the headman of the caste. They eat with all Balijas except the Gázulu section. Their titles are Aiya, Appa and Gaudu. [C.R. 1891, para. 521; Buchanan's *Mysore, etc.*, Vol. I., p. 273; *North Arcot Man.*, Vol. I, p. 238.]

ILAI-VÁNIYAN—A synonym for Sémaikkudaiyán. They are betel-leaf sellers in Tinnevelly and traders elsewhere.

Ilamagan (7,987)—A cultivating caste found chiefly in the Zamindari taluk of Tiruppattúr in Madura. The word literally means 'a young man', but the "young" is interpreted by other castes in the sense of "inferior." The origin of the caste is even more obscure than usual. None of the

Ilu.-Jan. accounts of it are flattering. One says that it is made up of the sons of Vallamban females and Vellála males, another that it is a mixture of out-casted Valaiyans, Kallans and Maravans, and a third that it is descended from illegitimate children of the Vellálas and Pallis. Like the Kallans and Valaiyans the members of the caste stretch the lobes of their ears and leave their heads unshaven. The caste is divided into two or three endogamous sections of territorial origin. They do not employ Bráhmans as puróhits; their widows may marry again; their dead are usually buried and they will eat pork, mutton, fowls and fish. They are thus not high in the social scale, and are in fact about on a par with the Kallans. The headmen of the caste are called Ambalam but the other members have no titles.

Íluvan (110,974 —Malayálam toddy-drawers. (C.R. 1891, para. 529; Mateer's *Native Life in Travancore*, pp. 83—98.)

Índra 39,049 —A caste of Telugu toddy-drawers and distillers, who are either identical with, or nearly allied to, the Idigas.

Inravar (Chingleput)—A Tamil form of Índra.

Irání (19)—A territorial term meaning 'Persian.' The Shiah sub-division of the Moghal tribe of Musalmans.

Iranyavarma—The name of one of the early Pallava Kings. Returned as a caste name by certain wealthy Pallis in South Arcot, who also gave themselves the title of Sólakanár (descendant of Chóla Kings) in the schedules. See Sólakula-Kshatriya.

Irkuli or Irangolli Vellála—Literally, 'Vellálas who kill dampness.' A name assumed by some of the Vannáns or washermen. See Vellála.

Irula (86,687)—The Irulas are a semi-Bráhmanized forest tribe who speak a corrupt Tamil and are found mainly in North Arcot, Chingleput, South Arcot, Trichinopoly and the Malabar Wynaad. In different localities they go by different names; in Chingleput those who speak Telugu are called Yánadis, and those who speak Tamil Villiyans (bowmen) and Védans (shikáris); in west North Arcot and on the Mysore plateau they are sometimes called Chenchus and Arava (Tamil) Yánádis; and in South Arcot the caste calls itself Tén-Vanniyans (honey Vanniyans) or Vana-Pallis (forest Pallis). The Malabar and Nilgiri Irulas are distinct from any of these others, being far less civilised than any of them. In South Arcot the caste is said to have two endogamous sub-divisions, Vangu (literally, 'a cave,' and so perhaps a house) and Kúndu (nest) or Kattu (jungle). The Vangu Irulas have settled down in villages and work as coolies, but the Káttu Irulas have no fixed habitations and wander about the jungles living upon roots and game. The Vangu Irulas have a headman called the Kólkaran, Periyavan or Náttámgár. In North Arcot their headman and priest is a man of the Désávi sub-division of the Balijas, who lives in Madras and goes round once every five or six years to collect his customary fees from each family. Some of the Vangu Irulas have now begun to employ Bráhmans as priests at weddings. Both infant and adult marriages are practised. It is necessary that the two front posts of the marriage pandal should have twelve twigs of the *pála* tree tied to them. The happy pair have to fetch a basketful of mud from an ant-hill and place it beneath these *pála* twigs (compare Bóya). The binding part of the ceremony is said to consist in the woman's smoking the bridegroom's cheroot or eating out of the same dish with him. Divorcées and widows may marry again. The dead are usually buried. There is no sráddha. Irulas worship the seven virgin goddesses called the Kannimár, who are the earliest deities of whom there is any tradition at all in this Presidency, and also Vishnu in the form of Venkatéswara, and Siva and all the village demons. The púját is sometimes a Vanniyan. The Kannimár are worshipped at an ant-hill in the jungle. The Irulas will eat monkeys, crocodiles, rats and vermin and, like most forest tribes, are very fond of tobacco, but yet they regard themselves as superior to Kammálas, Ambattans and Vannans. Their titles are Tén-Padaiyáchi, Náyakkan and Púját. (C.R. 1891, para. 419; Buchanan's *Mysore, etc.*, Vol. I, p. 462; Breeks' *Primitive Tribes of the Nilgiris*, pp. 67—71; *Coimbatore Man.*, Vol. I, p. 64; *Nilgiri Man.*, Vol. I, pp. 214—217; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 8–17; *North Arcot Man.*, Vol. I, pp. 248–249.)

Íte (184)—A Telugu caste of jugglers and acrobats.

Jáda—A synonym for Dévánga and for Kurni.

Jaggali (5,254 —The traditional occupation of this caste was apparently leather-working, but now it is engaged in cultivation and miscellaneous labour. Its members speak both Oriyá and Telugu. They admit out-castes from other communities to their ranks on payment of a small fee. Marriage is either infant or adult, and widows and divorcées may remarry. Satánis are employed as priests. They eat beef and pork and drink alcohol. They bury their dead. In some places they work as syces and in others as firewood sellers and as labourers. Pátro and Béhara are their titles.

Jain (51)—A Hindu cannot be a Jain by caste, but in 51 cases the enumerators entered Hindu in the religion column of the schedule and Jain in the caste column.

Jakkula—An inferior class of prostitutes, mostly of the Balija caste; clubbed with Balija.

Jalagadugu—A class of gold dust washers; clubbed with Balija.

Jálári (24,763 —Telugu fishermen. They are divided into two endogamous sections called "the people of the twelve poles" and "the people of the eight poles" according to the number of poles or posts used for the marriage *pandals*. Similar sections are found among the Pallis, and it may be that the Jálaris are a sub-division of that caste. Their headmen are called "Pillagádus." They admit children from higher castes into their ranks. Their marriages are either infant or adult. Widows and divorcées may marry again. They worship both Siva and Vishnu, employ Bráhmans as priests, and either burn or bury their dead. On the third and twelfth days after death, rice-cakes, etc., are offered to the manes of the deceased. They eat fish and mutton. Fishing is the hereditary occupation of the caste, but some of them are engaged in trade and some are cultivators. They have no caste titles.

Jangam (6)—Unrecognizable.

Janappan (82,362)—These were originally a section of the Balijas, but they have now developed into a distinct caste. They seem to have been called Janappan because they manufactured gunny bags

of hemp (Telugu, *Janapa*) fibre. In Tamil they are called Saluppa Chettis, Saluppan being the Tamil form of Janappan. Some of them have taken to calling themselves Désáyis or Désádhipatis (rulers of countries) and say they are Balijas. They do not wear the sacred thread. Widow marriage is not permitted, but their girls are generally married after puberty. The caste usually speaks Telugu but in Madura there is a section the women of which speak Tamil and also are debarred from taking part in religious ceremonies and therefore apparently originally belonged to some other caste. [C.R. 1891, paras. 477, 478; *North Arcot Man.*, Vol. I, p. 227.] Jan.-Kal.

JÁNDRA—Same as Dévánga.

JANGAL-JÁTI—Literally, 'forest caste:' bird catchers and sellers. See Káttu-Mahráti.

Jangam (102,121)—Strictly speaking a Jangam is a priest to the religious sect of the Lingáyats (*q.v.*), but the term is frequently loosely applied to any Lingáyat, which accounts for the large numbers under this head. Jangams proper are said to be of two classes, Pattádhikáris, who have a definite head-quarters, and Charamúrtis, who go from village to village preaching the principles of the Lingáyat sect, and they are said to have five Mathádhipatis or religious heads at five places in the Bellary district, where the Lingáyats are most numerous. Many Jangams are priests to Súdras who are not Lingáyats, others are merely religious beggars, and others of them go in for trade.

JANNI—Savara priests; also a title of the Játápus.

Játápu, JÁTA 75,719—These are a civilized section of the Khonds who speak Khond on the hills and Telugu on the plains, and are now practically a distinct caste. They consider themselves superior to those Khonds who still eat beef and snakes, and have taken to some of the ways of the castes of the plains. For example, they sometimes marry their children while they are still infants and they discountenance widow marriage, and where they allow it the widow may only marry her late husband's brother. They still, however, permit divorce, and divorcées may marry again if the second husband pays the first the expenses he originally incurred at the woman's wedding. They are nominally Hindus, but they also worship the aboriginal goddesses, especially one called Jákura, and sacrifice buffaloes, pigs and goats to them. Some of them have bought the privilege of wearing the sacred thread from the Mahárája of Jeypore. They employ men of their own caste as priests. They generally burn their dead, but those who have died of snake-bite are buried. They are said to have some twenty exogamous septs, of which Koalaka (arrow), Konda Gorri (hill-sheep), Kutraki (wild goat) and Vinka (white ant) seem to be of totemistic origin. Their titles are Janni, Sámanto, Maddi, Dora and Naiko.

JÁTIKÍRTULU—A class of beggars in Cuddapah; clubbed with Dásari.

JÁTI-PILLAI—Literally, 'servant of the caste'; entries of this term were clubbed with the caste which was indicated by the other entries in the schedules. See also Dévánga.

JÁTIVÁRTHA—Beggars who beg only from Bráhmans. Clubbed with Dásari. See Ándi.

JAURA (49)—This is a small caste of workers in lac: in Oriyá, *jau* means lac.

JAWAHÁRI (43)—Hindóstáni-speaking dealers in glass, etc., from Bombay.

Jetti (1,484)—A Telugu caste of wrestlers and gymnasts. [*Tanjore Man.*, p. 184; Rice's *Mysore Gazetteer*, p. 326.]

JÍNIGÁRA—A sub-caste of Muc'chi. [*North Arcot Man.*, Vol. I, p. 240.]

JÍYYAKULAM, JÍRRU (Bellary)—A class of Canarese drummers and flower-sellers, who are usually Lingáyats.

Jógi (15,878)—A caste of Telugu beggars and pig-breeders. See Ándi.

Jónagan (8,646)—Musalman traders of partly Hindu parentage. The word is from the Tamil Sónagam, which means Arabia, and is not strictly the name of any Musalman tribe but is a loose term applied by the Tamils to Musalmans of mixed descent.

JULÁHA (3)—A weaving caste from the Panjáb.

KÁBADI—A class of Telugu wood-cutters. A sub-caste of Mála.

Kabbéra 19,774)—A caste of Canarese fishermen and cultivators. Perhaps the same as Bestha.

KABBILI, KABLIGA—A sub-caste of Bestha; agricultural labourers.

Kádan (789)—A small aboriginal hill tribe found in Coimbatore and Malabar. [*Coimbatore Man.*, Vol. I, pp. 407–9; Buchanan's *Mysore, etc.*, Vol. II, p. 45; *Madras Museum Bulletin*, Vol. II, No. 3, pp. 131–151].

Kadu-Konkani 286—Literally, 'the bastard Konkanis', as opposed to the Gód or pure Konkanis. They are usually traders.

KÁDUKUTTUKIRAVAR—Literally, 'one who bores a hole in the ear'. A synonym for Kuravas.

Kaduppattan 19,493)—A Malayálam caste of palanquin carriers and teachers of the vernacular. [C.R. 1891, para. 506.]

KÁFIR (8)—Territorial.

Kahar (208)—A Bengal caste of boatmen and fishermen.

Kaikólan (346,762; M. 1)—A large caste of Tamil weavers found in all the southern districts. The name is also returned in considerable numbers from Ganjám, Vizagapatam, Gódávari and Nellore, but it is not clear whether these Kaikólans are the same as those in the south. [C.R. 1891, para. 475; Buchanan's *Mysore, etc.*, Vol. I, p. 474; *Chingleput Man.*, p. 33; *North Arcot Man.*, Vol. I, p. 227.]

KÁJI (42)—An occupational term, meaning a judge and priest among Musalmans.

KÁKIRRKKAVÁDU—Beggars who beg from the Mutráchas; clubbed with Mutrácha.

KALAIKÚTTÁDI—Literally, 'a pole-dancer': a Tamil synonym for Dommara.

KALÁL—A Hindóstáni synonym for Gama'la.

KALÁRI (Vizagapatam Agency)—A sub-caste of Sondi.

KALÁVANTA—A synonym for Bógam.

KALIFA (1)—A Musalman title.

Kálingi (126,516)—A caste of temple priests and cultivators found mainly in Ganjám and Vizagapatam, whither they are supposed to have been brought by the Kálinga kings to do service in the Hindu temples before the advent of the Brahmans. They speak either Oriyá or Telugu. They have two sub-divisions, the Kintali Kálingis, who live south of the Lángulya river, and the Burag'm Kálingis, who reside to the north of it, and the customs of the two differ a good deal. There is also a third

Kal.

section, called Pandiri or Bevaráni, which is composed of outcastes from the other two. Except the Kálingis of Mokhalingam in Vizagapatam, they have headmen called Náyakabalis or Sántos. They also have priests called Kularazus, each of whom sees to the spiritual needs of a definite group of villages.

They are divided into several exogamous gótras, each comprising a number of families, or *vamsas*, some of which (such as Arudra, a lady bird, and Ravi-chettu, the *Ficus religiosa* tree) are of totemistic origin. Each section is said to worship its totem. Marriage before puberty is the rule and the caste is remarkable for the proportion of its girls under 12 years of age who are married or widowed. (See Diagram No. 26.) Widow marriage is not recognised by the Buragám Kálingis, but the Kintalis freely allow it. As usual, the ceremonies at the wedding of a widow differ from those at the marriage of a maid. Some turmeric paste is placed on a new cloth which is then put over a pot of water, and the ceremony takes place near this. The binding portion of it is the tying of a saffron-coloured string to the woman's wrist. The Kálingis pay special reverence to Sri Rádhákrishna and Chaitanya. Some of the caste officiate in temples, wear the sacred thread, and call themselves Brahmans, but they are not received on terms of equality by other Bráhmans. All Kálingis burn their dead, but srádhhas are performed only by the Kintali sub-division. They will eat mutton, fish, wild boar and deer, but will not take their food in any but Bráhman houses. The Buragám Kálingis do not shave their heads in front. Kálingi women wear heavy bangles of brass, silver, bell-metal and glass extending from the wrist to the elbow. The titles of the caste are Naidu, Náyarlu, Chowdari, Bissóyi, Podháno, Jenna, Swáyi and Naiko.

KALLÁDI—A sub-caste of Cheruman.

KALLADI-SIDDHAN—Literally, 'a beggar who beats himself with a stone'. A synonym for Mondi. See Andi.

Kallan (485,619).—A numerous caste found chiefly in the districts of Madura, Trichinopoly and Tanjore. The name literally means 'a thief,' and this caste and the Maravans and Agamudaiyans are responsible for a share of the crime of the southern districts which is out of all proportion to their strength in them. In 1897, the Inspector-General of Prisons reported that nearly 42 per cent. of the convicts in the Madura Jail and 30 per cent. of those in the Palamcottah Jail in Tinnevelly belonged to one or other of these three castes. In Tinnevelly in 1894, 131 cattle-thefts were committed by men of these three castes against 47 by members of others, which is one theft to 1,497 of the population of the three bodies against one to 37,830 of the other castes. The statistics of their criminality in Trichinopoly and Madura were also bad. The Kallans had until recently a regular system of black mail, called Kudikával, under which each village paid certain fees to be exempt from theft. The consequences of being in arrears with their payments quickly followed in the shape of cattle-thefts and "accidental" fires in houses. In Madura, the villagers recently struck against this extortion. The agitation was started by a man of the Idaiyan or shepherd caste, which naturally suffered greatly by the system, and continued from 1893 to 1896. The methods of the villagers were determined and complete. They held meetings, at which thousands attended, and took oaths on their ploughs to pay no more black mail to Kallans: they established funds to compensate those who lost their cattle, or whose houses were burnt down, in consequence: they arranged to patrol their villages at night with watchmen of their own; they provided horns to be sounded to carry the alarm from village to village in case of theft; and they prescribed a scale of fines to be paid by those who did not turn out in answer to the horns. Some of the Kallans sold their land and left their villages, but others showed fight. Riots and bloodshed followed, but the villagers triumphed.

The Chóla country, or Tanjore, seems to have been the original abode of the Kallans before their migration to the Pándya kingdom after its conquest by the Chólas about the eleventh century A.D. But in Tanjore they have been greatly influenced by the numerous Bráhmans there, and have taken to shaving their heads and employing Bráhmans as priests. At their weddings also, the bridegroom ties the *táli* himself, while elsewhere his sister does it. The customs of the caste in Madura have not been influenced in this way and are consequently more interesting.

In Madura, the Kallans are divided into ten main endogamous sub-divisions, which are territorial in origin. These are (1) Mél-nádu, (2) Sirukudi-nádu, (3) Vellúr-nádu, (4) Mallá-kóttai-nádu, (5) Pákanéri, 6 Kandramánikkam or Kunnan-kóttai-nádu, (7) Kanda-dévi, (8) Puramalai-nádu, (9) Tennilai-nádu and (10) Pálaya-nádu. The termination 'nádu' means a country. These sections are further divided into exogamous sections called *kaguppus*.

Some of these are perhaps worth noting. The Mél-nádu Kallans have three sections called *terus*, or streets, namely, Vadakku-teru (north street), Kilakku-teru (east street) and Térku-teru (south street). The Sirukudi Kallans have *kaguppus* named after the gods specially worshipped by each, such as Andi, Mandai, Aiyanár and Víramágáli. Among the Vellúr-nádu Kallans the names of the sections seem merely fanciful. Some of them are Véngai-puli (cruel-handed tiger), Vekkáli-puli (cruel-legged tiger), Sámi-puli (holy tiger), Sempuli (red tiger), Sammatti-makkal (hammer-men), Tirumán (holy deer), and Sáyumpadai-tángi (supporter of the vanquished army). A section of the Tanjore Kallans names its sections from sundry high-sounding titles meaning King of the Pallavas, King of Tanjore, Conqueror of the South, Mighty Ruler and so on. Marriage is governed solely by the *kaguppus* to which the parties belong and is not affected by differences of sect or occupation. A man can claim his paternal aunt's daughter as a wife, and if she is married to anyone else is entitled to get any dowry which the aunt received at her own marriage. The Mél-nádu and Puramalai-nádu Kallans use a necklet made of horse-hair instead of a *táli*. The Sirukudi-Kallans use a *táli* on which, curiously enough, the Musalman badge of a crescent and a star is engraved. The Puramalai-nádu sub-division also follow the Musalman practice of circumcision. None of them have any puróhits for their marriages. Among the Vellúr-nádu Kallans a curious custom is said to be followed in the seventh month of a woman's pregnancy. Patterns are drawn on her back with rice-flour and milk is poured over them, and the husband's sister decorates a grinding-stone in the same way, invokes blessings on the woman, and expresses the hope that she may have a male child as strong as a stone.

Widows may marry again in all the sub-divisions, and their wedding ceremony resembles that of a maid. All Kallans put on sacred ashes, the usual mark of a Saivite, on festive occasions, but they are nevertheless generally Vaishnavites. The dead are usually buried and it is said that at funerals

cheroots are handed round which those present smoke while the ceremony proceeds. Kallans will eat with Maravans but not with Valaiyans. The headman of the Puramalai nádu section is said to be installed by Idaiyans (herdsmen) from a certain village, but what the connection between the two castes may be is not clear, and considering their respective occupations it is odd that there should be any at all. (C.R., 1871, p. 156; C.R., 1891, para. 335; *Tanjore Man.*, pp. 191, 193–5; *Madura Man.*, Part II, pp. 44–56.) **Kal.-Kam.**

KALLANGI—A sub-division of Palli. They are Tamil cultivators and agricultural labourers in Chingleput. Their title is Reddi.

KALLAN-MUPPAN—A sub-caste of the Malabar Kammálans, the members of which are stone-workers.

KALLÁTTAKURUP—A sub-division of Ambalavási, which sings in Bhagavati temples.

KALLAVÉLI Madura—Literally, 'the Kallan's fence'. A sub-caste of Palli.

KALLOVI—A beef-eating sub-tribe of Porojas.

KALLUKKOTTI—Literally, 'a stone-mason.' A sub-caste of the Malabar Kammálans which works in stone. Some of them wear the thread.

KÁLVOUNTA—A sub-caste of Kálingi.

Kamma (973,723)
Kápu or Reddi (2,576,448)
Telaga (382,677)
Velama (436,327)

All four of these large castes closely resemble one another in appearance and customs, and seem to have branched off from one and the same Dravidian stock. Originally soldiers by profession, they are now mainly agriculturists and traders, and some of them in the north are Zamindars. The Rázus, who now claim to be Kshatriyas, were probably descended from Kápus, Kammas and Velamas. The Kammas and Kápus of the Madura and Tinnevelly districts seem to have followed the Vijianagar army south and settled in these districts when the Náyak Governors were established there. Their women are less strict in their deportment than those of the same castes further north, the latter of whom are very careful of their reputations and in the case of one section of the Kammas (Illuvellani) are actually *gósha* like Musalmánis.

The Kápus are said to have totemistic septs or gótras. Three of these are Kódi (cock), Mékala (sheep) and the Tangédu shrub (*Cassia auriculata*). (C.R. 1891, paras. 359, 360 and 366; *Nellore Man.*, pp. 207–208; *Kurnool Man.*, p. 138; *North Arcot Man.*, Vol. I, pp. 214–217.)

Kammálan (496,696; M. 1)—The artisan classes of the Tamil country are called Kammálans, while in the Telugu districts they are known by the Telugu equivalent Kamsala, and in the Canarese tracts by the Sanskrit synonym Pánchála. The customs of the community in these different areas resemble one another closely enough to make one note sufficient for all three. In all three regions they are divided into occupational sub-divisions according to whether they work in gold, brass, iron, wood or stone, but a man frequently works in more than one of these materials, and even changes his sub-division, and there is no bar preventing inter-marriage or inter-dining among the different sections. The gold-smiths are called Tattán, Kamsáli and Akkasále in the Tamil, Telugu and Canarese districts, respectively; the brass-smiths, respectively, Kannán, Kanchari, and Kanchugara: the blacksmiths Kollan or Karumán, Kammara and Kammára: the carpenters Tachchan, Vadrangi and Badagi: and the stone-masons Kal-Tachchan in the Tamil country and Silpi in the Telugu and Canarese districts.

As a caste (though some sections form exceptions) they deny the priestly superiority of the Bráhmans and the efficacy of their services at religious ceremonies, and employ their own folk as puróhits. In this they resemble the Lingáyats, and consequently the Kammálans, Kamsalas, and Pánchálas, the Lingáyats, and the five essentially Lingáyat castes of the Banajigas, Gaulis, Jangams, Kannadiyans and Súdars do not come within any of the groups in the Subsidiary Table in this chapter.—all of which are based upon the degree to which the various castes employ Bráhmans as puróhits and carry pollution,—and have been placed in a group by themselves at the end of the Table as castes which deny the sacerdotal authority of the Bráhmans.

The Kammálans, indeed, not only deny that the Bráhmans can claim priestly authority over them, but go one better and state that they are superior to Bráhmans in origin, since whereas Bráhmans only claim to be descended from the Rishis, who were mere mortals, they themselves were sprung from the five faces of Viswakarma, a god and the architect of the gods, and so are of divine parentage. They usually call themselves Viswa Bráhmans to emphasise this exalted pedigree. This claim of theirs to rank above all other castes has led to riots and cases in the courts, and was as vehemently asserted as ever at the present census, and, though anything which might tend to revive the bad blood to which it has led is to be deprecated, it seems necessary to shortly set out a few of the obstacles to the recognition of their superiority to the rest of the community which the Kammálans do not appear to have yet surmounted.

They base their claim upon three things—decisions in the courts of justice, some sentences in the Védas, and certain passages from the *Múlastambam* and the *Silpa-sástram* (two works on architecture), the *Vajra-súchi* and the *Kapiladuípam* (controversial books on the abolition of caste) and the poems of Vémana, a Telugu Súdra poet. The decisions in the courts, as was to be expected, merely state that Kammálans are to be allowed to perform such rites as they choose without molestation. As to the Védas, it is not only the Kammálans who can quote scripture for their purpose, and these writings were, moreover, compiled long before the present caste system was originated, so that chance sentences in them are of little weight in the controversy. The other books adduced in evidence are not authoritative or sacred works.

There can be no doubt that the Kammálans' claim is of comparatively recent origin. The inscriptions of 1013 A.D., referred to in paragraph 464 of the 1891 Census Report, show that at that time they had to live outside the villages in hamlets of their own like the Paraiyans and other low castes, and a later one since translated (*South Indian Inscriptions*, Vol. III, Part I, page 17) gives an order of one of the Chóla kings that they should be permitted to blow conches and beat drums at their weddings and funerals, to wear sandals and to plaster their houses, and so shows by implication that these luxuries were previously denied them. The stone-working section are spoken of in the inscriptions as Silpáchári, (*áchári* means a teacher or professor, and is a title usually now restricted to Bráhmans), but the stone sculptors had some of them to carve the images of the gods and so earned a certain degree of recognition,

(*cf.* Chembótti above), and Silpáchári may only mean a professor of sculpture. At the present day some of the Kammálans bury their dead, which is not an Aryan custom, and other Súdras do not treat them as Bráhmans, neither saluting them with the *namaskáram* as they do Bráhmans, nor accepting food or water from their hands, nor calling them in as puróhits at their religious ceremonies. C.R. 1871, pp. 150–2; C.R. 1891, paras. 464–465; *Madura Man.*, Part II, p. 70; *Tanjore Man.*, pp. 186–9; *North Arcot Man.*, Vol. I, p. 226; *Mysore C.R.* 1891, p. 245; Buchanan's *Mysore, etc.*, Vol. I, pp. 175, 176; *Indian Antiquary* for 1879, p. 217; *Vizagapatam Man.*, p. 66.]

Kammálan (Malayálam)—104,040. The Kammálans of Malabar are also artisans like those referred to immediately above, but they take a lower position than the Kammálans and Kamsalas of the other coast or the Páncháls of the Canarese country. They do not claim to be Bráhmans or wear the sacred thread and they accept the position of a polluting caste, not being allowed into the temples nor into Brahman houses. The highest sub-division is Asári, the men of which are carpenters and wear the thread at certain ceremonies connected with house-building. The Tattáns (goldsmiths), Kollans (blacksmiths), and Músáris (brass-smiths) intermarry. In places the caste practises fraternal polyandry.

KAMMARA (M. 1)—A blacksmith sub-caste of the Telugu Kamsalas.

KAMMIYAN—A synonym for Kammálan.

KAMPO—An Oriyá form of Kápu.

Kamsala (271,583)—See Kammálan.

Kamunchia (105)—Oriyá cultivators.

KANAKKAN—A sub-caste of Cheruman.

Kanakkan 56,991—A Tamil accountant caste, known also as Karnam. [C.R. 1891, para. 448; *North Arcot Man.*, Vol. I, p. 207.]

KANCHUGÁRA—A sub-division of Páncháls the members of which are workers in brass and bell-metal. See Kammálan.

KANDAHÁRI (47)—A Mu-salman territorial name meaning a person from Kandahar.

KANDÚGÁRA—A sub-caste of Halépaik.

KANGARA—Literally, 'a servant'; a synonym for Paidi.

KANI-RÁZU—A synonym for Bhatrázu.

Kanisan (15,263)—A Malayálam caste of astrologers and herbalists. [C.R. 1891, para. 450; *Malabar Man.*, Vol. I, pp. 139–142.]

Kániyan (531)—A primitive forest-tribe. See Malai-Arasan and Paliyan.

Kannadiyan 20,975)—A Canarese caste of shepherds and cattle breeders, who are probably a civilized section of the Kurumbas. In the Mysore State, whence they are immigrants, they are known as Gaulis. At their weddings five married women are selected who are required to bathe as each of the more important of the marriage ceremonies is performed, and are alone allowed to cook for, or to touch, the happy couple. Weddings last eight days during which time the bride and bridegroom must not sit on anything but woollen blankets. A widow may marry again, but may only wed a widower, and such weddings generally take place at night. Most of the caste are Lingáyats and employ Jangams as priests. They bury their dead in a sitting posture with the face towards the south. They are said to be strict vegetarians. Their titles are Ravut and Appa. [C.R. 1891, para. 383; *North Arcot Man.*, Vol. I, p. 225.

KANNÁJI BHAT—Same as Bhatrázu.

KANNÁN—A sub-caste of Kammalan, the members of which do braziers' work.

KANOUJ (45)—Territorial.

KÁPILI (20)—Territorial. A Tamil form of Káfir.

Káppiliyan (39,608; M. 20)—A Canarese cultivating caste found in Madura. See Anappan.

Kápu 2,576,448)—The great cultivating caste of the Telugu country. See Kamma.

KARAITURAI-VELLÁLA—Literally, 'the lords of the shore Vellálas.' A name assumed by the Karaiyáns of Tanjore. See Vellála.

Karaiyán (16,296)—A Tamil fishing caste. Compare Pattanavan and Sembadavan.

KÁRAKORA-PANIKKAN—A sub-caste of Ambalavási, the men of which sing and dance in the temples of certain of the minor deities.

KÁRÁLAN—A synonym for Vellálan in Malabar; also a name for Malayális; clubbed with Vellála or Malayáli. [C.R. 1891, para. 539.]

KARAMALA—A sub-caste of Kamsala. These are blacksmiths, but do not wear the sacred thread like other Kamsalas.

Karimpálan (3,586)—A hunting and cultivating forest tribe in Malabar. [C.R. 1891, para. 421.]

Karnabattu (11,279)—A Telugu weaving caste found chiefly in Gódávari. *Karna* means an ear in Sanskrit, and the caste says it is descended from nine giants whom Siva produced from his ears to slay the demons who were harassing a king who was one of his worshippers. Early marriage is practised and widow marriage is strictly forbidden. They do not wear the sacred thread but abstain from eating meat. Most of them are Saivites and employ Bráhmans as puróhits for all ceremonies except funerals. They bury their dead in a sitting posture. They have no titles.

Karnam 35,218)—The writer caste of the Oriyas in Ganjám. [C.R. 1891, para. 449.]

KARTÁKKAL—Literally, 'Governors': a name returned by Balijas claiming to be descendants of the Náyak kings of Madura and Tanjore.

KÁRU-KÍRALA (Kistna)—A small class of Telugu beggars; clubbed with Dásari.

KARUMÁN—A sub-caste of Kammálan. It does blacksmiths' work.

Karumpurattán (11,560)—The term Karumpurattán is said to be a corruption of *Koru-Aruttár*, which means 'the annihilators,' and to have been given to the caste because they are the descendants of a garrison of Chóla Vellálas who treacherously allowed an enemy to enter the Tanjore fort and annihilate the Rájá and his family. Winslow, however, says that *Karumpuram* is a palmyra tree, and Karumpurattán may thus mean a palmyra-man, that is, a toddy-drawer. In the enumeration schedules the name was often written Karumpuran (feminine Karumpurac'chi). If this etymology is correct, this caste must originally have been Shánárs or Iluvans. It is said to have come from the village of Tiruvadamarutúr in Tanjore and settled in the north-eastern part of Madura. The caste has

seven sub-castes called after the seven *nádus* or villages in Madura in which it originally settled. In its ceremonies, etc., it closely follows the Ilamagans. Its title is Pillai.

KARUVÁN—A corrupt form of Karumán.

KASÁYI (885)—Literally, 'butcher'; a Musalman occupational term.

KASUVA or KASUBA (Nilgiris)—A sub-tribe of the Irulas.

KÁTAKÁPARI—Literally, 'forest dwellers'; a class of Telugu beggars. Clubbed with Yerukala.

Katasan (1,811)—A small caste of basket-makers and lime-burners in the Tinnevelly district. It has at least two endogamous sub-divisions, namely, Pattamkatti and Níttarasan. Widows are allowed to remarry. The dead are buried. The social position of the caste is above that of the Véttuvans and they consider themselves polluted if they eat food prepared by a Shánán, but they are not allowed to enter Hindu temples, they worship devils, and they have separate washermen and barbers of their own, all of which are signs of inferiority. Their title is Pattamkatti, and Kottan is also used

KATCHI (R. 7, M. 13)—A territorial name meaning a person from Cutch.

Katike (1,451)—A small caste of Maráthi butchers.

KÁTIPÁPA—A class of Telugu beggars who beg only from Gollas: probably a sub-caste of Jógi.

KATÓRAUTO—A sub-caste of Odiya the members of which claim to be Kshatriyas.

KÁTTAVARÁYA-VAMSAM—A synonym for Vannán.

Káttu-Mahráti (1,794)—A tribe of Maráthi bird-catchers, pig-breeders and beggars. They are also called Jangal Játi and Kuruvikárans (bird men).

Káttu-Náyakkan (2,486)—A Malabar hill-tribe found chiefly in the Wynaad taluk.

KÁVALI—Literally, 'watchers'; these are generally Lingáyat Bóyas in the Telugu districts and were therefore clubbed with Bóya.

Kavandan (9,051)—A title of Konga Vellálas, Kurumbans, Anappans, etc.

KAVARAI—A Tamil synonym for Balija; probably a corrupt form of Gavara.

Kávutiyan (5,673)—A Malayálam caste of barbers who shave Tíyans and are puróhits to them. The name is also sometimes generically applied to the barbers of other castes, but in such cases the name of the caste is prefixed to it, for example, Tacha-Kávudi, etc.

Káyasth (741)—A Bengal writer caste. [Risley's *Castes and Tribes of Bengal*, Vol. I, p. 438.]

Kéla (138)—A small caste of Oriyá jugglers and mountebanks. Their women are often prostitutes.

Kelasi (7,712)—A Canarese barber caste. [*South Canara Man.*, Vol. I, p. 171.]

Kevuto (30,396)—An Oriyá fishing caste. [C.R. 1891, para. 515.]

KHÁN (8)—A title used by the Fathán tribe of Musalmans.

KHANDRA—Same as Kondra.

Khárvi (4,123; M. 2)—Maráthi-speaking fishermen found in South Canara. [*South Canara Man.*, Vol. I, p. 168.]

KHÁSA—Male domestic servants of the Telugu zamindars; clubbed with Telaga.

Khatri (1,227; M. 2)—A small caste of silk-weavers allied to the Patnúlkárans. [*Mysore C.R.* 1891, p. 247; Rice's *Mysore Gazetteer*, p. 335.]

Khilji (1)—A Musalman tribe.

KHODÁLO—Same as Bávuri.

Khódura (4,417)—Manufacturers of the brass and bell-metal bangles and rings ordinarily worn by the lower class Odiyas. Their headman is called *Nahúko Sáhu* and under him there are deputies called *Dhoyi Nahúko* and *Béhara*. There is a fourth functionary styled *Aghopotina* whose peculiar duty is said to be to join in the first meal taken by those who have been excommunicated and subsequently re-admitted into the caste by the caste panchávat. A quaint custom exists by which honorific titles like Sénápati, Mahápátro, Subuddhi, etc., are sold by the panchávat to any man of the caste who covets them, and the proceeds sent to Púri and Pratábpur for the benefit of the temples there. It is said that the original home of the caste was Orissa and that it came to Ganjám with Purushóttama Déva, the Mahárája of Púri. In its general customs it resembles the Badhóyis.

Khoira (952)—A low caste of Oriyá cultivators.

Khója (11)—A Musalman tribe of traders from Bombay. [*Journ. Anthr. Inst., Bombay*, Vol. II, 1873, pp. 402–407.]

Khond, KÓDU (316,568)—A hill tribe in Ganjám and Vizagapatam. Much has been written about them, but from reports received it seems clear that observers have in some cases been too ready to attribute to the whole of the tribe customs which are in reality only locally observed. A people which is split up, as they are, by hill and jungle into communities which cannot easily communicate with one another naturally develops a considerable diversity in its ways. I have, however, no sufficient materials for any account of them which could pretend to be complete. [C.R. 1871, p. 209; C.R. 1881, Vol. III, pp. 68–70; C.R. 1891, para. 399; *Ganjám Man.*, pp. 65–87; *Vizagapatam Man.*, pp. 87–98; Macpherson's *Report on the Khonds;* Dalton's *Ethnology of Bengal; Madras Journal of Science and Literature*, Vol. VI, pp. 37–46, Vol. VII, pp. 136–7; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, pp. 467–8.]

KHONDÁITO—A sub-caste of Odiya or Oriya. Oriyá Zamindars get wives from this sub-division, but the men of it cannot marry into the Zamindars' families themselves. They wear the sacred thread and are writers by profession.

KHONDUVÁLO—Probably the same as Khodálo; clubbed with Bávuri.

Kíchagára (33)—Canarese basket-makers and beggars

KIDÁRAN—A synonym for Tólkollan.

Killekyáta (337)—A small caste of Canarese beggars allied to the Jógis or Helavas.

KÍRAIKKÁRAN—*Kírai* is a kind of vegetable, and the word is an occupational name meaning 'vegetable-man.' Kíraikkárans are usually Agamudaiyans in Coimbatore, where the name was returned, and so were clubbed with Agamudaiyan.

Kodagu (84)—The vernacular form of Coorg, a tribe peculiar to the province of that name [Richter's *Castes and Tribes of Coorg*, pp. 19–50; *Journal of the Asiatic Society of Bengal* Vol. LXX, Part III, No 2, 1901.]

Kod.-Kom.

KÓDARE (3)—Unrecognizable.

KODIKKÁR—Literally, 'betel-vine men'; an occupational term. The persons who gave it as their caste returned their parent-tongue as Tamil and their title as Nayakkan and were therefore clubbed with Pallis.

KÓDU—A vernacular form of Khond.

KOHÓRO—Same as Kahar.

KOIBARTO—A sub-caste of Kevuto. [See Kaibarta in Risley's *Tribes and Castes of Bengal*, Vol. I, p. 375.]

KÓILADIYÁN—A sub-caste of Balija.

KÓKI (Anantapur)—They are cultivators, and the name seems to be a mistake for Kápu.

KOKKUNDIA (Ganjám Agency)—An Oriyá caste of hill cultivators: same as Kukkundi.

KOLABANSO—A sub-caste of Odiya.

KÓLÁRI—Same as Kólayán.

KOLÁRO—A sub-caste of Sondi. See Kalári.

Koláta (976)—An Oriyá caste found in Ganjám. Probably a sub-caste of Gaudo (*q.v.*).

Kólayán (16,889)—The word is derived from Golla and Áyan, both meaning 'a cowherd.' The caste is found chiefly in the Kasaragod taluk of South Canara and in the northern part of Malabar. In South Malabar it is called Úráli. Its traditional occupation is herding cows and it claims the privilege of supplying milk and ghee to certain Hindu temples, but at present most of its members are masons. It has two endogamous sections, Áyan or Kól-Áyan and Máriyan or Erumán, (see Erumán above). The caste observes the *táli-kattu* and *sambandham* ceremonies like the Náyars, and Náyar men may marry its women, but the offspring of such unions cannot claim the same privileges in the temples as pure-bred Kólayáns. At the same time the Elayads and Mússads, who will serve as priests to Náyars, will not do so for all Kólayáns and some of the caste have their own puróhits who are called Poduváns. Yet they will not eat with the Márayán temple servant caste. They follow the Marumakkattáyam law.

Kóli (1,607)—A Bombay caste of fishermen and boatmen in South Canara. Also a low class of Bengal weavers found in Ganjám.

Kóliyan (4,826)—A weaver caste the members of which were originally Paraiyans, but now do not eat or intermarry with that caste. See Paraiyan.

KOLLAN—A sub-division of Kammálan.

KOMÁRO—A sub-caste of Badhóyi which does blacksmiths' work.

Kómati (428,188)—Telugu-speaking traders found in every district in the Presidency, and also in the Central Provinces and Bombay. In the Telugu districts, where people are easy-going in such matters, they seem to be treated as Vaisyas, and they are shown as such in the Subsidiary Table in this Chapter, but in the Tamil districts their claim to rank as twice-born is questioned. Three points which show them to be of Dravidian origin are their adherence to the custom of obliging a boy to marry his maternal uncle's daughter, however unattractive she may be (a practice which is condemned by Manu); their use of the Puránic, or lower, ritual (instead of the Védic rites) in their ceremonies; and the fact that none of the 102 gótras into which the caste is divided are the gótras of the twice-born, while some, at any rate, seem to be totemistic, as they are the names of trees and plants and the members of each gótra abstain from touching or using the plant or tree after which their gótra is called. The names of six of these *gótras* or *kulas* (clans) and of the totem belonging to each are given below:—

Gótra.	*Totem.*	*Gótra.*	*Totem.*
Anapa-kula ..	Anapa Anumalu (*Lablab vulgaris*).	Puc'cha-kula ..	Puc'chakáya (*Citrullus colocynthis*).
Chintya-kula ..	Chinta (*Tamarindus Indica*).	Usira-kula ..	Usirika (*Emblica officinalis*).
Pippala-kula ..	Gajapippalu (*Piper longum*).	Tulasi-kula ..	Tulsi (*Ocymum sanctum*).

The Kómatis do not, of course, admit that these are totems, and explain the reverence paid to them in sundry other ways. The caste is divided into two main endogamous sub-divisions, the Gavara and Kálinga Kómatis. A section of the Gavaras living in the Kistna, Nellore and Kurnool districts are called Végina or Venginád Kómatis, Venginád being a former name for part of the Kistna district. The Gavaras derive their name from the following story. A Kómati of Penukonda in Gódávari district had a beautiful daughter called Vasavamma. Vishnuvardhana, a king of the Eastern Chálukya dynasty (eleventh century A.D.), heard of her beauty and wanted to marry her. The Kómatis would not allow this, so the king began to persecute them to make them change their minds. To do away with the bone of contention (herself) the girl committed suicide by throwing herself upon a burning pyre. The headmen of 102 families, who are the ancestors of the present 102 gótras, sacrificed themselves with her. She was afterwards deified as Kannikamma or Kanyaká Paraméswari, and identified with Mátangi or Gauri, who is the same as Párvati, the wife of Siva. The Gavaras still worship Kannikamma as their patron deity and state that their name is derived from Gauri, who is identical with her. The Kálingas are said to be called after the kingdom of that name which formerly comprised the present Ganjám, Vizagapatam and Gódávari districts. The Gavaras are strict vegetarians while the Kálingas are not so particular, but in other respects their customs closely resemble one another and are modelled on those of the Bráhmans. Besides these two main endogamous sub-divisions there is a third smaller section, also endogamous, called the "Traivarnikas" or "third-caste-men," who follow the details of the Bráhmanical customs more scrupulously than the others and for this reason keep apart from the rest of the caste.

Some of the Kómatis have written in to protest against two statements made in paragraph 455 of the 1891 Census Report, namely, (1) that the word Kómati is usually supposed to bear the uncomplimentary meaning of 'fox-minded,' and (2) that at their weddings Kómatis present betel-leaf and nut to the beef-eating chuckler caste of the Mádigas. What the real derivation of the word Kómati may

be is a question which has led to much ingenious speculation and cannot be said to be yet settled. All that the 1891 report said was that 'fox-minded' was one of the 'usual etymologies'. Whether it is philologically correct or merely the outcome of the natural unpopularity of a money-lending caste is another matter. The statement about the presentation of the betel-leaf and nut seems to be accurate, though no doubt the custom is not universal. It rests on the authority of Sir Walter **Elliott** (*Transactions of the London Ethnological Society* for 1869), and Major Mackenzie (*Indian Antiquary*, Vol. VIII, p. 36), and in a footnote on p. 55 of *The Original Inhabitants of Bharata Varsha or India* Dr. Oppert states that he has in his possession documents which confirm the story. It is said that now-a-days the presentation is sometimes veiled by the Kómati concerned sending his shoes to be mended by the Mádiga a few days before the wedding, deferring payment till the wedding-day, and then handing the Mádiga the leaf and nut with the amount of his bill. [C.R. 1871, p. 143: C.R. 1891, para. 455; *North Arcot Man.*, Vol. I, pp. 205–206.] Kom.-Kud.

KOMMULA—A begging sub-caste of Mádiga.

Konda Dora (88,715)—A caste of hill cultivators found chiefly in Vizagapatam. It seems to be a section of the Khonds which has largely taken to speaking Telugu, has adopted some of the Telugu customs, and is in the transitional stage between Animism and Hinduism. They call themselves Hindus and worship the Pándavas and a goddess called Talupulamma. Unusual items in their wedding ceremonies are that the bridegroom is bathed in saffron water and that the *táli* is handed him by an old man. Divorcées and widows may re-marry. They burn their dead and perform funeral rites on the ninth or twelfth day. They drink alcohol and eat pork, mutton, etc., and will dine with Kápus. They call themselves Doras. [C.R. 1871, p. 224: C.R. 1891, para. 400.]

KONDALAR (Chingleput)—A sub-caste of Vellála.

KONDALI—Cultivators and agricultural labourers in North Arcot; clubbed with Kápu.

KONDI—Herdsmen and cultivators akin to Erumáns who are usually treated as a sub-caste of Náyar. The Náyars may marry their women but will not eat with the caste.

Kondra, KHANDRA, KONDORA (5,796)—A fisherman caste of Ganjám. Divorcées and widows may marry again. Gósáyis are their priests. They drink alcohol and eat meat, fish and fowls. Their title is Móliko.

KÓNE, KÓNÁN—A title of the Idaiyans in Madura and Tinnevelly.

Kongan (139)—A territorial term meaning a native of the Kongu country, that is, Salem and Coimbatore.

Konkani (1,822)—A territorial or linguistic term, meaning a dweller in the Konkan country (Canara) or a person speaking the Konkaní dialect of Maráthí.

Konsari (1,728)—Oriyá bell-metal workers.

KÓPÁLA (South Canara)—A sub-caste of Holeya.

Koraga (5,109)—A wild tribe of basket-makers and labourers chiefly found in Mudbidri and in Puttúr in the Uppinangadi taluk of South Canara. [Buchanan's *Mysore, etc.*, Vol. II, pp. 271, 272: C.R. 1871, pp. 343–345; *South Canara Man.*, Vol. I, pp. 176–178; *Journ. Anthrop. Inst.*, Vol. IV, 1875, pp. 369–376.]

KORAVAN, KORAMA, KORCHA—See Kuravan

KORONO—Same as Karnam.

KORTI (Ganjám)—Literally, 'a wood-cutter.' A sub-caste of Badhóyi.

KÓSANGI—A synonym for Mádiga.

Kóshti (55)—A Central Provinces caste of weavers.

Kóta (1,267)—A small tribe of artisans and drummers on the Nilgiri Hills. [Breeks' *Prim. Tribes*, pp. 40–47; *Nilgiri Man.*, Vol. I, pp. 203–207; *Madras Journal of Science and Lit.*, Vol. VIII, pp. 106–107; *Indian Antiquary* for 1873, p. 32; *Madras Museum Bulletin* No. 4, pp. 185–206.]

KÓTAGÁRA—Canarese bricklayers in Bellary. Probably the same as Kótégára.

Kótári (1,195)—Domestic servants. They claim to be an independent caste, though some regard them as a sub-caste of Bant. [*South Canara Man.*, Vol. I, p. 180.]

Kótégára, KÓTÉYAVA (6,981)—Canarese cultivators and shop-keepers. [C.R. 1891, para. 354; *South Canara Man.*, Vol. I, p. 163.]

KOTTAN—An occupational name, meaning a bricklayer. Returned by some Pallis in Coimbatore district, and clubbed with Palli.

Kottiya (12,333)—Oriyá cultivators found mainly in Vizagapatam Agency. [C.R. 1891, para. 411.]

KOTTÓN—Literally, 'a brass-smith'; a sub-division of the Malabar Kammálans.

KOTWÁR (3)—A Central Provinces caste of village watchmen.

KÓYA (5)—An occupational term meaning priests to Máppillas; clubbed with Máppilla.

Kóyi (63,062)—A cultivating hill tribe in Gódávari. [C.R. 1891, para. 406; *Gódávari Man.*, pp. 88–91: C.R. 1871, p. 227; *Indian Antiquary* for 1876, p. 357, for 1879, pp. 33, 219–221; Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, p. 464.]

Kshatriya (80,311)—The second, or ruling and military, caste of the four castes of Manu. Parasuráma is said to have slain all the Kshatriyas seven times over, but 80,000 persons have returned themselves as such in this Presidency alone. Strictly speaking there are very few persons in the Presidency who have any real title to the name and it has been returned mainly by the Pallis or Vanniyas of Vizagapatam, Gódávari and Chingleput, (who say they are 'Agnikula Kshatriyas'), by the Shánáns of Tinnevelly and by some Mahrátis in South Canara. In Tinnevelly Kammas and Balijas have also returned the name. The figures are thus useless for any purpose.

KSHAURADAVA, KSHAURIKA—A synonym for Kelasi.

KUAGAR (9)—Unrecognizable.

KÚDAIKATTI-VANNIYAN—Literally, 'the basket-making Vanniyan.' A name returned by some of the Kuravas.

KUDAKAN (2)—Territorial, meaning a native of Coorg.

KUDÁLDÉSHIKÁRA—A sub-caste of Kájápuri.

Kud.-Kur. **Kudiya** (5,038)—A Canarese forest tribe in South Canara. [C.R. 1891, para. 418; *South Canara Man.*, Vol. I, p. 175.]

KÚDLUKÁRA—A sub-caste of Rajápuri; Konkani-speaking confectioners, who follow the Bráhmanical customs.

Kudubi (10,350)—A Maráthi-speaking forest tribe. [*South Canara Man.*, Vol. I, p. 178.]

KUDULUKKÁRAN (Madura and Tinnevelly)—A sub-caste of Tottiyan.

Kudumo (19,703)—The Kudumos or Kurumos are an Oriyá caste of cultivators found mainly in Ganjám. Some of them wear the sacred thread and follow Chaitanya, and Oriyá Bráhmans will accept drinking-water at their hands. They will eat in Bráhmans' houses and will accept drinking-water from Gaudos, Bhondáris and Rávulos. Their title is Podháno

KUKASO—A sub-caste of Lohára.

Kukkundi (40)—Oriyá cultivators and fishermen.

KULÁLAN—A synonym for Kusavan.

KULAPPAN—Telugu-speaking Kummaras in Malabar

KULUMBI (3)—Unrecognizable.

Kuluvan (483)—A small caste of Telugu beggars and pig-breeders akin to the Kuravas and Jógis; found only in the Tinnevelly district.

KUMÁRA-KSHATRI—A synonym for Mahráti.

Kumbára (35,446)—Canarese potters. [C.R. 1891, para. 503; Buchanan's *Mysore, etc.*, Vol. I, pp. 191, 312; *Mysore C.R.*, 1891, p. 249; *South Canara Man.*, Vol. I, p. 168.]

Kumbháro (12,991)—Oriyá potters. [C.R. 1891, para. 503.]

Kummara (120,260)—Telugu potters. [C.R. 1891, para. 503; *North Arcot Man.*, Vol. I, p. 231.]

KUMPANI—Returned by some Kurubas of Anantapur district.

KÚNAPALLI—Apparently a synonym for Samayamuvádu; a class of field-labourers and beggars who beg only from Sáles; clubbed with Dásari.

Kunbi (66)—A Bombay cultivating caste.

KUNIGIRI (Anantapur)—A synonym for Kurni

Kunnavan (3,316)—A cultivating hill tribe in Madura. [C.R. 1891, para. 365; *Madura Man.*, Part II, pp. 34, 35.]

KÚRÁKULA—Literally, 'vegetable-clan'. Oriyá and Telugu cultivators in Ganjám and Vizagapatam; clubbed with Kápu.

Kuravan, KORAVAN, KORAMA, KORCHA (100,315)—The Kuravas are a gipsy tribe found all over the Tamil country but chiefly in Kurnool, Salem, Coimbatore and South Arcot. Kuravas have usually been treated as being the same as the Yerukalas. Both castes are wandering gipsies, both live by basket-making and fortune-telling, both speak a corrupt Tamil, and both may have sprung from one original stock. (It is noteworthy in this connection that the Yerukalas are said to call one another 'Kurru' or 'Kura.') But their names are not used as interchangeable in the districts where each is found, and there seem to be real differences between the two bodies. They do not intermarry or eat together; the Kuravas are said to tie a piece of thread soaked in turmeric water round the bride's neck at weddings, while the Yerukalas use a necklace of black beads; the Kuravas worship Subrahmanya, the son of Siva, while the Yerukalas worship Vishnu in the form of Venkatéswara and his wife Lakshmi; the Kuravas treat the gentler sex in a very casual manner, mortgaging or selling their wives without compunction, but the Yerukalas are particular about the reputation of their womenkind, and consider it a serious matter if any of them return home without an escort after sunset. The statistics of this year accordingly show Yerukalas separately from Kuravas. The reports from the various districts, however, give such discrepant accounts of both castes that the matter is clearly in need of further enquiry.

The Kuravas wander about the country from village to village, living in small bamboo huts, which they carry with them, and subsisting by fortune-telling, tattooing, ear-boring, pig-breeding and petty theft. They have a kind of thieves' slang known only to themselves. There is no love lost between them and the ordinary villagers, who have invented many sayings to their discredit. Thus *Kura-kenju* is 'to cringe like a Kurava,' and *Kurapásángu* is 'to cheat like a Kurava,' and the proverb *Kuravar nyáyam kudi násam*, or "Kuravans' justice is the ruin of the family" refers to the endless nature of their quarrels, the decisions upon which will often occupy the headmen for weeks together. Originally, however, they seem to have occupied a higher position in the general estimation. The old Tamil books speak of them as fortune-tellers to kings and queens and as priests to Subrahmanya, the god of hills, whose wife Valli-Ammai is said to have belonged to the caste. Now-a-days they mainly worship the village goddesses, and it is these that the Kurava women invoke when they are telling fortunes. They use a winnowing-fan and grains of rice in doing this, and prophesy good or evil according to the number of grains found on the fan.

Marriages are both infant and adult, but the wife is apparently regarded as of small account and in a recent case in the Madras High Court a husband stated that he had sold one of his three wives for Rs. 21. The marriage ceremony merely consists in tying a thread soaked in turmeric round the woman's neck, feasting the relations and paying the bride-price. Among the Kongu sub-division, this latter can be paid by instalments in the following way: a Kurava can marry his sister's daughter and when he gives his sister in marriage he expects her to produce a bride for him. His sister's husband accordingly pays Rs 7½ out of the Rs 60 of which the bride-price consists at the wedding itself, and Rs. 2½ more each year until the woman bears a daughter. Divorce can be obtained by either party on payment of Rs. 10-8-0 to the other. The Uppu Kuravas are said to bury their dead under one of their huts which they afterwards desert. On the third day after the interment toddy and pork are offered to the spirit of the deceased. They will eat pretty nearly anything, and are fond of strong drink. They are reported to practise the *couvade* (*Madras Museum Bulletin*, Vol. IV, No 2), the husband taking medicine when the wife is confined. [C.R. 891, para. 537; *Madura Man.*, Part II, p. 69; *Bellary Man.*, p 84; *North Arcot Man.*, Vol I p. 247.]

KURESHI (3)—A territorial name returned by Musalmans, Kuréshi being a village in Arabia. Also one of the sub-divisions of the Naváyat tribe.

Kuric'chan (9,642)—Malabar shikáris. [C.R. 1891, para. 541.]

KURIKKAN—A sub-caste of Tíyan.

KÚRMÁPU—A sub-caste of Bógam, so called from the fact that its members were originally dancing-girls attached to the temple of Sri Kúrmam, a place of pilgrimage in Vizagapatam. See Dási.

Kurni (15,325)—A corruption of Kurivanni from *Kúri*, sheep and *Vanni*, wool, the caste having originally been weavers of wool. They now weave cotton and silk and also cultivate. They are also known as Jádaru and Né-sévándlu. They have two main sub-divisions, Hiré (big) and Chikka (small). The Hirés are all Lingáyats and are said to have 66 totemistic septs or gótras. Some of them are *arishina* (saffron), *bon* (gold), *jírige* (cummin), *kadalai* (Bengal-gram, *Cicer arietinum*), *menasu* pepper), *mullu* (thorn), *sampige* (a flowering tree, *Michelia champaca*), *yemme* (buffalo), etc. They employ Jangams as priests and also men of their own caste who are called Chittikáras. They will mess with the non-Lingáyat section and with Lingáyats of other castes. They do not eat meat, or smoke, or drink alcohol, but the Chikkas do all three. Marriage before puberty is the rule in the caste. Divorces are permitted. Widows may marry again, but have to first spend two nights alone at two different temples. Their wedding ceremonies are carried out by widows only, and the woman is not afterwards allowed to take a part in religious or family observances.

Kuruba (206,286) } These two have always been treated as the same caste. Mr. Thurston,
Kurumban (154,959) } *Madras Museum Bulletin*, Vol. II, No. 1, thinks they are distinct. I have no new information which will clearly decide the matter, but the fact seems to be that Kurumban is the Tamil form of the Telugu or Canarese Kuruba, and that the two terms are applied to the same caste according to the language in which it is referred to. There was no confusion in the abstraction offices between the two names and it will be seen that Kuruba is returned where Canarese and Telugu are spoken and Kurumban where the vernacular is Tamil.

There are two sharply defined bodies of Kurumbans,—those who live on the Nilgiri plateau, speak the Kurumba dialect and are wild jungle-men, and those who live on the plains, speak Canarese and are civilized. The former have been described by Breeks and others and in the *Nilgiri Man.* There is an excellent account of the latter in the *North Arcot Man.*, Vol. I, p. 229 *et seq.*, in which among other things a list of totemistic septs existing among them is given. C.R. 1891, para. 496; Buchanan's *Mysore, etc.*, Vol. I, pp. 274, 379–381; Breeks' *Primitive Tribes*, pp. 48–66. *Nilgiri Man.*, Vol. I, pp. 208–213; *Madras Journal of Science and Lit.*, Vol VIII, p. 107; *Indian Antiquary for* 1873, p. 32; *Madura Man.*, Part II, pp. 64, 65; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 38–43; *Mysore C.R.* 1891, pp. 226–228, 248; *South Canara Man.*, Vol. I, p. 164.]

Kuruman (10,092)—A Malabar synonym for Kurumban. [C.R. 1891, para. 422.]

Kurumban (154,959)—See Kuruba or Kurumban.

KURUMO—Same as Kudumo.

KURUPPU—Literally, 'a teacher': a synonym for Kávutiyan. Also a title of Náyars and other castes. Also a sub-division of Tíyans the members of which are usually masons.

KURUVIKÁRAN—Literally, 'a bird-man': Maráthi-speaking bird-catchers and beggars, known also as Jangal Játi and Káttu-Mahráti.

KÚSA—A sub-caste of Holeya in the Udipi and Coondapoor taluks which speaks Canarese.

Kusavan (139,355: M. 5)—Tamil potters. [C.R. 1891, para. 502; *North Arcot Man.*, Vol. I, p. 231.]

Kúttádi (3,536)—An occupational name meaning a rope dancer. Usually either Dommaras, Paraiyas, or Kuravas.

Labbai (106,793)—A Musalman caste of partly Tamil origin, the members of which are traders and betel-vine growers. They seem to be distinct from the Marakkáyars, as they do not intermarry with them and their Tamil contains a much smaller admixture of Arabic than that used by the Marakkáyars. But in what the exact distinction consists is a matter which remains to be cleared up. [C.R. 1891, para. 456; *Tanjore Man.*, pp. 153–155; *Madura Man.*, Part II, p. 86; *North Arcot Man.*, Vol. I, p. 206.]

LADÁF—Same as Dúdékula.

LÁLIGONDA—A sub-sect of Lingáyats consisting of Canarese-speaking Kápus or Vakkaligas.

Lambádi (44,439; M. 176)—These people are also known as Lambánis, Banjáris, Sugális, Tándas or Gorés, and are a class of traders and cattle-breeders found largely in the Deccan Districts, in parts of which they have settled down as agriculturists. The accounts of the ways of the caste which have been given by different authorities are contradictory, perhaps owing to local variations, and require to be cleared up and reconciled. Two curious points in connection with the marriage ceremonies of the caste may be noticed. The women are said to weep and cry aloud at weddings, which may perhaps be a relic of marriage by capture, and the bride and bridegroom are stated to pour milk down some snake's hole and offer the snake cocoanuts, flowers and so on. Bráhmans are sometimes engaged to celebrate weddings, and failing a Bráhman, a youth of the tribe will put on the thread and perform the ceremony. [C.R. 1891, para. 463; *Nellore Man.*, p. 162; *Cuddapah Man.*, p. 36; *Indian Antiquary* for 1879, p. 219; *Mysore C.R.* 1891, pp. 228–230; *North Arcot Man.*, Vol. I, pp. 241–5.]

LAMPATA—A sub-caste of Sáni.

LANDA—Literally, 'a troublesome fellow'; a synonym for Mondi. See Ándi.

LANGÁRI—An incorrect form of Rangári.

LANKÉKÁRA—A sub-caste of Mahráti.

LATTIKAR (Salem)—A sub-caste of Vakkaliga.

LINGA-BALIJA—A Lingáyat sub-caste of Balija. [*North Arcot Man.*, Vol. I, p. 203.]

Lingáyat (138,518)—A sect of Hindu reformers who deny the sacerdotal authority of the Bráhmans and affect to reject all caste distinctions. The reasons for the position assigned them in the Subsidiary Table in this Chapter are explained under Kammálan above. The strength of the community has varied in a remarkable manner from census to census but this is due, not to any violent changes in the actual numbers of its adherents, but to the different degrees of success which have attended the attempts made to get them to enter themselves by their caste names (for in spite of their

Liy.-Mal. principles castes do exist among them) rather than merely as 'Lingáyat', which is strictly speaking a sectarian term and not the name of a caste. The standard authority upon them is Mr. C. P. Brown's article in the *Madras Journal of Literature and Science*, Vol. XI, p. 148, but Mr. R. C. C. Carr, I.C.S., has a monograph regarding them in the press. See also *Mysore C.R.* 1891, pp. 238-240; C.R. 1891, para. 459; C.R. 1871, p. 159; *North Arcot Man.*, Vol. I, p. 199.

Liyári—A sub-caste of Chuditiya.

Lódhi (11)—A Central Provinces caste of cultivators.

Lódi (3)—These seem strictly to be a sub-tribe of Patháns, but as the matter is not clear they have been shown as a main tribe.

Lohána (197)—A Bombay caste of traders.

Lohára (4,690)—An Oriyá-speaking caste of iron-workers.

Lolia—Same as Noliya.

Lombo-Lanjia—A sub-tribe of Savara. See Arisi.

Loniya (76)—A Bengal caste of earth-workers and salt-workers.

Loriya (184)—Hill cultivators in Vizagapatam Agency.

Luti (2)—Unrecognizable.

Mádámbi—A sub-caste of the Malabar Iluvans.

Mádári—A Tamil name for Chakkiliyan.

Madavan—A sub-caste of Náyar.

Maddi—A sub-caste of Bestha in the Deccan districts; said to be so called because they dye cotton with the bark of the 'Maddi' tree (*Morinda citrifolia*).

Mádiga (755,316)—Telugu leather-workers. [C.R. 1891, para. 532; Buchanan's *Mysore, etc.*, Vol. I, p. 175; *Mysore C.R.* 1891, pp. 254, 255; *North Arcot Man.*, Vol. I, p. 239.]

Madiyála—Same as Agasa. In South Canara they speak Tulu and are devil-worshippers. [*South Canara Man.*, Vol. I, p. 170.]

Mágura (388)—A small caste of Oriyá boat-plate makers and shikáris.

Mahánandia—A sub-caste of Páno.

Mahanti (7,168)—A caste akin to the Koronos or Karnams. The name is sometimes taken by persons excommunicated from other castes.

Mahar (81)—A Bengal caste of leather-workers.

Maharana—A title of the Oriyá Badhóyis.

Maráthi (81,563; M. 1)—A Maráthi-speaking caste of cultivators. A linguistic term rather than the name of a distinct caste. [C.R. 1891, para. 346; *Tanjore Man.*, pp. 172-176; *North Arcot Man.*, Vol. I, p. 209; *South Canara Man.*, Vol. I, p. 163.]

Máila—A sub-caste of Holeya.

Mailári—Also called Bálu-Jangams. A class of beggars who beg only from Kómatis. A sub-caste of Balija. See Andi.

Mainátic (6)—Unrecognizable.

Majji—A title given to the head peons of Bissóyis in the Máliahs. Clubbed with Khond.

Majjulu (11,215)—These are cultivators in Vizagapatam and shikáris and fishermen in Ganjám. They have two endogamous divisions, the Majjulus and the Rácha Majjulus, the members of the latter of which wear the sacred thread and will not eat with the former. In their customs they closely resemble the Kápus, of which caste they are perhaps a sub-division. For their ceremonies they employ Oriyá Bráhmans and Telugu Nambis. Widow marriage is allowed. They burn their dead and are said to perform sráddhas. They worship all the village gods and goddesses, and they eat meat. They have no titles.

Mála (1,405,027)—Agricultural labourers and cotton weavers. In the Kistna district they have their own dancing-girls called Mála Bógams, their own barbers known as Bainédis, their own priests styled Mála Dásaris and their own beggars, termed Pambalas and Mástigas. They will not eat meals prepared by Kamsalas, Médaras, Muchchis or Mádigas, and will not even use the same wells as the Mádigas, whom they despise for eating carrion though they eat beef themselves. [C.R. 1891, para. 391; *North Arcot Man.*, Vol. I, p. 231.]

Malai-Arasan (330)—A hill tribe reported to be the same as Paliyan. [Mateer's *Native Life in Travancore*, pp. 63-71.]

Malaimán (55,640)—A Tamil cultivating caste. [C.R. 1891, para. 358.]

Malakkáran, Mala Náyakkan—Same as Malayáli.

Malasar (4,206)—A forest tribe found mainly in Coimbatore and living by hill cultivation and day labour. They are good at game-tracking and very handy with their axes with the help of which they will construct a bamboo house for the wandering sportsman in a few hours. They reside in hamlets known as "*Pathis*", each of which has a headman, called 'Vendari', who exercises the usual authority with the assistance of a panchávat. One of the punishments inflicted by panchávats is to make the culprit carry a heavy load of sand for some distance and then stand with it on his head and beg for forgiveness. They worship Káli and Máriamman, the small-pox goddess, but their special deity is Manakadátta to whom they sacrifice fowls and sheep in the month of Másí. A man of the tribe acts as priest on these occasions, and keeps the heads of the offerings as his perquisite. An unusual item in their wedding ceremonies is the tying of an iron ring to the bridegroom's wrist. They will eat and drink almost anything except vermin and cobras. The Kádans regard themselves as superior to the Malasars. [Buchanan's *Mysore, etc.*, Vol. II, p. 76; *Coimbatore Man.*, Vol. I, p. 410.]

Malava (1,644)—A Canarese cultivating caste. [*South Canara Man.*, Vol. I, p. 162.]

Malay (1)—Territorial.

Malayáli (45,945)—Cultivators on the Javádi and Shevaroy hills (also called Kárálans), who are apparently merely ordinary Tamils who have taken to living on the hills, and so have developed some few local customs peculiar to themselves, but are not ethnically distinct. In Salem some 40,000 Malayális returned themselves this year as Vellálas, which accounts for the large apparent decline in the combined strength of Malayáli and Kárálan within the last decade. [*Madras*

Museum Bulletin, Vol. IV, No. 1, pp. 62–3; Vol. II, No. 3, pp. 152—169; *North Arcot Man.*, Vol. I, pp. 211–14.]

Malayan (6,507)—A cultivating hill tribe in Malabar. [C.R. 1891, para. 423; Buchanan's *Mysore, etc*, Vol. II, p. 252.] Also a synonym for Malayálam Pánans.

Máldívi (22. Tanjore)—Territorial, meaning a native of the Maldive Islands.

Mala Bhóvi—Same as Malava.

Málé, Málíra—A sub-caste of Stánika. [*Mysore C.R.* 1891, p. 242.]

Malé-Kudubi—Same as Kudubi.

Maléyava (239—A Canarese-speaking caste of beggars. See Ándi.

Máli (17,716)—An Oriyá caste of vegetable growers and sellers and cultivators. Also a caste belonging to Bengal and Orissa, the people of which are garland makers and temple-servants. (See also Rávulo. The statistics confuse the two. The temple-servant caste wear the sacred thread and employ Bráhmans as priests. Their dead are burnt. Girls are married usually before puberty. Divorce by either party is allowed, but widow marriage is forbidden. They eat flesh, but do not drink alcohol. C.R. 1891, para. 447; C.R. 1871, p. 225; *Risley's Tribes and Castes of Bengal*, Vol. II, pp. 60–63.]

Malkhání (3. Bellary)—A Musalman titular name.

Malla, Mulla—A synonym for Nánadév or Rangári.

Mallára—A sub-caste of Heggade.

Málumi (138—A Musalman tribe in the Laccadive Islands.

Mancha (91)—A Musalman tribe in the Laccadive Islands.

Mandula—Literally, 'a medicine-man.' It was taken as a sub-caste of Jógi on the strength of entries in the 1891 caste index, but later enquiries show it to be a sub-division of Gósávi. Its members go about from village to village selling medicine.

Mándvi (6. South Canara)—Unrecognizable.

Mangala (161,425; M. 4.—The Telugu barber caste. [C.R. 1891, para. 467; *North Arcot Man.*, Vol. I, p. 237.]

Manihok (28)—Unrecognizable.

Maniyagáran—A synonym for, and title of, the Parivárams; also means the headman of a village.

Maniyáni—A title of the Kólayáns.

Mannádi—A title of the Múttans of Malabar and the Kunnavans of Madura.

Mannán (31,641)—Also called Vannán. A low class of Malabar washermen who wash only for the polluting castes and for the higher castes when they are under pollution following births, deaths, etc. It is believed by the higher castes that such pollution can only be removed by wearing cloths washed by Mannáns, though at other times these cause pollution to them. The washing is generally done by the women and the men are exorcists, devil-dancers and physicians, even to the higher castes. Their women are midwives like those of the Velakkattalavan and Vélan castes. This caste should not be confused with the Mannán hill tribe of Travancore.

Mannélu—A synonym for Konda Dora.

Man-Udaiyán—A synonym for Kusavan.

Máppilla (912,920)—A tribe of Malayálam-speaking Musalmans in Malabar the people of which are either of partly Hindu parentage or are converts to Islám. [C.R. 1891, para. 461; Buchanan's *Mysore, etc.*, Vol. II, pp. 102–103, 190, 200; C.R. 1871, pp. 172–174; Pharoah's *Gazetteer*, pp. 512–7; *South Canara Man.*, Vol. I, pp. 180–1; *Madras Christian College Magazine* for July 1896; *Madras Review* for August 1896 and May 1897; Mr. F. Fawcett in the *Asiatic Quarterly* for October 1897 and the *Indian Antiquary* of November 1901. For accounts of Máppilla outbreaks see the *Malabar Man.*, Vol. I, pp. 557–598 and Government Orders in the Judicial Department Nos. 1267, dated 24th May 1894, 2186, dated 8th September 1894, 1567, dated 30th September 1896 and 819, dated 25th May 1898.]

Marakkádu—A sub-caste of the Telugu Pallis.

Marakkalan—A synonym for Mogér.

Marakkán—A sub-caste of Mukkuvan.

Marakkáyar (4,651)—A Tamil-speaking Musalman tribe of mixed Hindu and Musalman origin the people of which are usually traders. They seem to be distinct from the Labbais (*q.v.*) in several respects, but the statistics of the two have apparently been confused as the numbers of the Marakkáyars are smaller than they should be. [C.R. 1891, para. 456.]

Márán—Same as Márayán.

Maravan (338,703; M. 1)—These people have frequently been described. They are mainly found in Madura and Tinnevelly and though they are usually cultivators they are some of them the most expert cattle-lifters in the Presidency. In Madura they have a particularly ingenious method of removing cattle. The actual thief steals the bullocks at night and drives them at a gallop for half a dozen miles, hands them over to a confederate and then returns and establishes an *alibi*. The confederate takes them on another stage and does the same. A third and a fourth man keep them moving all that night. The next day they are hidden and rested, and thereafter they are driven by easier stages to the hills north of Madura where their horns are cut and their brands altered to prevent them from being recognised. They are then often sold at the great Chittrai cattle fair in Madura town. For figures of the Maravans' criminality see under Kallan. In some papers read in G.O., No. 535, Judicial, dated 29th March 1899, it was shown that though according to the 1891 Census the Maravans formed only 10 per cent. of the population of the district of Tinnevelly, yet they had committed 70 per cent. of the dacoities which had occurred in that district in the previous five years. They have recently figured prominently in the Anti-Shánár riots in the same district. [*Madras Journal of Science and Literature*, Vol. IV, pp. 359–360; *Madura Man.*, Part II, pp. 38–42; C.R. 1871, p. 156; C.R. 1891, para. 336.]

Máraván (8,071)—Temple servants and drummers in Malabar. Like many of the Malabar castes, they must have come from the east coast as their name frequently occurs in the Tanjore inscriptions of 1013 A.D. They followed then the same occupation as that by which they live to-day and

Mar.-Mus. appear to have held a tolerably high social position. In parts of North Malabar they are called Óchchan (*q.v.*). [C.R. 1891, para. 470.]

MARMASIN (2)—Unrecognizable.

Márvári (1,000; M. 1—A territorial name, meaning a native of Márwár.

MASTHÁN (54; Madura)—A Musalman title, meaning a saint.

MÁSTIGA—Telugu beggars who beg from Málas and Mádigas. Clubbed with Mala. See Ándi.

MÁTIKA—Same as Mádiga.

Mattia (6,956)—In Vizagapatam, these are hill cultivators from the Central Provinces who are stated in one account to be a sub-division of the Gonds. Some of them wear the sacred thread because the privilege was conferred upon their families by former Rájás of Malkanagiri, where they reside. They are said to eat with Rónas, drink with Porojas, but smoke only with their own people. In Ganjám, on the other hand, they are apparently earth-workers and labourers. [C.R. 1871, p. 227.]

MAULA (11)—A Musalman occupational term, meaning a priest (Maulvi).

MÁVARAYAN, MÁVILIYAN—A sub-division of Véttuvan.

Mávilán (2,148)—A small tribe of shikáris and herbalists. They follow Makkattáyam and speak corrupt Tulu. [C.R. 1891, para. 424.]

MAYAN—A synonym for Kammálan.

MÁYIKKAN—A Malabar word for the Telugu Mádigas.

Médara (20,662)—Cane-splitters and mat-makers in the Telugu districts. They are called Véḷakkárans in Tamil. In Ganjám the members of a section of the Telugu Médaras speak Oriyá and call themselves Oriya Médaras. Their customs differ from district to district. In one they will employ Bráhman puróhits and prohibit widow remarriage, while in the next they will do neither and will even eat rats and vermin. The better classes among them are taking to calling themselves Balijas and affixing the title of 'Chetti' to their names. [*North Arcot Man.*, Vol. I, p. 246.]

MEHTAR (4)—A Central Provinces caste of scavengers.

Méláchchéri (634)—A Musalman tribe in the Laccadives. [C.R. 1891, para. 161.]

MÉLADAVA—A sub-caste of Pátramára.

Mélakkáran (10,727)—Literally, 'music man'. Musicians and dancing masters. See Dási.

Mellikalu, MALLEKALU (76)—Hill cultivators in Pedakota village of Víravalli taluk of the Vizagapatam Agency, who are reported to constitute a caste by themselves. They pollute by touch, have their own priests, and eat pork but not beef.

Mémon (325)—A Musalman trading tribe from the Bombay side.

MÉNON—Literally, 'a superior man'. A title of the Náyars.

Meria, MERAKÁYA (25)—Descendants of persons who were reserved for the Meriah sacrifices but were rescued by Government officers.

MÍSTA—A sub-caste of Cháródi which speaks Konkaní.

Milíkhán (49)—A Musalman tribe in the Laccadives.

MÓDIKÁR—A class of Telugu beggars. Probably a corrupt form of Mondikkár or Mondi.

Mogér (33,627)—Fishermen in South Canara. [C.R. 1891, para. 517; Buchanan's *Mysore, etc.*, Vol. II, pp. 217–218; *South Canara Man.*, Vol. I, p. 168.]

Moghal (17,436)—Musalmans who claim to be descended from Persians or immigrants from Persia.

Moili (4,206)—A Canarese caste of temple servants descended from dancing-women. See Dási. [*South Canara Man.*, p. 155; Buchanan's *Mysore, etc.*, Vol. II, pp. 247–249.]

MOJA (1)—Unrecognizable.

MÓLIDÉVAR—A title of the Kallans.

MONDALO—An Oriyá title given by Zamindars to the headmen of villages. Clubbed with Odiya.

Mondi (2,190; M. 20)—A class of Tamil beggars. See Ándi.

Muc'chi, MUC'CHALA, MUJJALA (5,804)—A Maráthi caste of painters and leather workers.

MUDALI—A title used chiefly by Vellálas, Kaikólans and Játápus. Clubbed with one or other of these three castes in accordance with the nature of the other entries in the schedules.

MÚDAMANE—A sub-division of Bant.

MUDIYA OR MURIYA—A sub-division of Chuditiya.

Mudugar, MUDUVAR (1,754)—Hill cultivators in Coimbatore, Madura and Malabar. [*Coimbatore Man.*, Vol. I, p. 409.]

MÚKA—A synonym for Konda Pora.

MUKAYAN, MUKKÁRI—A sub-division of Mukkuvan.

Mukkuvan (19,290)—A Malabar fishing caste. [C.R. 1891, para. 518; Buchanan's *Mysore, etc.*, Vol. II, p. 175; *South Canara Man.*, Vol. I, p. 169.]

Múli (3,426)—Blacksmiths in Ganjám and stone-cutters in Vizagapatam.

MÚLTÁNI (5)—Territorial, meaning a person from Múltán.

MÚLYA—Hill cultivators in Vizagapatam Agency who eat beef; clubbed with Poroja. Also a sub-caste of the Canarese Kumbáras.

MUNDÁLA—A sub-caste of Holeya.

MUNDAPÓTHA—Oriyá beggars. Taken as a sub-caste of Odiya.

Muni (1,326)—Oriyá servants in the temples of the village goddesses. See Rávulo.

MUNNÚTTÁN—Literally, 'men of the three hundred'; a sub-caste of the Malayálam Pálans.

Múppan (9,216)—A Tamil title used by the Sudarmáns and Valaiyans in Tanjore, by the Sáles in Madura and Tinnevelly, by the Shánáns in Coimbatore, by the Sénaikkudaiyáns in Tinnevelly, and to a less degree by several other castes.

Muriya, MUDIYA (460)—Grain-parchers and cultivators, allied to Liyáris.

MUSALIAR (51; Madura)—An occupational term meaning a Musalman priest.

Musalman (7,410)—A vague term forbidden by the instructions to enumerators but returned nevertheless.

MÚSÁRI—A sub-caste of the Malabar Kammálans, which does brass-work.

MÚSARLU—Telugu brass-smiths. A sub-caste of Kamsala.

Mús.-Nav.

Mússad (479).—There are three classes of Mússads known as Úril-Parisha, Múttad and Kávil. The members of the first rank above Elayads and are allowed to eat with Bráhmans. Those of the second are a kind of Ambalavásis or temple-servants and their duty is to carry the temple idols during processions. The third section does low-class *pújas* in which meat and liquor are used and the other two will not eat food prepared by them.

Musut (2).—Unrecognizable. The schedules showed them to be money-lenders from Sindh.

Mutrácha (76,060; M. 7).—A Telugu cultivating and shikári caste closely allied to the Bóyas. The Telugu Ékaris and Pálayakkárans are supposed to be sub-divisions of this caste. Some of the Mutráchas who live in the Tamil districts are incorrectly called Muttiriyans and confused with the Tamil caste of that name. See Muttiriyan. [C.R. 1891, para. 534: *North Arcot Man.*, Vol. I, p. 218.]

Múttán (8,868).—A trading caste in Malabar. The better educated members of it have begun to claim a higher social status than that usually accorded them. Formerly they claimed to be Náyars, but recently they have gone further and in the census schedules some of them returned themselves as Vaisyas, and added the Vaisya title "Gupta" to their names. They do not, however, wear the sacred thread or perform any Védic rites, and Náyars consider themselves polluted by their touch. [C.R. 1891, para. 462.]

Muttiriyan (65,717).—In Trichinopoly these are sometimes wrongly called Mutráchas, which is strictly a Telugu-speaking caste. They are cultivators and village watchmen. They have been shown separately from Ambalakáran, but seem to be the same caste. See Ambalakáran.

Muvvári (2,614).—A North Malabar caste of domestic servants under the Embrántiri Bráhmans. Their customs resemble those of the Náyars, but the Elavads and the Márayáns will not serve them.

Myása.—A sub-caste of Bóya.

Nádán.—A title of the Shánáns.

Nádava.—A sub-caste of Bant. *South Canara Man.*, Vol. I, p. 157.

Nágabonso.—Literally, 'the serpent clan': a sub-caste of Odiya.

Nágalika.—A sub-sect of Lingáyat.

Nágapásattár (Trichinopoly and Pudukkóttai).—A Tamil form of Nágavásulu.

Nagarálu (15,191).—'Nagarálu' means the dwellers in a 'Nagaram' or city, and apparently this caste was originally a section of the Kápus which took to town life and separated itself off from the parent stock. They say their original occupation was medicine, and a number of them are still physicians and druggists, though the greater part are agriculturists. Divorced women may not remarry. They employ Bráhman priests and perform sráddhas. They eat mutton and fowls but not beef. Their titles are Pátrudu and Acháryulu. [C.R. 1891, para. 373.]

Nagarta, Nagarattár or Nagarakulam.—A sub-caste of Chetti.

Nagási.—Same as Nágavásulu.

Nága-Sréni.—A Canarese synonym for the Pátrasáda or dancing-girl caste.

Nágavásulu (21,116).—Most of them are cultivators, but some of the women are prostitutes by profession (see Dási) and outsiders are consequently admitted to the caste. Their title is Naidu. [C.R. 1891, para. 375.]

Naik.—See Náyakkan.

Nakhási.—A sub-caste of Mucwári.

Nakkala (Nellore).—A sub-caste of Káttu-Mahráti.

Nalakéyava (Nalke) (1,194).—South Canara mat-makers and devil-dancers, connected with the Pámáras. [*South Canara Man.*, Vol. I, p. 178.]

Namáni.—A corrupt form of Lambáni or Lambádi.

Nambi.—Literally, 'a nobleman': temple-servants. A sub-caste of Ambalavási, of Sátáni, and of the Vaishnavas among Tamil and Telugu Bráhmans.

Nambiar.—A title of Náyars. Also a sub-division of Sámantan.

Nambidi.—A synonym for Elayad. Also a sub-caste of Náyar.

Nambiyassan.—A sub-caste of Ambalavási.

Nambúdri (Malayalam Bráhmans).—See Brahman.

Námdév.—A synonym for Bangári.

Nattamiludaiyán.—A fanciful way of pronouncing Nattamán-Udaiyan. The word means 'the repository of chaste Tamil'. Returned by some Nattamáns in the Coimbatore district.

Nattamán (151,276).—The Nattamáns say they originally settled in South Arcot and then spread to Tanjore and Trichinopoly and finally to Madura, and this theory is supported by the fact that they have 15 exogamous sub-divisions called *kúrus*, or fields, which are all named after villages in the first three of these districts. A man has a right to marry the daughter of his father's sister, and if she is given to another man the father's sister has to return to her father or brother the dowry which she received at the time of her marriage and this is given to the man who had the claim upon the girl. The same custom occurs among the Kuravans and the Kallans. The eldest son in each family has to be named after the god of the village which gives its name to the *kúrus* or sept to which the family belongs and the child is usually taken back to that village to be named. Marriage is infant or adult. Widow marriage is forbidden. Bráhmans are employed for ceremonies, but these are not received on terms of equality by other Bráhmans. Both cremation and burial are practised. Vellálas will eat with Nattamáns. The caste title is Udaiyán. [C.R. 1891, para. 358: *Madura Man.*, Part II, p. 59.]

Náttán (11,985).—A vague term meaning 'people of the country' reported by some to be a main caste, and by others to be a sub-caste of Vellála. Nearly all of those who returned the name came from Salem and were cultivators, but some of them entered themselves as possessing the title of Sérvai, which usually denotes an Agamudaiyan. Also a sub-caste of Sembadavan.

Náttusámbán.—Literally, 'a village Paraiyan'. Clubbed with Paraiyan.

Nattuvan.—An occupational term, meaning a dancing-master, which is applied to males of the dancing-girl castes who teach dancing. Clubbed with Dási.

Naváyat (2,042).—A Musalman tribe which appears to have originally settled at Bhatkal in North Canara and is known on the west coast as Bhatkáli. The derivation of the name is much disputed.

Nav.-Odd.

There are five sub-divisions of the tribe, namely, Kuréshi, Mehkeri, Chída, Gheas and Mohágir. It takes a high place among Musalmans and does not intermarry with other tribes.

NÁVIDAN—A synonym for Ambattan.

NÁVUTIYAN—A synonym for Velakkattalavan.

Náyádi (535)—Beggars and collectors of forest produce in Malabar. Buchanan's *Mysore, etc.*, Vol. II, p. 96; Pharoah's *Gazetteer*, pp. 521, 522; *Madras Museum Bulletin*, Vol. III, No. 3; Vol. IV, No. 1, pp. 66–78.

NÁYAKKAN—A title used by Pallis, Balijas and many other Telugu castes: clubbed according to the nature of the other entries in the schedules.

NÁYAKULU—A title used by Bóyas.

NÁYAMÁR—Same as Nayar.

NÁYANKULAM—A synonym for Bóya.

Náyar (110,389)—This was originally a military caste, but the term Náyar is now so generally adopted by persons of all sorts of professions and so loosely used that it is often scarcely more than a title. The caste is fully described in the works noted below:—C.R. 1891, para. 348; *Malabar Man.*, Vol. I., pp. 131-139; Buchanan's *Mysore, etc.*, Vol. II, pp. 93–96, 165; Pharoah's *Gazetteer*, pp. 508–512; *Calcutta Review* for 1899; *Madras Museum Bulletin*, Vol. III, No. 3.

NAYINÁR—A title used by Pallis and Jains.

NÁYUDU—A title used by Balijas and other Telugu castes.

NEDUNGÁDI—A sub-caste of Sánantan. [C.R. 1891, para. 350.]

Nekkára (600)—Washermen and devil-dancers in South Canara.

Nése (900)—An occupational term, meaning 'weaver,' applied to several weaving castes but more especially to Kurnis.

NETTUKÓTAYA—A small class of beggars who beg only from Kómatis: taken as a sub-caste of Dásari. See Andi.

Neyyala (10,793)—A Telugu fishing caste found chiefly in Ganjám and Vizagapatam. The word 'Néyyala' means 'beaten rice', and the women of the caste still follow the occupation of rice-beating. The men of the caste fish in tanks and rivers. They resemble other Súdra castes in their social and religious customs. Bráhmans officiate at weddings. Widows and divorcées may marry again. At marriages they wear the thread. They cremate their dead and perform annual ceremonies for them on the Pongal day. They drink alcohol, and eat meat, fowls, fish and rats. They have no general name or title.

NIMISKÁRA—Konkani-speaking traders: clubbed with Konkani.

NITYULU, NITYADÁSU—Literally 'immortal.' A class of Mála beggars.

Nodha (160)—A small caste of Orivá hill cultivators and earth-workers.

Nókkan (5,167: M. 1)—The word means 'he who looks.' The men of the caste were formerly rope-dancers, and some of those in Tanjore still live on a free grant of 18 véli's of land which were given to their ancestors for their skill on the tight-rope by a Chóla king in former days. At present they are mainly traders, cultivators and bricklayers. Some of them officiate at funerals as conch-blowers and so on, but these are despised by the others and are not allowed to eat with them. They employ Bráhmans at marriages and Pandárams at funerals. Their patron deity is Draupadi. Widow marriage is not allowed. They eat meat and drink alcohol. As a rule they bury the dead and perform srádddhas. Some of them are Lingáyats. Their titles are Pillai and Nókkan, and some call themselves Mólaya Dévan, a title which is also used by Kallans.

NOLABONSO—A sub-caste of Odiya.

Noliya (2,666)—Weavers and fishermen in Ganjám.

NOMÁTA—A sub-caste of Málas in Ganjám.

NONABA—A sub-caste of Vakkaliga.

NORIYA—A sub-caste of Gond.

Nulayan (96)—A small caste of Malaválam fishermen and boatmen.

NURÁNKURUP—Lime burners (*núru*, lime). A title of the Malabar Paravans.

NÚRBÁSH—A synonym for Dúdékula.

Óc'chan (4,165)—Temple musicians and drummers in some of the southern districts. The name is perhaps a corrupt form of Uvac'chan, a class of temple servants mentioned in the inscriptions of Rájarája (1013 A.D.) whose exact functions have not been ascertained. Some are priests in Káli temples, but unmarried men may not do such *púja*. The caste has four sub-divisions, viz., (1) Máraván (which occurs as Márayan in the inscription referred to above), (2) Pándi Oc'chan, (3) Kandappan and (4) Periya Oc'chan. This last sub-division, which is also called Pallavaráyan, always wears the thread, but the other three put it on only on ceremonial occasions. In their social and religious customs they follow generally the Vellálas and other high class Súdras, but their priests are only Gurukkal Bráhmans. Their titles are Kamban and Vallabaraiyan. [C.R. 1891, para. 440.]

ÓDAN—Literally, 'worker at tiles.' A sub-caste of Náyar, the members of which are tile-makers and tile-turners.

Odde (498,388)—Telugu tank-diggers and earth-workers found all over the Presidency and in other parts of India as well. They have several endogamous sub-divisions, of which the largest are Náta-puram (village men) and Bidáru (wanderers). The former have settled down while the latter are labourers without any settled abodes, and as usual in such cases the customs of the two differ considerably. The village Oddes, for example, sometimes employ Bráhmans as priests, while the wandering section contents itself with the services of its own elders. Some use a *táli* at weddings, others a necklace of black beads, while yet others use neither. In fact, their customs differ according to their social position and according to the districts in which they live, and it is difficult to give any which are of universal application. Notices of the caste will be found in the following:—C.R. 1891, para. 536; *Vellore Man.*, p. 166; Buchanan's *Mysore, etc.*, Vol. I, pp. 216–217; C.R. 1871, p. 157; *Madura Man.*, Part II, p. 88; *Mysore C.R.* 1891, p. 256; *North Arcot Man.*, Vol. I, p. 245.

ODDERÁZULU—Same as Odde.

Odiya, ORIYA or URIYA (96,318).—This is one of the vaguest terms in the whole of Table XIII. The Odiyas are a race by themselves split up into many castes. 'Odiya' also often means merely a man who speaks Oriyá. The term is, however, so constantly returned by itself without qualification that Odiya has perforce figured in the Tables of all the censuses as a caste. The Odiyas of the hills differ, however, from the Odiyas of the plains, the Odiyas of Ganjám from those of Vizagapatam and the customs of one *muttah* from those of the next. Partial accounts of some of the customs of portions of the Oriyá country have been obtained, but it seems to be no use to print them without further comparative particulars. Local knowledge and local enquiry are needed to clear up the confusion and fog which at present surrounds the matter. [C.R. 1891, para. 376.]

ODIYA-TÓTI.—Literally, 'Oriya scavenger'. A Tamil synonym for Haddis employed as scavengers in municipalities in the Tamil country.

ÓJALA, ÓJHA.—Beggars in the Deccan districts. Clubbed with Dásari.

Ójali, ÓDULU, ÓZULU (8,238).—Also called Mettu-Kamsali. Telugu blacksmiths in the Vizagapatam Agency. They eat beef but are somewhat superior to the Paidis and Málas in social position.

OKKILIYAN.—A Tamil form of the Canarese Vakkaliga *q.v.*.

Omáito, OMANÁITO (10,679).—An Oriyá cultivating caste.

ONDIPPÚLI (Salem).—Telugu-speaking cultivators and cattle-breeders: clubbed with Tottiyan.

OPPANAKKÁRAN.—Telugu-speaking traders and agriculturists; a sub-caste of Balija.

ORIGEBATTUDU.—A sub-caste of Perikes who beg only from that caste.

ORIYA.—See Odiya.

PADAIYÁCHI.—A title of the Pallis. [*Madura Man.*, Part II, p. 57.]

PADÁRTI.—A sub-caste of Dévadiga.

PADIGA-RÁJU.—Same as Bhatrázu.

PADIYÁRA (14).—Unrecognizable.

PAGADAIYAR (South Arcot).—A synonym for Chakkiliyan.

PAGATI-VÉSHAM.—A class of Telugu beggars who put on disguises (*vésham*) while begging. Clubbed with Dásari. See Ándi.

Paidi (49,015).—An Oriyá caste of agricultural labourers and weavers. [C.R. 1891, para. 397.]

PAIK, PAIKÁLI.—An occupational term meaning 'a peon': also used as a title by the Odiyas of the Ganjám and Vizagapatam Agencies.

PAIKO.—A synonym for Róna.

PAILMÁN OR PAILWÁN (6).—An occupational term, meaning 'a wrestler,' used by all classes following this occupation, whether they are Hindus or Musalmans. The Hindus among them are usually Gollas or Jettis and in their cases the entry has been clubbed with these castes.

PAINDA.—Same as Paidi.

PÁKI.—A sub-caste of Relli.

PÁLAVÁDU.—A sub-caste of Bóya.

PÁLAYAKKÁRAN, POLIGÁR.—A sub-caste of Mutrácha. [C.R. 1891, para. 340; *North Arcot Man.*, Vol. I, p. 218.]

PÁLI.—Oriyá-speaking cultivators in the Kóráput taluk of the Vizagapatam Agency, who are reported to be a sub-caste of Khonds.

PALINJI.—A Tamil form of Balija.

Paliyan (705).—Found on the Palni hills and the adjoining hills in Tinnevelly. In the latter they are also known as Kániyans. They are said to speak a mixture of Tamil and Malayálam. They are miserable, nomadic, jungle-folk, who live upon forest honey, roots and hill millet and have no settled habitations. They are half-clothed and the women sometimes go about clad only in leaves, and they are reported to sometimes live in huts built on trees. The belief is that they are powerful in witchcraft and that tigers and other wild beasts dare not touch them. They seem to be worthy of a visit from the Ethnographic Survey. [*Madura Man.*, Part II, pp. 65–66.]

PALLAIKÁR.—Same as Poligár or Pálayakkáran.

Pallan (825,395: M. 48).—Agricultural labourers found in all the southern districts but chiefly in Madura and Tinnevelly. [C.R. 1891, para. 387; *Tanjore Man.*, p. 204; *Madura Man.*, Part II, pp. 57–58.]

Palli, VANNIYAN (2,554,316).—This caste has been referred to in the body of this Chapter as being one of those which are claiming for themselves a position higher than that which Hindu society is inclined to accord them. Their ancestors were undoubtedly socially superior to themselves, but they do not content themselves with stating this but in places are taking to wearing the sacred thread of the twice-born and claim to be Kshatriyas. They have published pamphlets to prove their descent from that caste, and they returned themselves in thousands, especially in Gódávari, as Agnikula Kshatriyas or Vannikula Kshatriyas, meaning 'Kshatriyas of the fire race.' They have a wide-spread organization, engineered from Madras, and in Gódávari riots have already occurred between them and the Kápus, who do not admit their pretensions.

In the Telugu districts a section of the caste lives by fishing and carpentry, though ordinarily the community is agriculturist. These do not intermarry with the others. They are said to worship at the Mira Sáhib mosque at Nágúr, in the Negapatam taluk of Tanjore, at which many Hindus make offerings. [C.R. 1871, pp. 157–158; C.R. 1891, paras. 386, 513; Buchanan's *Mysore*, &c., Vol. I, pp. 182, 479; *Coimbatore Man.*, Vol. I, p. 61; *North Arcot Man.*, Vol. I, pp. 233, 237.]

PALLICHÁN.—A sub-caste of Náyar, the hereditary occupation of which is palanquin-bearing.

Pambaikkáran (1,209).—An occupational term, meaning one who plays the drum (*pámbai*). They are usually either Paraiyans or Sembadavans.

PAMBALA.—Telugu beggars who beg from Málas and Mádigas. Clubbed with Mála. See Ándi.

PÁMULA.—A sub-caste of Jógi, and in some districts of Odde.

Pánán (Tamil) 3,517.—Also called Méstris. Tailors among Tamils in Madura and Tinnevelly. They employ Bráhmans and Vellálas as puróhits. Though barbers and washermen will not eat food prepared by them, they are allowed to enter Hindu temples.

Pan.-Par.

Pánan (Malayálam 13,424)—Exorcists and devil-dancers. The men also make umbrellas, and the women act as midwives. In parts they are called Malavans and they may be descendants of that hill tribe who have settled in the plains. [C.R. 1891, para. 546; *Malabar Man.*, Vol I, p. 146.]

Pánára (384)—A small caste of Canarese basket-makers and devil-dancers, connected with the Nalakéyavas. [*South Canara Man.*, Vol. I, p 179.]

Panasa (599)—Telugu-speaking beggars. See Ándi.

PANCHÁCHÁRA—A sub-sect of Lingáyat.

Pánchála (47,506)—The Kammálans of the Canarese districts. See Kammálan.

PANCHAMSÁLE—A sub-sect of Lingáyat.

Pandáram (52,991)—A caste of Tamil priests and beggars. See Ándi.

PÁNDAVAKULAM—Meaning 'of the caste of the Pándava kings.' A title returned by some of the Jatapus and Konda Doras.

Pandito (1,225)—An Oriyá caste of astrologers and physicians. They wear the sacred thread and accept drinking water only from Bráhmans and Gaudos. Infant marriage is practised and widow marriage is prohibited.

PANDU (Trichinopoly)—A Tamil synonym for Kápu or Reddi.

PÁNDYAN—Tamil traders in Madura and Tinnevelly. Taken as equivalent to Shánan, since Nadan was entered as their title. It is also a title of the Shánáns.

PANGADIKÁRA—A sub-caste of Billava.

Panikkan (30,406: M. 2)—A Tamil caste found chiefly in Madura and Tinnevelly. The word means a teacher, but the caste are weavers, agriculturists and traders. They employ Bráhmans as priests but these are apparently not received on terms of equality by other Bráhmans. The Panikkans now frequently call themselves "Illam Vellálas" and change their title in deeds and official papers from Panikkan to Pillai. They are also taking to wearing the sacred thread and giving up eating meat. The caste is divided into three *vagais* or endogamous clans, namely Mitál, Pattanam and Malayam and each of these again has five partly exogamous septs or *illams* (families), namely, Múttillam, Tóranattillam, Pallikkillam, Manjanáttillam and Sóliya-illam. It is said that the Mitál and Pattanam sections will eat together though they do not intermarry, but that the Malayam section can neither dine with nor marry into the other two. They are reported to have an elaborate system of caste government, under which eleven villages form a *gudistalam* (or stage and send representatives to its council to settle caste matters, and eleven *gudistalams* form a *nádu* (or country and send representatives to a chief council which decides questions which are beyond the competence of the *gudistalams*.

PANIKKAR—A synonym for Kanisan; also a title of some of the Náyars.

Panisavan (3,729)—A caste which performs certain duties at the funerals of Súdras, such as carrying round the news of the death and blowing conches at the ceremony. [C.R. 1891, para. 543; *North Arcot Man.*, Vol. I, p. 244.]

Paniyan (29,245)—A Malayálam caste of agricultural labourers. [C.R. 1891, para. 391; Buchanan's *Mysore, etc.*, Vol. II, p. 154; *Madras Museum Bulletin*, Vol. II, No. 1, pp. 18—30.

PANJI—A sub-caste of Bant.

PANJIKOTTI—A Tamil synonym for Dúdékula.

PANNAIYAN—A title of the Alavans.

Páno (61,200)—An extensive caste of hill weavers found chiefly in the Ganjám Agency. The Khond synonym for this word is Domboloko, which helps to confirm the connection pointed out in the 1891 Census Report between this caste and the Dombos of Vizagapatam. They speak Khond and Oriyá. Generally the only marriage ceremony is a feast to the relations, but in some places the little fingers of the bride and bridegroom have to be formally joined to make the ceremony binding. Their chief goddess is said to be one Takurani to whom they offer turmeric, rice and a fowl once a year in April, and two goats at harvest time. The turmeric and rice are arranged in the form of a figure of eight and the blood of the fowl poured into one of the circles of the figure. In some villages when a child is born the pújári is asked whether his grandfather or great grandfather has been re-born in him and if the pújári answers in the affirmative pigs are sacrificed to the ancestors. [C.R. 1891, para. 487; C.R. 1881, Vol. III, pp 68-70.]

PANTAKULAM (Trichinopoly)—Same as Reddi or Kapu.

PANTIA—Same as Pentiya. These are Oriyá betel-leaf *pano* sellers.

Paradési (191)—A class of Malayálam beggars allied to Chóyi or Yógigurakkal.

Paraiyan. (PARIAH 2,152,840: M. 12)—The great agricultural labourer caste of the Tamil country. The term is now almost a generic one and the caste is split up into many sub-divisions which differ in manners and ways. For example, the Kóliyans, who are weavers, and the Valluvans who are medicine-men and priests and wear the sacred thread, will not intermarry or eat with the others and are now practically distinct castes. Enquiry needs to be made into these sub-divisions. Winslow's *Dictionary* gives fifteen of them, the *Madura Manual* 29, and the Census returns of 1891 as many as 350. It is clear that it would be rash to attempt to predicate universal application for any customs in the case of a body of people numbering over two millions, residing in a dozen districts, and split up in this manner.

The old Tamil poems and works of the early centuries of the Christian era do not mention the name Paraiyan, but contain many descriptions of a tribe called the Eyinas, who seem to have been quite distinct from the rest of the population and did not live in the villages but in forts of their own. Ambúr and Vellore are mentioned as the sites of two of these. These may perhaps have been the ancestors of the Paraiyans of to-day. All traditions represent the Paraiyans as being a caste which has come down in the world, and it is curious that the list of the sub-divisions of the caste returned in 1891 contains a number of names which point to their having originally held a higher position than they now do, and to their having constituted a self supporting community. Such are Kottára (granary), Arasu (king), Kammála (artisan), Kusavan (potter), Návidan (barber), Pánan (musician), Panikkan (teacher), Pedaravannán (washerman), Semmán (leatherworker), Tachchan (carpenter), and Vaidyan (physician), though some of these may be merely occupational terms returned as names of sub-castes. At the present time, however, the caste has its own barbers and washermen. In the inscriptions of Rájarája, the Chóla king, about the beginning of the 11th century, the caste is called by

its present name. It had then two sub-divisions, Nesavu (the weavers) and Ulavu (the ploughmen), and it had its own hamlets, wells and burning-grounds. Instances of the privileges which the caste still enjoys in some places are given in the 1891 Census Report, para. 385. That it is by no means lacking in natural intelligence is sufficiently shown by the fact that most of the domestic servants of Europeans in this Presidency are recruited from it. [C.R. 1871, pp. 168–171; C.R 1891, paras. 385 and 437; Buchanan's *Mysore, etc.*, Vol. II, p. 152; *Coimbatore Man.*, Vol. I, p. 63; *Tanjore Man.*, p. 202; *Madura Man.*, Part II, pp. 75–79; *North Arcot Man.*, Vol. I, pp. 234–236; Caldwell's *Comparative Grammar of the Dravidian Languages*, pp. 540–554.] **Par.-Pat.**

PARAMBAN—A sub-caste of Cheruman.

PÁRASAIVAN—A synonym for Oc'chen.

PARATE—Barbers among the Billavas. A sub-caste of Billava.

Paravan (5,242)—Though all the Paravans are shown in the Malayálam section of Table XIII, there are in reality three castes which answer to this name and which speak Tamil, Malayálam and Canarese respectively. Probably all three are descended from the Tamil Paravans or Paratavans. The Tamil Paravans are fishermen on the sea coast. Their head-quarters is Tuticorin and their headman is called Talavan. They are mostly Native Christians. They claim to be Kshatriyas of the Pándya line of kings, and they will eat only in the houses of Bráhmans. The Malayálam Paravans are shell collectors, lime burners, and gymnasts, and their women act as midwives. Their titles are Kurup, Várakurup and Núrankurup. The Canarese Paravas are umbrella makers and devil-dancers. [C.R. 1871, p. 161; *Madura Man.*, Part II, pp. 73–74; *South Canara Man.*, Vol. I, p. 179.]

PARIAH—See Paraiyan.

PARIT, PARIYÁTA (M. 5)—A Bombay caste of washermen.

Pariváram, ÚLIYAKÁRAN OR MANIYAGÁRAN (18,873)—The word "Pariváram" means a "retinue," and was probably originally only an occupational term. It is now-a-days applied to the domestic servants under the Tottiya zamindars in the districts of Coimbatore, Trichinopoly, Madura and Tinnevelly, who are recruited from several castes, but have apparently come to form a caste by themselves. The Kótáris of South Canara are a somewhat parallel case, and probably in time the Paiks among the Oriyás and the Khásas, who are servants to the Telugu zamindars, will similarly develop into separate castes. The caste is said to require all its members of both sexes to do such service for its masters as they may require. Persons of any caste above the Paraiyas are admitted into its ranks, and the men in it may marry a woman of any other caste with the permission of the zamindar under whom they serve. They do not habitually employ Bráhmans as priests, and in places the head of the Tottiyan caste conducts their ceremonies. Their titles are Maniyagáran and Sérvaigáran. The latter is also used by the Agamudaiyans.

PARIYÁRI—A synonym for Aubattan.

PÁSI (6)—A Bengal caste of distillers and toddy-drawers.

PASUPATHI—A sub-caste of Pandáram.

PATABONKA—A sub-caste of Bonka.

PÁTÁLI—A sub-caste of Váni.

PATÁRI (Vizagapatam Agency)—People from the Central Provinces whose mother tongue was returned as Noriya. A sub-caste of Gond.

Pathán (95,206)—Strictly means a Musalman of Afghán descent, but in this Presidency it is a tribe name often assumed by those who have no right to it, such as the Labbais, who are descendants of Tamil women by Musalmans.

Patnúlkáran (87,149)—A caste of foreign weavers found in all the Tamil districts, but mainly in Madura town, who speak Patnúli or Khatri, a dialect of Gujaráti, and came originally from Gujarat. They have always been known here as Patnúlkárans, or 'silk thread people', they are referred to in the inscriptions of Kumára Gupta (A.D. 473) at Mandasor, south of Gujarat, (*Indian Antiquary*, Vol. 15, page 194), by the name Pattavávaka which is the Sanskrit equivalent of Patnúlkáran, and the Sásanam of Queen Mangammál of Madura, mentioned below, speaks of them by the same name: but lately they have taken to calling themselves Saurástras from the Saurástra country from which they came. They also claim to be Bráhmans. They thus frequently entered themselves in the schedules as Saurástra Bráhmans. They are an intelligent and hard-working community and deserve every sympathy in the efforts which they are making to elevate the material prosperity of their members and improve their educational condition, but a claim to Bráhmanhood is a difficult matter to establish. They say that their claim is denied because they are weavers by profession, which none of the southern Bráhmans are, and because the Bráhmans of the Tamil country do not understand their rites, which are the northern rites. The Mandasor inscriptions, however, represent them as soldiers as well as weavers, which does not sound Bráhmanical, and the Tamil Bráhmans have never raised any objections to the Gauda Bráhmans calling themselves such, different as their ways are from those current in the south. In Madura their claim to Bráhmanhood has always been disputed. As early as 1705 A.D. the Bráhmans of Madura called in question the Patnúlkárans' right to perform the annual Upakarma or renewal of the sacred thread in the Bráhman fashion. The matter was taken to the notice of the Queen, Mangammál, (1689–1705 A.D.) and she directed her state pandits to convene meetings of learned men and to examine into it. On their advice she issued a *cadján* Sásanam which permitted them to follow the Bráhmanical rites. But all the twice-born,—whether Bráhmans, Kshatriyas or Vaisyas,—are entitled to do the same, and the Sásanam establishes little. The Patnúls point out that in some cases their gótras are Bráhmanical. But in many instances which could be quoted Kshatriyas had also Bráhmanical gótras. Thus the Chálukyan and Kadamba kings belonged to the Mánavya gótra: the Pallavas to the Sálankáyana gótra; and the Náyak (Balija) kings of Vijianagar to the Bháradvája gótra. [C.R. 1871, p. 155; C.R. 1891, para. 476; *Tanjore Man.*, p. 185; *Madura Man.*, Part II, p. 87; *Mysore C.R.* 1891, p. 247; *North Arcot Man.*, Vol. I, p. 228.]

Patra (1,761)—Oriyá silk-weavers.

Patra (16,489; M. 1.)—A Telugu caste of hunters and cultivators found chiefly in the districts of Cuddapah and Kurnool. It has two sub-divisions, the Doras (chiefs) and Gurikalas (marksmen), the former of which is supposed to be descended from the old Poligárs and the latter from their

Pat.-Pot. followers and servants. This theory is supported by the fact that at the weddings of Gurikalas the Doras receive the first *pánsupári*. Widows may not marry, nor is divorce recognised. They usually employ Bráhmans at marriages and Sátánis at funerals. Though they are Vaishnavites they also worship the usual village deities, such as Gangamma and Ellamma. They bury the dead and perform annual sráddhas. They will eat with Gollas. Their title is Naidu. They are said to have totemistic septs, but none of the actual names of these have been reported.

Pátraméla, PÁTRADAVA (1,202).—A Canarese dancing-girl caste. [*South Canara Man.*, Vol. I, p. 179.]

PATTANADAVA—A sub-caste of Mogér, a Canarese fishing caste. For the name compare Pattanavan

Pattanavan (37,062)—Literally, 'dweller in a *pattanam*', or maritime village. A Tamil caste of fishermen and boatmen. [C.R. 1891, para. 508.]

Pattapu (13,499)—Otherwise known as Túlivándlu. A class of fishermen found mainly in the Nellore district. They speak either Tamil or Telugu, and so may perhaps be merely Tamil Pattanavans who have migrated to the Telugu districts. They are divided into two endogamous sections called Chinna and Pedda. Their headman is called the Pedda or Ádimúla Chetti. They are strict Vaishnavites and it is even said that desertion from the sect is punished with excommunication. Outsiders from some communities are admitted into the caste, but not the Bógams, Yánádis, Yerukalas, Málas, or Mádigas. Marriage is either infant or adult, and widow-marriage is practised. They seldom employ Bráhmans as priests. The dead are burned and the ashes are thrown into the sea. They do not perform sráddha, but, like others of the lower castes, they give the Bráhmans rice and vegetables every two or three years as a sort of substitute therefor. They eat pork and drink alcohol. Their title is Chetti.

PATTAR—Literally, 'teacher': a title assumed recently by some of the Nókkans in Tanjore.

PATTÁRIYAR—A Tamil corruption of Pattusáliyan (silk-weaver). Returned by some of the Tinnevelly Sáles.

PATTU-SÁLE—A sub-caste of Sále.

Patvégára, PATTÉGÁRA (469).—Canarese-speaking silk-weavers found in Anantapur.

PAVINI—Same as Vayani, a sub-caste of Mádiga.

PEDDAMMAVÁNDLU—Telugu beggars: clubbed with Dásari.

PENNÉGÁRA—Konkaní-speaking traders akin to Vánis.

Pent ya (2,552).—Oriyá cultivators in Vizagapatam Agency; also called Holuva. Their girls are married after puberty and sexual license before marriage is not recognised but is tolerated if the parties eventually marry. The only marriage ceremony is a feast to the relations followed by a wild dance. A widow may remarry her deceased husband's younger brother. In religion they are Hindus but they worship all the village goddesses. They do not employ Bráhman priests. They burn their dead and distribute rice, etc., to Bráhmans once a year on the new-moon day in the month of Bhádrapadam (September-October). Their title is Naik.

Perike (22,732)—Literally, 'a gunny-bag.' A Telugu caste of gunny-bag weavers, corresponding to the Janappans of the Tamil districts. [C.R. 1891, para. 460.]

PERIKE-MUGGULA (Kistna)—Otherwise known as Mushti-Golla: a sub-caste of Golla. They are beggars and exorcists.

PERIMÁSA (1).—Unrecognizable.

PERSIAN (11).—Territorial.

PHULA (1).—Unrecognizable. Probably a mistake for Phúlári, a Bombay caste of gardeners.

Pic'chigunta (8,028)—Literally, 'an assembly of beggars.' A Telugu begging caste. See Ándi.

PIDÁRAN—A sub-caste of Ambalavási which officiates as priests in Káli temples.

PIKLAR (3).—Unrecognizable.

PILLAI—A title of Vellálas, Idaiyans and other castes.

PILLAIPERÁN—A sub-caste of Kallan.

PINDÁRI (59)—A Bombay caste of personal servants.

PINJÁRI—Same as Dúdékula.

PISHÁRÓDI—A sub-caste of Ambalavási which makes flower-garlands and does menial service in the temples.

PITTALAVÁDU—Telugu beggars: a sub-caste of Dásari.

PODÁLA—A Canarese form of Poduvál: a sub-caste of Ambalavási.

PODAPÓTULA—A sub-caste of Golla which begs only from Gollas.

PODARAYAN OR PODARA VANNÁN—Washermen among the Paraiyas.

PODHÁNO—See Pradháni.

PODUVÁL—A sub-caste of Ambalavási. [C.R. 1891, para. 413.]

POIGARPU (Vizagapatam Agency)—A sub-tribe of Gadaba.

PÓLTA—A synonym for Gatti.

PÓLU—Cultivators on the Vizagapatam hills. Their mother-tongue was also returned as Pólu. The Deputy Tahsildar of Kóráput says that both entries are mistakes for Kódu or Khond. Hence clubbed with Khond.

Pombada (631)—Canarese devil-dancers. [*South Canara Man.*, Vol. I, p. 179.]

PON-CHETTI—Literally, 'a gold merchant'; a sub-division of the Malabar Kammálans.

PÓNDAN, PÓGANDAN—A sub-caste of Idaiyan. They are palanquin-bearers to the Zamorin of Calicut.

Pondra, PONARA (18,195)—An Oriyá caste of vegetable growers and sellers. Probably the same as Máli, as one of the sub-divisions of Máli is Pondra Máli.

PONGUVÁN—A sub-caste of Kápu or Reddi.

Poroja (91,886).—A cultivating hill tribe in the Vizagapatam Agency which speaks Porojá, for which language see Chapter VI. [C.R. 1891, para. 401; *Vizagapatam Man.*, p. 103; C.R. 1871, pp. 224-227.]

Pothriya (329)—Oriyá stone-cutters. (Oriyá *Pothro*, stone.)

POTIA—Literally, 'mat-maker'; a sub-caste of Odiya.

Potuván—See Cháliyan. They are barbers and puróhits to Cháliyans. **Pot.-Rel.**

Pradhání, Podháno—A title assumed by Sámantiyas and other Oriyá castes.

Pújári (325)—An occupational term meaning 'priest in a temple.'

Pulaiyan (3,484)—A synonym for Cheruman; also a Tamil caste of hill cultivators found in Madura and Coimbatore. [C.R. 1891, para. 420: *Coimbatore Man.*, Vol. I, p. 409; *Madura Man.*, Part II, p. 65; Mateer's *Native Life in Travancore*, pp. 33–59: *Madras Review*, May 1896, pp. 237–272.]

Pulavan—Literally, 'a scholar'; in Tinnevelly a sub-caste of Oc'chan. They are drummers and musicians in Hindu temples, and are also employed by the lower classes of Súdras to sing at weddings. At these they sing topical songs of their own composition. Also a sub-caste of the (Konga) Vellálas.

Púlásári—A sub-caste of the Malabar Kammálans which does masons' work.

Puliyan (183)—A Malabar hill tribe. Also a sub-caste of Návars.

Pulluvan (1,828)—A Malabar tribe of herbalists. [C.R. 1891, para. 451.]

Púluvan (6,240)—A Tamil cultivating caste found in Salem and Coimbatore. It should not be confused with Pulavan. [C.R. 1891, para. 363.]

Puragiri Kshatriya—A synonym for Perike. [C.R. 1891, para. 460.]

Purusa—A Canarese synonym for Jógi.

Púsalaváru—Literally, 'seller of glass beads': a sub-caste of Yerukala.

Rábjee (North Arcot 64)—A synonym for Shiah, a Musalman sect.

Rácha—Same as Mutrácha.

Raddi-Vaklu—A Canarese synonym for the Telugu Kápus.

Raidás (7)—An Upper India caste of leather workers.

Rajakan—A synonym for Vannán.

Rájámakan—A Tamil synonym for the Telugu Rázus.

Rájpuri or Bálójika (11,325)—A Konkaní-speaking caste of traders and cultivators found in South Canara. [C.R. 1891, para. 381; *South Canara Man.*, Vol. I, p. 156.]

Ráj Gond—A sub-tribe of Gond. Their language was wrongly returned as Tamil.

Rájput (15,273)—Properly a cultivating and military caste from Upper India, but returned here by many persons who have no real right to the description. [C.R. 1891, para. 344; C.R. 1871, p. 110: *North Arcot Man.*, Vol. I, p. 208.]

Ráma-Kshatri.—A name for the Kótégáras or Sérvégáras.

Rámánuja—A sub-caste of Sátáni.

Ranavíran—Literally, 'a brave warrior': a name returned by some Chakkiliyans.

Rangári (13,604)—Maráthi-speaking dvers. [C.R. 1891, para. 482: Buchanan's *Mysore, etc.*, Vol. I, p. 176; *North Arcot Man.*, Vol. I, p. 229.]

Rániyava—A sub-caste of Holeya.

Rátódi (5)—Unrecognizable.

Rávári—Correctly Vyápári. A trading section of the Návars. Compare the trading Vellán Chettis among the Vellálas.

Rávéri (1,392)—A Musalman tribe in the Laccadives.

Rávulo (5,245)—There are three castes of temple-servants among the Oriyás, the Rávulos, the Mális and the Munis. The Rávulos blow conches in the Saivite temples and at Bráhmans' weddings, sell flowers and beg and regard themselves as superior to the other two. The Mális do service in Saivite or Vaishnavite temples and sell flowers, but the Munis are employed only in the temples of the village goddesses. Among the Rávulos infant marriage is compulsory, but widow-marriage is allowed and also divorce in certain cases. A curious account is given of the punishment sometimes inflicted by the caste panchávat on a man who ill-treats and deserts his wife. He is made to sit under one of the bamboo coops with which fish are caught and his wife sits on the top of it. Five pots of water are then poured over the pair of them in imitation of the caste custom of pouring five pots of water over a dead body before it is taken to the burning ground, the ceremony taking place in the part of the house where a corpse would be washed. The wife then throws away a ladle and breaks a cooking-pot just as she would have done had her husband really been dead, and further breaks her bangles and tears off her necklace just as would have been done if she was really a widow. Having thus signified that her husband is dead to her she goes straight off to her parents' house and is free to marry again. Some Rávulos wear the sacred thread. They employ Bráhmans as priests for religious and ceremonial purposes. They eat fish and meat (though not beef or fowls), but do not drink alcohol. Now-a-days many of them are earth-workers, cart-drivers, bricklayers, carpenters and day labourers. Their only title is Rávulo.

Ravut (Salem)—A sub-caste of Balija. Formerly soldiers under the Poligárs. Also a title of the Kannadiyans.

Rávutan—A title used by Labbais, Marakkáyars and Jónagans.

Ravuto—A sub-tribe of Gond.

Ráyarvamsam—Literally, 'the Rájá's clan'; a name returned by some Maravans in Madura and Kurumbans in Trichinopoly.

Rázu (106,846)—These are perhaps descendants of the military section of the Kápu, Kamma and Velama castes. At their weddings they worship a sword, which is a ceremony which usually denotes a soldier-caste. They say they are Kshatriyas, and at marriages use a wrist string made of cotton and wool, the combination peculiar to Kshatriyas, to tie the wrists of the happy couple. But they eat fowls, which a strict Kshatriya would not do, and their claims are not universally admitted by other Hindus. They have three endogamous sub-divisions, viz., Murikináti, Nandimandalam and Súryavamsam, of which the first two are territorial. In their religious and social customs they closely follow the Bráhmans. [C.R. 1891, para. 343; *Tanjore Man.*, p. 176; *North Arcot Man.*, Vol. I, p. 208.]

Reddi—A synonym for Kápu. See Kamma.

Relli (17,775).—Gardeners and labourers, found mainly in Ganjám and Vizagapatam, who speak either Oriyá or Telugu. The caste is an endogamous unit. Marriage is infant or adult. Divorcées and widows may marry again. The headmen act as priests. They worship all the village deities, but preferably Káli, burn their dead, eat beef and drink alcohol. [C.R. 1891, para. 398.]

Roh.-San.

Róhilla (12)—Territorial.

Romban.—A Malayálam corruption of Domban or Dommara.

Róna (31,495)—Oriyá-speaking hill cultivators. Also called Paiko [C.R. 1891, para. 410; C.R. 1871, p. 225.]

Ronguni 7,002. Oriyá dyers and weavers. The name comes from the caste's occupation of dyeing *rangu*, dye) cotton thread. They do not eat meat, but they allow widows to marry.

Rowthan—See Rávutan.

Runzu—Telugu beggars; clubbed with Dásari. See Ándi.

Sádar (4,328)—A Canarese caste of cultivators, said to be all Lingáyats, who are found in the districts of Bellary and Anantapur. Their headmen are called Nádu Gauda. Their priests are either Bráhmans or Jangams. Girls are married either before or after puberty. Widow marriage is prohibited. They do not wear the sacred thread, but they are pure vegetarians like Bráhmans. The dead are buried, and on the third, fifth and eleventh days after death food is distributed to the caste. Some perform sráddhas. They are supposed to have originally been Jains. Their titles are Reddi and Gaud. [Buchanan's *Mysore, etc.*, Vol. I, p. 292; *Mysore C.R.* 1891, p. 226.]

Sádhanasúra—A synonym for Samayamuvádu. See Sále and Ándi.

Sádi (4)—Unrecognizable.

Sáfi (2)—Unrecognizable.

Sagarakula—A synonym for Uppara. Literally, 'the clan of Sagara,' a mythical king from whom the Upparas claim descent.

Ságuva, Sápuva (Ganjám)—Oriyá snake-charmers. A sub-caste of Gaudo or Kámpo.

Sait (7)—A title among Musalmans meaning 'a merchant'.

Saiva (263)—Sectarian, meaning a worshipper of Siva.

Saiyad (152,016)—A Musalman tribe. Properly the name should only be used by direct descendants of the Prophet, but it is taken now-a-days by anybody and everybody and even by recent converts.

Sajjana—Literally, 'good men': a synonym for Lingáyat Gánigas.

Salaband (1)—Unrecognizable.

Salangaikáran—A synonym for Karaiyán or Sembadavan.

Sálápu (1,068)—A small caste of weavers found in the Vizagapatam district. They will not eat with Sáles, Dévángas and other weaver castes.

Sále (325,912: M. 29)—The great weaving caste among the Telugus. It is spread over the whole of the Presidency and is known by various names, such as Sénápati, Sáliyan and Séniyan. The Telugu dictionary *Andhrapada Párijátam* says that it is the offspring of a Kamsala man and a potter woman, but its members have a more imposing tradition of their origin. They say that the Rishi Márkandéya performed a sacrifice and out of the sacrificial fire came the Rishi Bhávana, bearing a bundle of thread, obtained from the lotus which sprang from Vishnu's navel, with which he proceeded to make clothes for the gods. He married Bhadravati, daughter of the Sun, who bore him 101 sons, one of whom was lame. The Sáles are descended from these sons and the lame son was the progenitor of the class of beggars known as Samayamuvádus or Sádhanasúras who beg from this caste and none other. The patron deity of the caste is still Bhávana Rishi. The caste has two endogamous sub-divisions called the Padma (lotus) Sáles and Pattu (silk) Sáles. Each of these has a number of exogamous sections. The headman of the caste is known as the Pedda Sénápati. Infant marriage is common and widow-marriage is not recognised. Their wedding ceremonies resemble those of the Bráhmans, and Bráhmans are employed for them, while Sátánis officiate at funerals. Some wear the sacred thread. They either burn or bury their dead and they perform annual ceremonies for them. They eat meat and will dine and drink with Kápus and Gollas. [C.R. 1891, paras. 480, 481, 484; *Tanjore Man.*, p. 186; *North Arcot Man.*, Vol. I, p. 230; *South Canara Man.*, Vol. I, p. 167.]

Saluppan—A Tamil form of Janappan.

Samagára (1,700)—Canarese leather-workers. [*South Canara Man.*, Vol. I, p. 175.]

Sámantan (1,351)—The word means 'a knight' and was conferred as a title on Malayálam chieftains by former rájás in that country. It is now practically a caste-name. The sub-divisions of the caste are Tirumalpád, Érádi (Érnád), Nedungádi (Nedunganád), Vallódi (Valluvanád), Unittiri, Nambiár and Atiyóti. Sámantans claim to be Kshatriyas, but they do not wear the sacred thread or perform the Védic rites. They no doubt abstain from meat and alcohol, but so do many other castes. [C.R. 1891, paras. 349, 350.]

Sámantiya (13,496)—An Oriyá caste of agricultural labourers and firewood sellers. Girls are married either before or after maturity. The essential portion of the ceremony is the tying of the right hands of the couple with a cotton thread soaked in turmeric water. Widow marriage is practised. They employ Bráhmans and men of their own caste as priests, burn their dead, and worship Káluva, Takuráni, Dvársuni and other deities of the hill tribes in preference to other gods. Their title is Podháno.

Samayamuvádu—Beggars who beg only from Sáles; a sub-caste of Sále. See Ándi and Sále.

Samayanáráyana—A sub-caste of Balija.

Sámbán—A synonym for Paraiyan; also a sub-division of that caste; also one of its titles.

Sambuni Reddi or Kápu—A name returned by Tamil Sembadavans settled in the Nellore district.

Sammanan (2)—Unrecognizable.

Samméráya—Telugu beggars employed as servants and messengers by the heads of Lingáyat *mutts*; clubbed with Dásari.

Sangili-Jádu (Jangal Játi)—A class of Maráthi beggars and bird-catchers. See Káttu-Maharáti.

Sáni (3,990)—A Telugu dancing-girl caste. See Dási.

Sanjógi (61)—An Oriyá caste of religious mendicants who act as priests to Páno and other polluting castes. They wear the sacred thread.

Santa Kavarai—A name returned by some Balijas in Chingleput.

Sánto—A sub-caste of Bháiyipuo; also a sub-division of Oriyá Bráhmans.

Sanyási (614)—An occupational term, meaning an ascetic. See Ándi.

Sappaliga (2,673)—A Canarese caste of musicians and cultivators. In some taluks of South Canara they are said to be identical with, or a sub-caste of, Gániga. [*South Canara Man.*, Vol. I, p. 155.]

SARÁBU—A sub-caste of the Telugu Kamsalas.

SÁSTRI (12)—Unrecognizable. The word is used as a title by Smárta Bráhmans in this Presidency, but the persons returning it came from Bombay and were not Bráhmans.

Sátáni (39,464)—A Telugu caste of temple servants supposed to have come into existence in the time of the great Vaishnavite reformer Srí Rámánujáchárya (A.D. 1100). The principal endogamous sub-divisions of this caste are (1) Ékákshari, (2) Chaturákshari, (3) Ashtákshari and (4) Kulasékhara. The Ékáksharis (*éka*, one, and *akshara*, syllable) hope to get salvation by reciting the *one* mystic syllable *Om*; the Chaturáksharis believe in the religious efficacy of the *four* syllables *Rá-má-nu-ja*; the Ashtáksharis hold that the recitation of the *eight* syllables *Óm-na-mó-ná-rá-ya-ná-ya*; (Om! Salutation to Náráyana) will ensure them eternal bliss; and the Kulasékharas, who wear the sacred thread, claim to be the descendants of the Vaishnava saint Kulasékhara Álvár, formerly a king of the Kérala country. The first two sections make umbrellas, flower garlands, etc., and are also priests to Balijas and other Súdra castes of the Vaishnava sect, while the members of the other two have taken to temple service. In their social and religious customs all the sub-divisions closely imitate the Tengalai Vaishnava Bráhmans. The marriage of girls after puberty and the remarriage of widows are strictly prohibited. Most of them employ Bráhman puróhits, but latterly they have taken to getting priests from their own caste. They attach no importance to the Sanskrit Védas or to the ritual sanctioned therein, but revere the sacred hymns of the twelve Vaishnava Saints, or Álvárs, called *Náláyira Prabandham* (book of the 4,000 songs), which is in Tamil. From this their puróhits recite verses during marriages and other ceremonies. The consumption of animal food and alcohol, though not sanctioned by their religious works, seems to be common. [C.R. 1891, para. 441: Buchanan's *Mysore, etc.*, Vol. I, pp. 224—226: C.R. 1871, p. 159: *Tanjore Man.*, p. 183: *Mysore C.R.* 1891, p. 238: *North Arcot Man.*, Vol. I, p. 200.]

SÁTU—A sub-caste of Janappan in the southern and Perike in the northern districts. Janappans and Perikes are both of them Telugu-speaking gunny-bag weavers.

SAURÁSHTRA—Another name for Patnúlkáran.

SAVALAKKÁRAN—A sub-caste of Sembadavans which fishes only in rivers and tanks. They are also boatmen and blowers of horns at religious processions.

SÁVANTIYA—Same as Sámantiya.

Savara (183,159)—A hill-tribe of Ganjám and Vizagapatam speaking a language of the same name. [C.R. 1891, para. 403: *Ganjám Man.*, pp. 87–93; *Indian Journal of Education*, November 1894: Taylor's *Catalogue Raisonné of Oriental MSS.*, Vol. III, pp. 469, 470 and 472: *Journal of the Anthropological Society of Bombay*, Vol. I, pp. 206–274: Risley's *Tribes and Castes of Bengal*, Vol. II, pp. 241–246.]

SÁVILA, SÁYILA—A small class of Telugu beggars: clubbed with Dasari.

Sáyakkáran (3,186)—An occupational term, meaning a dyer. Also a caste of Tamil dyers peculiar to Tinnevelly. They do not allow widow remarriage and employ Bráhman puróhits, but they are apparently not held in high estimation, as they are not allowed to enter Hindu temples and even washermen will not eat meals prepared by them. Their titles are Asári and Pillai.

SÉDAN—Same as Jáda or Dévánga [C.R. 1891, para. 479: *Tanjore Man.*, p. 186.]

Segidi (53,668)—Telugu toddy-drawers and distillers. [C.R. 1891, para. 524.]

SEKKÁN—Literally, 'an oil-mill man.' Compare Malayálam Chakkán.

Sembadavan (53,695)—A Tamil fishing caste which fishes only in rivers and tanks, while the Karaiyáns and Pattanavans fish only in the sea. But the name is sometimes indiscriminately applied to the Karaiyáns also. [C.R. 1891, para. 507; *North Arcot Man.*, Vol. I, p. 233.]

SEMMADI—A Telugu form of Sembadavan.

Semmán (2,000)—Tamil leather-workers. The caste has two hypergamous sub-divisions, Toḍamán and Tól-méstri, and men of the former take wives from the latter, but men of the latter may not marry girls of the former. They have no puróhits, perform no sráddha and are not admitted into temples. Their agnomen is Méstri. [C.R. 1891, para. 531.]

Sénaikkudaiyán (39,336)—Literally, 'owner of an army.' Betel-vine growers in Tinnevelly and traders elsewhere, who are also known as 'Ilai-Vániyan' or 'the betel-leaf sellers.' Their priests are Vellálas and occasionally Bráhmans. They do not wear the sacred thread. They burn their dead and perform annual sráddhas. Their title is Múppan in Tinnevelly and Chetti in other districts. In 1891, following the Tanjore Manual, they were wrongly classed with Vániyans, or oil-mongers, but they are superior to these in social position and are even said to rank above Náttukóttai Chettis. Yet it is stated that in Tanjore Paraiyans will not enter the Sénaikkudaiyáns' houses to carry away dead cattle, the ordinary barbers will not serve them, and food prepared by them will not be accepted even by barbers or washermen. Somewhat similar anomalies occur in the case of the Kammálas, and the explanation may be that these two castes belonged to the old left-hand faction, while the Paraiyans and the barbers and washermen belonged to the right-hand. Paraiyans similarly will not eat in the houses of Béri Chettis, who were of the left-hand faction.

SÉNAITTALAIVAN—A synonym for Sénaikkudaiyán.

SÉNÁPATI—Literally, 'commander of an army': a synonym for Sále.

SENGUNDAM—Literally, 'a red dagger.' A synonym for Kaikólan.

SÉNIYAN—Same as Sáliyan or Sále.

Séppiliyan (398)—Reported to be a distinct caste, but is probably a sub-caste of Kallan.

SÉRVÉGÁRA—Same as Kótégára.

SETTIGÁDU (Gódávari and Kistna)—A synonym for Gamalla.

SETTISÍMA—Nellore boatmen who speak both Tamil and Telugu. A sub-caste of Pattapu.

SÉTTUKKÁRAN—A Coimbatore word for Dévángas.

SHÁH (1,132)—A Musalman sect.

Sha-Sil.

Shánán (603,189).—The great toddy-drawer caste of the Tamil country. The Shánáns have recently come into special prominence owing to the 'Tinnevelly riots' of June 1899, which were occasioned by their claims to be Kshatriyas and to enter the Hindu temples. The Shánáns were the first to resort to violence, attacking the Maravans' quarters in Sivakási on the 26th April. In June the Maravans retaliated and 886 Shánans' houses were destroyed in Sivakási and 1,634 in the district as a whole. Lives were lost, 870 persons were arrested, and a force of punitive police is still quartered in the district.

The immediate bone of contention on that occasion was the claim of the Shánáns to enter the Hindu temples in spite of the rules in the Agama Shástras that toddy-drawers are not to be allowed into them, but the pretensions of the community date back from 1858, when a riot occurred in Travancore because female Christian converts belonging to it gave up the caste practice of going about without an upper cloth. Shortly after that date pamphlets began to be written and published by people of the caste setting out their claims to be Kshatriyas. In 1871 they endeavoured to establish a right to enter the great Mínákshi temple at Madura, but failed, and they have since claimed to be allowed to wear the sacred thread, and to have palanquins at their weddings. They say they are descended from the Chéra, Chóla and Pándya kings, they have styled themselves Kshatriyas in legal papers, labelled their schools 'Kshatriya Academy,' got Bráhmans of the less particular kind to do puróhits' work for them, had poems composed on their kingly origin, gone through a sort of incomplete parody of the ceremony of investiture with the sacred thread, talked much but ignorantly of their gótras, and induced needy persons to sign documents agreeing to carry them in palanquins on festive occasions. Their boldest stroke, however, was to aver that the coins commonly known as 'Shánáns' cash' were struck by sovereign ancestors of the caste. These are Venetian coins often found in the south and they are called 'Shanáns' money' by the common people merely because they have upon them a cross which looks like a toddy palm.

The whole story of their pretensions and claims is set out at length in the judgment in the 'Kamudi temple case' in the Sub-Court (East) of Madura, O.S.No. 33 of 1898.

Apparently, judging from the Shánáns' own published statements of their case, they rest their claims chiefly upon etymological derivations of their caste-name Shánan, and of Nadán and Grámani, their two usual titles. Caste titles and names are, however, of recent origin and little can be inferred from them, whatever their meaning may be shown to be. Bráhmans, for example, appear to have borne the titles of 'Pillai' and 'Mudali', which are now only used by Súdras, and the Náyak kings, on the other hand, called themselves 'Aiyar,' which is now exclusively the title of Saivite Brahmans. To this day the cultivating Vellálas, the weaving Kaikólas and the semi-civilized hill tribe of the Játápus use equally the title of 'Mudali,' and the Balijas and Telagas call themselves 'Rao' which is properly the title of Mahrátta Bráhmans. Regarding the derivation of the words Shánán, Nádán and Grámani much ingenuity has been exercised. Shánán is not found in the earlier Tamil literature at all. In the inscriptions of Rájaraja Chóla (A.D. 984–1013), toddy-drawers are referred to as Íluvans. According to *Pingalandai*, a dictionary of the 10th or 11th century, the names of the toddy-drawer castes are Palaiyar, Tuvasar and Paduvar. To these the *Chúdámani Nikandu*, a Tamil dictionary of the 16th century, adds Saundigar. Apparently, therefore, the Sanskrit word Saundigar must have been introduced (probably by the Bráhmans) between the 11th and 16th centuries, and is a Sanskrit rendering of the Tamil word Íluvan. From Saundigar to Shánán is not a long step in the corruption of words. The Shánáns say that Shánán is derived from the Tamil word Sánrar or Sánrór which means 'the learned' or 'the noble.' But it does not appear that the Shánáns were ever called Sánrár or Sánrór in any of the Tamil works. The two words Nádán and Grámani mean the same thing, namely, ruler of a country or of a village, the former being a Tamil and the latter a Sanskrit word. Nádán, on the other hand, means a man who lives in the country, as opposed to Úrán, the man who resides in a village. The title of the caste is Nádán, and it seems more probable that it refers to the fact that the Íluvan ancestors of the caste lived outside the villages (*South Indian Inscriptions*, Vol. II, Part I). But even if Nádán and Grámani both mean 'rulers', it does not give those who bear these titles any claim to be Kshatriyas. If it did, all the descendants of the many South Indian Poligárs, or petty chiefs, would be Kshatriyas.

The social estimation in which the Shánáns are held differs in different districts. In Tinnevelly and Madura they are considered of much less account than they are in Tanjore and Chingleput. The social classification in the Subsidiary Table in this chapter is based on the general opinion of the Hindu community regarding each caste, and it is well-known that in the Tinnevelly riots practically every caste in the district except the Shánán Christian converts sympathised less with the Shánáns' pretensions than with the efforts of those who opposed them. [C.R. 1891, para. 519; C.R. 1871, pp. 162-163; *Tanjore Man.*, p. 201; *North Arcot Man.*, Vol. I, p. 238; Mateer's *Native Life in Travancore*, pp. 99–107.]

Sharíf (436).—A Musalman tribe. The word strictly means the descendant of a man of the Sheik tribe by a Saiyad woman, but it is often used in a less exact sense.

Sheik (786,504).—A Musalman tribe. It properly connotes only Musalmans of foreign descent who are descendants of the first three Khalifas, or successors of the Prophet, but it is largely returned by converts and Musalmans of mixed race.

Shikári.—An occupational name, meaning 'a hunter,' used by the Irulas in South Arcot and Chingleput, and so clubbed with that caste.

Shiya.—(634).—A Musalman sectarian name.

Siddaru.—A sub-caste of **Jógi**.

Sidhi (11).—A territorial name, meaning African.

Sikh (93).—A sectarian or religious name. Followers of the reformer Nának Sháh.

Sikhandi.—A sub-caste of Mondi.

Sikligár (12).—An Upper India caste of knife grinders.

Sílavant.—Literally, 'the virtuous.' A sub-sect of Lingáyats.

Silitya.—A sub-caste of Odiya.

SILPI—A sub-caste of Pánchála or Kamsala, the members of which are sculptors and stone-carvers. **Sil.-Tam.**

SINDHI (1)—A territorial name, meaning a man from Sindh.

SINGAM—Beggars who beg only from Sáles; a sub-caste of Sále. See Ándi.

Siolo (360)—Oriyá toddy-drawers. See Sondi.

SIPITI—Oriyá temple-priests and drummers; a sub-caste of Rávulo.

SIRADGAR (1)—Unrecognizable.

SIRIMALLAM—A class of Telugu field-labourers in Vizagapatam; clubbed with Mála.

SITRA—Supposed to be the progeny of a Khond man and a Haddi woman. They manufacture the brass rings and bangles worn by the Khonds. A sub-tribe of Khond.

SIVA-BRÁHMANA—A synonym for Canarese Stánikas.

SIVÁCHÁRA—A sub-sect of Lingáyats.

SIVADVIJA—Same as Siva-Bráhmana or Stánika.

SIVALA (Gódávari)—Telugu priests in the temples of village goddesses; clubbed with Tambalia.

SIVIYÁR—Literally, 'a palki bearer.' A sub-caste of Idaiyan or Toreya. The latter are fishermen. See Bestha.

Sólaga (5,727)—Canarese-speaking hill cultivators in Coimbatore and the Nilgiris. [Buchanan's *Mysore, etc.*, Vol. I, p. 414; *Coimbatore Man.*, Vol. I, pp. 64, 463; *Mysore C.R.* 1891, p. 228.]

SÓLAKANÁR, SÓLAKULA-KSHATRIYA—Returned as a caste name and as a title by certain Pallis. See Iranyavarma.

SÓLIYAN—Territorial, meaning a man of the Chóla country; clubbed with Chetti or Vellála, both of which castes use the name, according to the nature of the other entries in the schedules.

SÓMABONSO—Literally, 'the lunar clan'; a sub-caste of Odiya.

SÓMAKSHATRI (South Canara)—A sub-caste of Gániga.

Sómara (107)—A small potter caste on the Vizagapatam hills.

SÓMÓSI (10)—A Central Provinces caste of leather workers.

Sonagára (1,253)—A Konkaní-speaking caste of goldsmiths. [*South Canara Man.*, Vol. I, p. 165.]

Sondi (32,707)—An Oriyá toddy-selling caste. They do not draw toddy themselves, but buy it from Siolos and sell it. They also distil arrack. [C.R. 1891, para. 529.]

Sonkari (107)—Oriyá bangle makers. Should not be confused with the Telugu Sunkaris.

SRIPASTÁR (1)—Unrecognizable.

SRISHTIKARNAM—A sub-caste of Karnam.

SRÍVAISHNAVA—A sub-sect of Bráhmans.

Stánika (1,469)—Canarese temple-servants. They claim to be Bráhmans, though other Bráhmans do not admit the claim, and as the total of the caste has declined from 4,650 in 1891 to 1,469 this year they have apparently returned themselves as Bráhmans in considerable numbers. [C.R. 1891, para. 446; *South Canara Man.*, Vol. I, p. 154.]

Sudarmán (40,592)—Cultivators chiefly found in the districts of Tanjore and Trichinopoly. They are imitating the Bráhmans and Vellálas in their social customs, and some of them have left off eating meat with the idea of raising themselves in general estimation; but they nevertheless eat in the houses of Kallans and Idaiyans. Their title is Múppan. [C.R. 1891, para. 358.]

Suddho (4,231)—Supposed to be a distinct tribe of Oriyá cultivators on the Ganjám hills. The word means 'pure.'

Súdra (1,064)—The fourth of the traditional castes of Manu; an indefinite term forbidden by the instructions to enumerators, and not really the name of a caste.

SÚDRA-KÁVUTIYAN—A synonym for Návutiyan or Velakkattalavan.

SUGÁLI, SUKÁLI—Same as Lambádi.

SUKILAKSHA (13, Gódávari)—A Musalman occupational term.

SÚLE—A Canarese word for a prostitute; same as Pátramóla.

SULTÁN (1)—A Musalman title, meaning 'king.'

SUNKARI—Fishermen and cultivators in Gódávari; clubbed with Kápu.

SUNNÁMBUKKÁRAN—Literally, 'a lime-man.' It is an occupational rather than a caste name. Lime burning is usually done in Tinnevelly by the Tondamán caste, in Trichinopoly by Kurumbas, in Malabar by Paravans and elsewhere by Paraiyas and other low castes.

Sunnári (5,006)—Oriyá goldsmiths. [Risley's *Tribes and Castes of Bengal*, Vol. II, p. 256, *s.v.* Sonár.]

SUNNI (4,205)—A Musalman sectarian name.

SÚRAMÁRI (Salem)—A sub-caste of Odde.

SÚRTI (10)—Unrecognizable. Probably people from Súrat.

SÚRUDAIYÁN—A synonym for Nókkan.

SVALPA—A sub-caste of Vakkaliga.

TAC'CHAKKARAIYÁN (Tanjore)—A synonym for Karaiyán.

TAC'CHA KURUP—Barbers who shave Malabar Kammálans.

TAC'CHAN—A sub-caste of Kammálan which does carpentry work.

TAC'CHANÁDAN-MÚPPAN—A sub-caste of Kuric'chan.

Takru (1,318)—A Musalman tribe in the Laccadives. [C.R. 1891, para. 461.]

TALAVAN—Literally, 'a chief.' Returned by some Maravans in Tinnevelly; clubbed with Maravan.

TALIK-MAHAJI (3)—Unrecognizable.

Tamballa (3,739)—Telugu-speaking temple priests. Their social position differs in different localities. They are regarded as Bráhmans in Gódávari, Kistna and Nellore and as Súdras in the other Telugu districts. [C.R. 1891, para. 438.]

TAMÓLI (5)—Upper India betel-leaf sellers and green-grocers.

TÁNDA—Literally, a settlement or camp of Banjáris or Lambádis. A synonym for Lambádi.

TANDÁN—A sub-caste of Tíyan. Also the title of headmen of Tíyans and Malabar Kammálans. [C.R. 1891, para. 526.]

TANTUVÁYAN—Literally, 'thread-weaver': a Sanskrit word for Sále.

TAPÓDANULU—Telugu beggars; clubbed with Dásari.

Tarakan (6,375)—A Malabar trading caste allied to Múttán *q.v.* [C.R. 1891, para. 162.]

TÁSSAN—A Malayálam synonym for the Telugu Dásari.

TATTÁN—A sub-caste of Kammálan which does goldsmiths' work.

Telaga (382,677)—A Telugu cultivating caste. See Kamma.

Telikula (9,019)—A Telugu oil-presser caste, which should not be confused with Tellakula, a synonym for Tsíkala, or with Telli, a caste of Oriyá oil-pressers. [C.R. 1891, para. 501.]

TELLAKULA—Literally, 'the white clan.' A synonym for Tsíkala.

Telli (48,739)—An Oriyá caste of oil-pressers, which has two endogamous sections—Holodia and Khadj. [C.R. 1891, para. 501; Risley's *Tribes and Castes of Bengal*, Vol. II, p. 305, *s.v.* Teli.]

Telugu (6,110)—A linguistic term, meaning a man who speaks that language.

TELUGU CHETTI—A Tamil synonym for Janappan.

TERUVAN—A synonym for the Malabar Chálivans, who are so called because, unlike most of the west coast castes, they live in streets.

TEYYAMBÁDI—A sub-caste of Ambalavási, the members of which sing and dance in Bhagavati temples.

Thákur (109)—A Bombay caste of genealogists and cultivators.

THÁNGAI (1)—An occupational term meaning a Máppilla priest.

TIGALA—A Canarese synonym for the Tamil Palli: applied also by the Canarese people to any Tamil Súdras of the lower classes.

TIKI-KONDHO—A sub-tribe of Khonds.

TÍNDÁ-KURUPPU—Literally, 'a teacher who cannot approach.' A synonym for Kávutiyan.

TIRUMALPÁD—A sub-caste of Sámantan. Also so-called Kshatriyas whose touch does not pollute a Brahman. [C.R. 1891, para. 352.]

TIRUMUDI—Bricklayers whose women are usually prostitutes: found chiefly in Salem and Coimbatore districts. They are either Véttuvans or Kaikólans, and have been clubbed with them according to the titles entered in the schedules.

TÍYÁDI-NAMBI—A sub-caste of Ambalavási, the members of which sing and dance in temples to Sástha and other minor deities.

Tíyan (578,453)—A Malabar caste of toddy-drawers. In South Malabar the caste is called Iluvan or Tandan. Its members address one another, and are addressed by the lower classes, as "Shénór", which is probably another form of Shánár. [C.R. 1871, p. 162: C.R. 1891, para. 525: *Malabar Man.*, Vol. I, pp. 142–146; Buchanan's *Mysore, etc.*, Vol. II, pp. 97–99.]

Tiyóro (1,881)—Oriyá fishermen who also make lotus-leaf platters. They have four endogamous sections, viz., Torai, Ghodai, Artia and Kulodondia. In social position they are about on a par with the Telugu Pallis and above the Oriyá Kondras. See Tiyar in Risley's *Tribes and Castes of Bengal*, Vol. II, p. 328.]

Tóda (807)—A pastoral tribe found only on the Nilgiri Hills. In 1881, they numbered 675 and in 1891, 739, so they are apparently steadily increasing. Special precautions were taken this year, however, to see that none were omitted. [Marshall's *Phrenologist among the Todas*; Breeks' *Primitive Tribes of the Nilgiris*, pp. 5–39: *Madras Journal of Science and Literature*, Vol. VIII, pp. 100–103: Vol. XIV, pp. 77–146; *Nilgiri Man.*, Vol. I, pp. 183–202: *Madras Museum Bulletin*, No. 1, pp. 111–184 and Vol. IV, No. 1, pp. 1–21.]

Togata (68,187)—A Telugu weaving caste found chiefly in Cuddapah and Anantapur. [C.R. 1891, para. 485; Buchanan's *Mysore, etc.*, Vol. I, pp. 151, 219; *North Arcot Man.*, Vol. I, p. 230.]

Tohala (958)—Oriyá hill-cultivators and petty traders found in the Ganjám Agency.

TOLAGARI—A sub-caste of Mutrácha.

TÓLAN—Literally, 'a skin-man': a synonym for Tólkollan.

TOLI (1)—Unrecognizable.

Tólkollan (2,305)—Literally, 'a leather-smith.' They are leather-workers and dyers and also gymnasts and teachers of gymnastics. In their marriage and other customs they follow the Malabar Kammálans and other polluting castes. They are also called Vatti-Kurup, Cháya-Kurup and Vil-Kurup. Their title is Kurup.

TOLLAKKÁDAN—Literally, 'a man with a big hole in his ears'. Taken as a sub-caste of Shánán, as the people returning it used the Shánán agnomen of Nádán. They are preparers and sellers of husked rice in Madras.

TOLUVAN—The title of the persons who returned Toluvan as their caste name was Náyakkan: their mother-tongue was Tamil; and they followed various occupations. Hence entries of the name were clubbed with Palli.

Tondamán (2,895)—Also called Sunnámbukkáran (*q.v.*); a Tamil caste of lime-burners found only in the Tinnevelly district. It has two endogamous sub-divisions, Tondamán and Sólagan. It is said to be a branch of the Kallans which migrated to Tinnevelly from Pudukkóttai, or the Tondaman's country. Its members are now drummers and pipers as well as lime-burners. Bráhmans are their puróhits but they are not allowed to go into Hindu temples. Their widows may remarry. They will eat in the houses of Maravans. Their title is Sólagan.

Tonti (1,835)—Literally, 'threadmen'; Oriyá cotton weavers in Ganjám. [See Tánti in Risley's *Tribes and Castes of Bengal*, Vol. II, p. 295.]

TOPAZ (1)—Unrecognizable.

Toreya (16,319)—Canarese fishermen and palki-bearers found in Salem and Coimbatore. See Bestha. [C.R. 1891, para. 510; Buchanan's *Mysore, etc.*, Vol. I, pp. 397, 478.]

Tottiyan (150,463)—Telugu cultivators. The Tottiyans or Kambalattáns of the Tanjore district are, however, said to be vagrants and to live by pig-breeding, snake-charming and begging. So are the sub-division called Káttu-Tottiyans in Tinnevelly. The headman among the Tinnevelly Tottiyans is called the Mandai-Periadanakkáran or Sérvaikáran. Their marriages are not celebrated in their houses, but in *pandals* of green leaves erected for the occasion on the village common. However

wealthy the couple may be, the only grain which they may eat at the wedding festivities is either cumbu or horse-gram. The patron deities of the caste are Jakkamma and Bommakka, two women who committed *sati*. The morality of their women is loose. The custom of marrying boys to their paternal aunt's or maternal uncle's daughter, however old she may be, also obtains and in such cases the bridegroom's father is said to take upon himself the duty of begetting children to his own son. Divorce is easy and remarriage is freely allowed. They offer rice and arrack to their ancestors. The Káttu-Tottiyans will eat jackals, rats and the leavings of other people. Tottiya women will not eat in the houses of Bráhmans, but no explanation of this is forthcoming. The men wear silver anklets on both legs, and also a bracelet on one of the upper arms, both of which practices are uncommon, while the women wear bangles only on the left arm instead of on both as usual. Some of the Zamindars in Madura belong to this caste. The caste title is Náyakkan. [C.R. 1891, para. 361; C.R. 1871, p. 146; *Madura Man.*, Part II, pp. 81–84.]

Tsákala (360,215; M. 126)—The washerman caste of the Telugu country. [C.R. 1891, para. 189; *North Arcot Man.*, Vol. I, p. 237.]

TÚLIVÁNDLU—A synonym for Pattapu.

TULUMÁR—Literally, 'a native of the Tulu country'; a sub-caste of Mavilan which speaks Tulu.

TUNNÁRAN—Literally, 'a tailor'; a sub-caste of Náyar which consists of tailors.

TURK (6)—A Musalman territorial name.

Udaiyán (12,548)—A title used by the Nattamáns and Malaimáns.

UDÁSI (12)—Central India religious mendicants and devotees.

ÚLIYAKÁRAN—Literally, 'a menial servant'. A synonym for Parivaram.

ULMÁLI (1)—Unrecognizable.

UNITIRI—A sub-caste of Sán antan. [C.R. 1891, para. 353.]

UNUPULAVÁDU—Literally, 'a dyer'; a sub-caste of Rangári.

Uppara (110,178) } Salt-workers found in all the districts. The same caste is called Uppara
Uppiliyan (43,664) } in the Telugu districts, where it speaks Telugu, and Uppiliyan in the Tamil country, where its home-speech is sometimes Tamil and sometimes Telugu. In Coimbatore and Salem, some of the Uppiliyans also speak Canarese. Now that the manufacture of salt from salt-earth is prohibited these people have taken to earth-work and day labour. The Telugu Upparas are said to be divided into two sections called 'Yédu-Mádala' (seven Mádalas; a Mádala = Rs. 2) and Padahárú-Mádala (sixteen Mádalas), from the amount of the bride price or 'Voli' they give for a bride. The caste has also exogamous gótras. Three of these are called *Paidipála*, *Jangála* and *Bonigála*. The Upparas occasionally employ Bráhmans as priests, but the Korga (Coimbatore) Uppiliyans use Tottiyans. In both castes marriage is either infant or adult, and in both divorcées and widows may remarry. Among the Upparas the *táli* is tied round the bride's neck by the bridegroom, but among the Uppiliyans his sister ties it. The Uppiliyans' marriage ceremony is unusual. The couple are made to sit inside a wall made of piled-up water-pots, the ends of their cloths are tied together, and then the women present pour the contents of some of the pots over them. In both castes the dead are sometimes burned and sometimes buried. Neither perform srádddha, but the Upparas give Bráhmans rice and vegetables on Pongal day as a kind of substitute. Both castes eat mutton and pork and drink alcohol. The Uppiliyans take a rather higher position in the Tamil country than the Upparas do in the Telugu districts. [C.R. 1871, p. 157; C.R. 1891, paras. 504 and 505; Buchanan's *Mysore, etc.*, Vol. I, p. 211; *Indian Antiquary* for 1879, p. 218; *Mysore C.R.*, p. 249; *North Arcot Man.*, Vol. I, p. 246.]

Úráli (62,797; M. 2)—Agricultural labourers in Coimbatore, Trichinopoly and Madura. In South Malabar, however, the word is a synonym for Kólayán. There seems to be some connection between the Úrális and the Ambalakárans or Muttiriyans. Muttiriyan is a sub-division of both Úráli and Ambalakáran; and both of these are found in the same districts. Perhaps the Úrális are an offshoot of the Tamil Valaiyans, which by change of occupation has transformed itself into a distinct caste. (See Ambalakáran.) The caste is split up into a number of sub-divisions called after the name of the tract or *nádu* in Trichinopoly which each inhabits. To get back into the caste an excommunicated man has to kill a sheep or goat before the elders and mark his forehead with its blood. He then gives a feast to the assembly and puts part of the food on the roof of his house. If the crows eat this he is received back into the caste. (Bráhmans always put out portions of the srádddha offerings in the same way, and judge whether they are acceptable or not by noting if the crows eat them or not.) Marriage is infant or adult. A man detected in an intrigue with an unmarried woman is fined and has to marry her, and at the wedding his waist-string is tied round her neck instead of a *táli*. The well-to-do people of the caste employ Bráhmans as priests, but others content themselves with their own elders. Widows and divorced women may marry again. The dead are either burned or buried. The richer members of the caste perform srádddha. They drink alcohol and eat fowls, mutton, pork, fish, rats, etc. In social position they come below the Idaiyans, Tottiyans and Kallans. Their title is Kavandan. [C.R. 1891, para. 389.]

URITAVAN—A synonym for the Canarese Bédarus in Malabar.

URIYA—See Odiya.

ÚR-UDAIYÁN—Literally, 'lord of a village': a synonym for Nattamán.

Urukkáran (482)—A Musalman tribe in the Laccadive Islands.

URUMIKKÁRAN—Literally, one who plays on the drum called *Urumi*. They are Tottiyans in Madura and Paraiyans elsewhere.

UTLAVÁDU—An occupational term, meaning 'makers of *utlams*'. An *utlam* is a sort of hanging receptacle for pots, etc., constructed of palmyra fibre, which some of the Yerukalas make and sell. Taken as a sub-caste of Yerukala.

UTTRÁSI—A sub-caste of the Oriyá Boishnobos.

VÁDA—Literally, 'a boatman'; a sub-caste of Palli. Vádas, however, often call themselves Balijas.

VADAMÁLIYAR—A sub-caste of Chetti in the Madura district.

VÁDIRI—A title assumed by the Kóliyans of Tinnevelly.

VADRA, VADRANGI—A sub-caste of Kamsala. They are Telugu carpenters. See Kammálan.

Vadugan (95,924)—Literally, 'a Telugu man'. A linguistic term wrongly returned as a caste name by Kammas, Kápus and Balijas in the Tamil districts.

VADUGÁYAN (Tinnevelly)—Literally, 'a Telugu shepherd'. A Tamil synonym for Golla. Their title is either Kóne or Naidu.

VAGUNIYAN—A sub-caste of Mádiga or Chakkiliyan in the Tamil districts.

VAIKHÁNASA (Gódávari and Kistna)—Followers of the *rishi* Vaikhánasa. A sub-sect of Brahman Vaishnavas, the members of which are mainly temple servants. See Bráhman.

VAIRÁVI—A sub-caste of Pandáram. They are found only in the Tinnevelly district, where they are measurers of grain and púját is in village temples.

VAISHNAVA—A name usually applied in the schedules to Sátánis.

Vaisya (19,159)—The third of the traditional castes of Manu. It is doubtful whether there are any true Dravidian Vaisyas, but some of the Dravidian trading castes, notably the Kómatis, are treated as Vaisyas by the Bráhmans, though the latter do not admit their right to perform the religious ceremonies which are restricted by the Védas to the twice-born, and require them to follow only the Puránic rites.

VÁJALI, VÓJALI—Same as Ójali.

Vakkaliga, OKKILIYAN (68,985)—Canarese cultivators who originally belonged to Mysore and are found mainly in Madura and Coimbatore. The caste is split up into several sub-divisions, the names of two of which, Nonaba and Gangadikára, are derived from former divisions of the Mysore country. Each of these is again split up into totemistic exogamous sections, some of which are Chinnada-kula (gold), Belli-kula (silver), Khajjáya-kula (a cake), Yemme-kula (a buffalo), Alagi-kula (a pot), Jóla-kula (chólum). The termination 'kula' means a clan. Some of the details of their marriage ceremonies are unusual. The bridegroom wears a sword, rági is ground, a *jamba* tree is planted, and the bodies of the couple are rubbed with turmeric. They employ Bráhman priests and are taking to burning their dead, but they eat animal food. [C.R. 1891, para. 379; Buchanan's *Mysore, etc.*, Vol. I, pp. 221–223, 242, 313, 374–375; *Indian Antiquary* for 1873, p. 50; *Mysore C.R.* 1891, p. 225; *South Canara Man.*, Vol. I, p. 164, *Journal of the Anthropological Society of Bombay*, Vol. I, pp. 449–474.]

VAKKALU-MAKKALU—Same as Vakkaliga.

VALA CHETTI—A Malayálam and Tamil name for the Gázulu Balijas.

VÁLAGADAVA—A class of Canarese musicians; taken as a sub-caste of Dévadiga.

Valaiyan (360,296; M. 4)—A shikári caste found mainly in Madura and Tanjore. In the latter the names Ambalakáran, Sérvaikáran, Védan, Siviyán and Kuruvikkáran are indiscriminately applied to the caste. The connection between them and the Ambalakárans and Úrális has been referred to in the notes on those two castes. The Madura Valaiyans are less Bráhmanised than those in Tanjore, the latter employing Bráhmans as priests, forbidding the marriage of widows, occasionally burning their dead, and being particular what they eat. But they still cling to the worship of all the usual village gods and goddesses. [C.R. 1891, para. 540; *Tanjore Man.*, p. 193; *Madura Man.*, Part II, p. 63.]

VALANGAMATTÁN—Literally, 'people of the right-hand division'. An honorific name assumed by some Paraiyans.

VALANGAN—A synonym for Nókkan.

VÁLÉKÁRA—Same as Vílyakára.

VÁLILÁN—Literally, 'one without a sword'. A sub-caste of the Madura Agamudaiyans.

VALINCHIYAN—A synonym for Velakkattalavan.

VÁLI-SUGRÍVA—A synonym for Lambádi; Váli and Sugríva were two monkey chiefs mentioned in the Rámáyana and the Lambádis say they are descended from them.

VALLABAR—A sub-caste of the South Arcot Kallans. Its title is Pillai.

Vallamban (24,241)—A cultivating Tamil caste found in Tanjore and Madura. [C.R. 1891, para. 362; *Madura Man.*, Part II, p. 57.]

VALLI-AMMAI-KÚTTAM—A synonym for Kuravan. Literally, 'followers of Valli-Ammai', the wife of the god Subrahmanya, who is claimed to have been a Kurava woman.

VALLÓDI—A sub-caste of Sámantan. [C.R. 1891, para. 350.]

Valluvan (54,760; M. 2)—A caste of priests to the Paraiyans and Pallans who were originally Paraiyans themselves, but now will not dine or intermarry with them. [*North Arcot Man.*, Vol. I, pp. 199–200; C.R. 1891, para. 437.] In Malabar, it is the name of a class of boat-men.

VÁLMÍKA—Literally, 'an ant-hill'. A synonym for Bóya.

VÁL-NAMBI—A synonym for Mússad. 'Nambi' is a title of Bráhmans and 'Vál' means a sword, and the tradition is that the name arose from the ancestors of the caste having lost some of the privileges of the Védic Bráhmans owing to their having served as soldiers when Malabar was ruled by the Bráhmans prior to the days of the Perumáls.

Valuvádi (5,632)—Cultivators in the Pudukkóttai State.

Váni (783)—Literally, 'a trader'. A Konkaní-speaking trading caste.

Vániyan (171,138)—Oil-pressers among the Tamils, corresponding to the Telugu Gándlas, Canarese Gánigas, Malabar Chakkáns and Oriyá Tellis. Entries of Vániyan occurring in Malabar have been clubbed with Chakkán. Vániyan was also returned in Canara and was similarly clubbed with Chakkán, but this seems to have been wrong, as some of them are Konkaní-speaking traders, see Váni.

For some obscure reason Manu classed oil-pressing as a base occupation, and all followers of the calling are held in small esteem, and in Tinnevelly they are not allowed to enter the temples. In consequence, however, of their services in lighting the temples (in token of which all of them except the Malabar Vániyans and Chakkáns wear the sacred thread) they are earning a higher position, and some of them use the sonorous titles of *Jóti-Nagarattár* (dwellers in the city of light) and *Tiru-vilakku-Nagarattár* (dwellers in the city of holy lamps). They employ Bráhmans as priests, practise infant marriage and prohibit widow marriage, usually burn their dead, and decline to eat in the houses of any caste below Bráhmans. However, even the washermen decline nevertheless to eat with them. Like the Gándlas, they have two sub-divisions, Ottai-sekkán and Irattai-sekkán, who use respectively

one bullock and two in their mills. Oddly enough, the former belong to the right-hand faction and the latter to the left. Their usual title is Chetti. [C.R. 1891, para. 198; *Tanjore Man.*, p. 189; *North Arcot Man.*, Vol. I, p. 231.]

Vannán (208,713; M. 17)—Tamil washermen. In Malabar, the same as Mannán, (*q.v.*) [C.R. 1891, para. 488: *Madura Man.*, Part II, p. 73; *Tanjore Man.*, p. 197; *North Arcot Man.*, Vol. I, p. 237.]

VANNATTÁN—A synonym for Veluttédan.

VANNIYAN—A synonym for Palli.

VANTARLU—Literally, 'a strong man'; a sub-caste of Telaga. See Kamma.

VÁNUVAN—A name assumed by oil-pressing Vániyans who have left their traditional occupation and taken to grain and other trade.

VÁRAKURUP—A title of the Malabar Paravans.

VÁRIYAN—A sub-caste of Ambalavási. [C.R. 1891, para. 444.]

VARUNAKULAM—Literally, 'Varuna's clan,' Varuna being the god of rain. A synonym for Karaiyán.

VATTAKKÁDAN—Literally, 'a native of Vattakád': a name given to the Chakkáns of South Malabar.

VÁTTI—Literally, 'an instructor': a synonym for Kávutiyan.

VATTI-KURUP—A synonym for Tólkollan.

VAYANI, VAYINIAN—Same as Vagumyan.

Védan (25,519)—A Tamil-speaking labouring and hunting caste, the members of which were formerly soldiers and subsequently dacoits. The name means a hunter, and is loosely applied to the Irulas in some places. There is some connection between the Védans and the Tamil Véttuvans (*q.v.*), but its precise nature is not clear. Marriage is either infant or adult. Widows may marry their late husband's brother or his agnates. Some employ Bráhmans as priests. They either burn or bury their dead. They claim descent from Kannappa Nayanár, one of the 63 Saivite saints (cf. Ambalakáran). Their title is Náyakkan. [C.R. 1891, para. 538: *Madura Man.*, Part II, p. 63; *North Arcot Man.*, Vol. I, p. 234; Mateer's *Native Life in Travancore*, p. 60.]

Velakkattalavan (8,767)—Malayálam barbers who serve only Nayárs and higher castes. Their women act as midwives. [C.R. 1891, para. 471.]

Velama (436,327)—Telugu cultivators. See Kamma. [C.R. 1891, para. 342; *Indian Antiquary* for 1879, p. 216; *North Arcot Man.*, Vol. I, p. 216.]

VÉLAMPAN—Literally, 'a rope-dancer': a sub-caste of the Malabar Ándis.

VÉLÁN—A title used by Kusavans. It is equivalent to Vellála.

Vélan (3,120)—Malayálam devil-dancers, sorcerers and physicians. Their women act as midwives. [C.R. 1891, para. 546.]

Vellála (2,378,739; M. 1)—The Vellálas are the great cultivating caste of the Tamil country, and by general consent the first place in social esteem among the Tamil Súdra castes is awarded to them. To give detailed descriptions of the varying customs of a caste which numbers, as this does, over two and a quarter millions and is found all over the Presidency is unnecessary, but the internal construction of the caste, its self-contained and distinct sub-divisions, and the methods by which its numbers are enhanced by accretions from other castes are so typical of the corresponding characteristics of many of the Madras castes that it seems to be worth while to set them out shortly.

The caste is first of all split up into four main divisions named after the tract of country in which the ancestors of each originally resided. These are (1) *Tondamandalam*, or the dwellers in the Pallava country, the present Chingleput and North Arcot districts, the titles of which division are Mudali, Reddi and Nainár; (2) *Sóliya*, or the men of the Chóla country, the Tanjore and Trichinopoly districts of the present day, the members of which are called Pillai; (3) *Pándya*, the inhabitants of the Pándyan Kingdom of Madura and Tinnevelly, which division also uses the title of Pillai; and (4) *Konga*, or those who resided in the Kongu country, which corresponded to Coimbatore and Salem, the men of which are called Kavandans.

The members of all these four main territorial divisions resemble one another in their essential customs. Marriage is either infant or adult, the Puránic wedding ceremonies are followed, and (except among the Konga Vellálas), Bráhmans officiate. They all burn their dead, observe 15 days' pollution, and perform the Karumántaram ceremony to remove the pollution on the sixteenth day. There are no marked occupational differences among them, most of them being cultivators or traders. Each division contains both Vaishnavites and Saivites and (contrary to the rule among the Bráhmans) differences of sect are not of themselves any bar to intermarriage. Each division has Pandárams, or priests, recruited from among its members, who officiate at funerals and minor ceremonies, and some of these wear the sacred thread, while other Vellálas only wear it at funerals. All Vellálas perform sráddhas and observe the ceremony of invoking their ancestors on the Mahálaya days (a piece of ritual which is confined to the twice-born and the higher classes of Súdras), all of them decline to drink alcohol or to eat in the houses of any but Bráhmans, and all of them may dine together.

Yet no member of any one of these four main divisions may marry into another, and, moreover, each of them is split up into sub-divisions (having generally a territorial origin) the members of which again may not intermarry.

Thus the *Tondamandalam Vellálas* are sub-divided into the Tuluvas, who are supposed to have come from the Tulu country; the Poonamallee Vellálas, so called from the town of that name near Madras; and the Kondaikattis (those who tie their hair in a knot without shaving it). None of these three will intermarry.

The *Sóliya Vellálas* are sub-divided into the Vellán Chettis, meaning 'the Vellála merchants' (who are again further split up into three or four other territorial divisions); the Kodikkáls (betel-garden) who grow the betel-vine; and the Kánakkilináttár, or inhabitants of Kánakkilinádu. These three similarly may not intermarry, but the last is such a small unit and girls in it are getting so scarce that its members are now going to other sub-divisions for their brides.

Vel.-Vet.

The *Pándya Vellálas* are sub-divided into the Kárkáttas or Káraikáttus, who, notwithstanding the legends about their origin (see C.R. 1891, para. 356), are probably a territorial sub-division named from a place called Káraikádu; the Nangudis and Panjais, the origin of whom is not clear; the Arumbúrs and Sirukudis, so called from villages of those names in the Pándya country; the Agamudaiyans, who are probably recruits from the caste of that name; the Nírpúsis, meaning the wearers of the sacred ashes; and the Kóttai Vellálas or 'Fort Vellálas.' These last are a small sub-division the members of which live in the Srí Vaikuntam Fort and observe the strictest *gósha* (see C.R. 1891, para. 356). Though they are, as has been seen, a sub-division of a sub-division of a caste, yet their objection to marrying outside their own circle is so strong that, though they are fast dying out because there are so few girls among them, they decline to go to the other sub-divisions for brides.

The *Konga Vellálas* are sub-divided into the Sendalais (red-headed men), Padaitalais (leaders of armies), Vellikkai (the silver hands), Pavalamkattu (wearers of coral), Malaiyadi (foot of the hills), Tollakádu (ears with big holes), Attangarais (river bank) and others, the origin of none of which is clearly known, but the members of which never intermarry.

In addition to all these divisions and sub-divisions of the Vellála caste proper, there are now-a-days many groups which really belong to quite distinct castes but which call themselves Vellálas and pretend that they belong to that caste, although in origin they had no connection with it. These nominally cannot intermarry with any of the genuine Vellálas, but the caste is so widely diffused that it cannot protect itself against these invasions, and after a few generations the origin of the new recruits is forgotten and they have no difficulty in passing themselves off as real members of the community. The same thing occurs in the Náyar caste in Malabar. It may be imagined what a mixture of blood arises from this practice, and how puzzling the variations in the cranial measurements of Vellálas taken at random are likely to become. Instances of members of other castes who have assumed the name and position of the Vellálas are the Véttuva Vellálas, who are really Véttuvans; the Púluva Vellálas, who are only Púlavans; the Illam Vellálas, who are Panikkans; the Karaiturai (lord of the shore) Vellálas, who are Karaiyáns; the Karukamattai (palmyra leaf stem) Vellálas, who are Shánáns; the Gázulu (bangle) Vellálas, who are Balijas; the Guha (Ráma's boatman) Vellálas, who are Sembadavans; and the Irkuli Vellálas, who are Vannáns. The children of dancing-girls also often call themselves Mudali, and claim in time to be Vellálas, and even Paraiyans assume the title Pillai, and trust to its eventually enabling them to pass themselves off as members of the caste.

This account of the constitution of this caste will show how difficult it is to decide what shall be considered to be a 'main caste' at the present day, and how puzzling the work of clubbing the caste sub-divisions returned in the schedules may sometimes become. And every day these difficulties increase as (except among a few of the better educated classes) sub-divisions within a caste are becoming yearly more minute, while the limits which formerly separated one main caste clearly from another are growing less and less distinct. [C.R. 1871, pp. 144–5; C.R. 1891, para. 356; Buchanan's *Mysore, etc.*, Vol II, pp. 38–40; *Madura Man.*, Part II, pp. 27–34; *Tanjore Man.*, pp. 178–182; *Coimbatore Man.*, Vol. I, pp. 56–61; *North Arcot Man.*, Vol. I, pp. 209–211.]

Veluttédan (11,629)—Malabar washermen. They only wash for Náyars and castes above the Náyars in rank. Nambúdris are not polluted by cloths washed by them, and if such a cloth is touched by a man of lower caste the Veluttédan can remove the pollution by merely sprinkling it with ashes and water. [C.R. 1891, para. 493.]

VENGIRI—Tamil-speaking cultivators and labourers in Chingleput, whose title is Náyakkan. They are reported to be identical with the Irulas and were clubbed with that caste.

VÉTAGIRI—A sub-caste of Mutrácha.

VÉTTAIKKÁRAN—Literally, 'a hunter'. An occupational term returned by Bóyas, Irulas, and Kuravans, and clubbed with one or the other according to the district in which it occurred, the title in the schedule, and so on.

Véttuvan (Tamil) 74,889—An agricultural and hunting caste found mainly in Salem, Coimbatore and Madura. The name means 'a hunter.' They are probably of the same stock as the Védans, though the exact connection is not clear, but they now consider themselves superior to that caste and are even taking to calling themselves Véttuva Vellálas (see Vellála). Tradition says that the Kongu kings invited Véttuvans from the Chóla and Pándya countries to assist them against the Kéralas. Another story says that the caste helped the Chóla king Aditya Varma to conquer the Kongu country during the latter part of the ninth century. In paragraph 538 of the 1891 Census Report reference is made to the belief that the Védans are identical with the Veddahs of Ceylon. In connection with this supposition it is reported that the Véttuvans worship a goddess called Kandi-Amman, which may possibly mean 'the goddess of Kandy.' Of the endogamous sections into which the caste is divided the more numerically important are Vengánc i. Kilangu (root), Pasari, Viragu (firewood), Pannádi (sheath of the cocoanut leaf) and Villi (bow). They have their own barbers, who seem also to form a separate sub-division and are called Véttuva Ambattans or Návidans, both of which words mean 'barber.' These are said to refuse to serve any one lower in caste than a Konga Vellála. Nominally they are Hindus, but they are said to worship the seven Kannimár, or aboriginal goddesses, to whom the Irulas (*q.v.*) also pay homage. They eat meat and drink alcohol, though some of those who are endeavouring to increase their social repute are taking to vegetarianism. Widow marriage is forbidden. They either burn or bury the dead, but no ceremonies are performed for deceased ancestors. Their customs are thus a curious mixture of those followed by high castes and low ones. Their ordinary title is Kavandan. [C.R. 1891, para. 390.]

Véttuvan (Malayálam) 15,696—Agricultural serfs, shikáris and collectors of forest produce who live in the Malabar jungles. They have two endogamous sub-divisions called Kudi and Peringala. The former keep their hair long and their women wear a cloth. The latter have top-knots and their women dress in leaves, which they wear only round their waists and renew daily. The latter are an unclean set of people who live in rude bamboo and reed huts and will eat anything down to carrion. Yet they consider themselves superior to Cherumans and Pulaiyans and are careful not to be polluted by them. They are nominally Hindus and follow Marumakkattáyam. This same name is also borne by a class of masons and salt-workers in the low country in Malabar.

VIBHÁKA-GUNTA—A low class of wandering beggars: clubbed with Mála.
VIL-KURUP—A synonym for Tólkollan.
VILLIYAN—Literally, 'a bowman': a synonym for Tamil-speaking Irulas in Chingleput.
VÍLYAKÁRA—A sub-caste of Sérvégára or Kótégára.
Vipravinódi (487)—Telugu-speaking beggars who beg only from Bráhmans. See Ándi.
VÍRABHADRAKULAM—A synonym for Vannán. Vírabhadran is the washermen's patron deity.
Víramushti (1,677)—A Telugu beggar caste. See Ándi.
VIRÁNATTÁN, VÍRANÁKKAM—Literally, 'a drummer.' They were originally temple servants but they now do miscellaneous day labour. All their females are prostitutes, and the name has been clubbed with Desi. Their titles are Méstri and Mudali.
VÍRASAIVA—A synonym for Lingáyat.
VÍRUDAIYÁN—A synonym for Nókkan.
VISWA BRÁHMAN, VISWAKARMA—A synonym for Kamsala or Kammálan.
VÓDÁRI (South Canara)—A sub-caste of Kumbára.
Vódó (76)—A small caste of Oriyá basket-makers and cultivators in the Vizagapatam Agency.
VULUPULA—A class of indigo dyers in Vizagapatam: a sub-caste of Tsákala.

WAHÁBI (1)—A Musalman sectarian name.

YÁKARI, YÁKARLU—A sub-caste of Mutrácha.
YÁKINI-KULAM—A small class of Telugu beggars: clubbed with Dasari.
Yánádi (103,906)—A Telugu-speaking forest tribe found chiefly in Nellore. The name is also given to Telugu-speaking Irulas (*q.v.*) in Chingleput. [C.R. 1891, para. 417; *Nellore Man.*, pp. 148-154; *North Arcot Man.*, Vol. I, pp. 249-251; *Madras Museum Bulletin*, Vol. IV, No. 2.]
YÁNÁTI—Entries of this name were clubbed with Yánádi, but it has since been reported that in Bissamcuttack taluk of the Vizagapatam Agency there is a separate caste called Yánáti or Yénéti Dora which is distinct from either Yánádi or Konda Dora.
Yáta (52,696)—Telugu toddy-drawers. [C.R. 1891, para. 523.]
YÁTAGIRI—Same as Vétagiri: a sub-caste of Mutrácha.
YELAMA—Same as Velama.
YENUNGO, BENUNGO—A sub-tribe of Poroja.
YERAVA (1)—A forest tribe belonging to Coorg.
Yerravála (1,968)—A forest tribe in Coimbatore and Malabar.
Yerukala (65,513)—A wandering tribe of thieving, begging, fortune-telling and basket-making gipsies found living in movable bamboo and date mat huts in all the Telugu districts. They have usually been treated as the same as the Kuravas, but, as is stated in the note on the latter caste, they seem to be distinct. Each gang has its own headman or Berumanasam (the big man), who presides over the panchávats which enquire into caste offences such as adultery, entering another man's hut, dressing like ordinary Súdras, or the wearing by women of clay bangles on the right arm, which should be reserved for brass ones. [*Cuddapah Man.*, p. 35; *Nellore Man.*, p. 154-162.]
Yógi-Gurukkal (1,437)—A Malayálam-speaking beggar caste. They are also priests in Káli temples and pial schoolmasters. They bury their dead in a sitting posture. See Ándi.

CHAPTER IX.

OCCUPATION.

Where the figures are to be found.

THE statistics of the occupations of the people will be found in the 139 pages and 2,852 columns of Imperial Table XV. Those of the occupations of certain selected castes are given in Imperial Table XVI. Certain of the main facts in each of these are exhibited in the subsidiary tables at the end of this chapter and in diagrams Nos. 27–32 in a form in which they can be more readily appreciated than from the actual figures themselves.

The scheme of classification of occupations.

2. Subsidiary table I at the end of this chapter gives in one view the scheme under which the occupations of the people are arranged in the tables. It will be seen that they are first divided into eight "Classes," that these Classes are next sub-divided into 24 "Orders," and that these in turn are split up into 79 "sub-orders." The sub-orders are finally divided into 520 "groups." This main scheme of arrangement was prescribed by the Census Commissioner for India and is the same in its essentials as that followed in 1891. For reasons which appear later, however, few detailed comparisons between the 1901 and 1891 statistics can be usefully instituted.

Changes in the arrangement of the material.

3. The printing of Table XV has been re-arranged, and in consequence it occupies only 139 pages against the 370 filled by the corresponding table of 1891. It also shows the distribution of each occupation among the various districts in one column on one page, and an index is prefixed to it. It gives the "actual workers" at each occupational group separately from those who are merely "dependents," and it further distinguishes those actual workers who are "partially agriculturist," that is, have an interest of some kind in land, from those who are not.

This elaboration was rendered possible by an important change in the column in the enumeration schedules devoted to the entry of occupations. In 1891 there was only one column for occupations and in this the means of subsistence both of actual workers and of dependents were shown, the latter being distinguished from the former by the addition of the word "dependent" to the entry of occupation. Partial agriculturists were also noted as such in the same column. Attempts to get two facts recorded in one column have never succeeded, and in this case the failure was so obvious that the distinction between dependents and actual workers was abandoned in the compilation.

This year this column was split into three—one for the principal occupation of actual workers, a second for their subsidiary occupation, if any, and a third for the occupation of those who did not actually follow any calling themselves but depended on others for their livelihood. In the cases of these last the principal occupation of the person on whom they depended was entered.

Special trouble taken with these statistics.

4. These changes appeared to offer a chance of at last securing a reliable set of statistics of the occupations of the people, and every endeavour was made to see that the opportunity was not lost by want of care in following it up. At the actual enumeration more trouble was taken to get these three columns properly filled in than any others in the schedule, and in the central census offices probably as much time and money was spent on the abstraction, tabulation and compilation of the occupation statistics as on all the others put together. To secure proper care at the enumeration, the instructions to the enumerators on the covers of the enumeration books and to the supervisors in the "Manual" regarding the filling in of these three columns were made as full and complete as it was thought possible to render them without overtaxing the intelligence of those for whom they were intended, and at the oral classes of instruction in the districts further special prominence was given to these columns and to the rules relating to them. In the census

offices special rates of pay were given for tabulating occupations and special care was taken over the work, while for compiling the final figures a special compilation office was opened.

It is believed that the results of these efforts are in advance of any that have hitherto been obtained, and that the broad totals of Classes and Orders, which are those which are mainly required for administrative purposes, will be found to be reliable even when examined district by district. As one goes further into detail, however, and the law of great numbers ceases to operate, there are cases in which less faith can be placed in the figures. The village statistics published in separate volumes undertake, for example, to give the main occupations of the population of each village and taluk in the Presidency. It is clear that in such small units as these the risk of inaccuracy must be great. One lazy or unintelligent enumerator is sufficient to ruin the figures for a village, and casual or erroneous instructions by a Tahsildar to his subordinates will equally spoil those for a whole taluk.

THE COLLECTION AND COMPILATION OF THE MATERIAL.

Difficulty in getting an accurate enumeration of occupations.

5. It is essential to the proper appreciation of the limitations of the occupation statistics (though it will add to the length of an already long chapter), that something should be said of the difficulties which attended their collection and compilation. In no country in the world are the census authorities inclined to claim undoubted accuracy for their occupation figures, and here the obstacles which beset the path of reliability, both during the enumeration and at the compilation, are more formidable than usual.

First as to those at the enumeration. The mass of the people here are totally illiterate, and proportionately inaccurate. The native of South India's idea of the way to fix the time of day at which an event occurred is to say that it happened when the sun was so many palmyra trees high in the heavens, and persons with such rudimentary notions of exactness as this can hardly be expected to give a clear account of their means of subsistence, especially when these are numerous or complex. The schedules consequently contained thousands of the vaguest entries which could not possibly be really satisfactorily classified. For instance, the entry "cotton business" might mean that the person referred to was a weaver of cotton cloths, or of cotton carpets or of cotton tape; or on the other hand, that he was a cotton-cleaner, a cotton-spinner, a cotton-sizer, a cotton-dyer, or a cotton calenderer, fuller, or printer, or even that he was a dealer in cotton, or cotton cloths or cotton-thread. Yet the groups in the sub-order 40. Cotton, and elsewhere require all such persons to be differentiated. "Smith," again, might mean gold-smith, brass-smith, copper-smith, white-smith, or black-smith. "Estate cooly" might mean that the individual was employed on a coffee estate, or a tea estate, or a cinchona estate, or on one where all three of these products were grown. "Clerk" might mean any one of the 29 different kinds of clerks provided for in the various parts of the occupation scheme. Fifty similar cases could easily be instanced.

Sometimes, no doubt, the caste entry in the schedule would help in the determination of the meaning of vague entries of this description. "Weaver" may mean cotton-weaver, or silk-weaver, or a weaver of jute gunny-bags, or of grass mats, or of goats' hair blankets, and all of these have to be distinguished. If, however, the caste entry was Patnúl the odds were largely in favour of the individual being a silk-weaver, as Patnúls usually weave in that material only, while if it was Kuruba it was practically certain that he wove nothing finer than blankets. In the absence of any such assistance the only course open was to classify weavers unspecified as weavers of cotton, on the ground that it was more probable that they wove cotton than any other material.

Sometimes, also, the name in the schedule would assist in the classification of the entry. The greatest confusion occurred, for example, between commissioned and non-commissioned officers in the military schedules, "officer" being often returned for soldiers of all grades down to corporals and jamadars. References to the Army list would show under which of the two classes the owner of the name in the schedule ought correctly to be classified. It is difficult, however, to rely

upon a temporary office of clerks of the calibre of those we were compelled to employ going into refinements such as these in all the doubtful cases occurring among 38 millions of entries.

The figures which are most affected by this vagueness in the entries in the schedules are those for factories. The orders of the Government of India that workers in factories should be distinguished from workers in their own houses were not received until all the instructions to enumerators and supervisors had been printed and issued and most of the district classes of instruction had been held. Addenda to the rules were issued at once and Collectors were asked to draw the attention of every one concerned to the importance of accuracy in the matter, but either it was then too late or the distinction was too subtle for the average enumerator, for the statistics of workers in factories must be frankly admitted to be far below any others in Table XV in point of accuracy, not to say entirely worthless. It was also impossible to accurately observe the distinction between makers and sellers of certain articles which the scheme requires to be differentiated. A man returning "sweetmeat trade" as his occupation might be either a maker or a seller or both. It is suggested that neither of these two distinctions should be attempted again in 1911, and also that the sub-divisions of the groups in Orders XI, Supplementary requirements, and XVI, Drugs, gums and dyes, should be considerably less minute.

Next to vagueness in the description of occupations the most potent source of inaccuracy in the schedules themselves was probably the prevalence of attempts by those enumerated to magnify the nature of their callings. To own land is eminently respectable, and the toddy-drawers (and perhaps the leather-workers also), have in some cases returned themselves as agriculturists instead of as followers of their own despised callings. A case came under my own notice in which a man who had returned himself as living by "trade in skins" was found on cross-examination to be merely a labourer paid daily wages for the unsavoury work of carrying about hides in a tannery.

But even when the person enumerated had every desire both to state his occupation accurately and to avoid exaggerating its gentility, it was very commonly most difficult for him to know exactly how it should be returned. The case of the trader in the larger towns affords an instance of this difficulty. It is no uncommon thing for such a man to trade simultaneously in timber, grain, and cloths, for example, to turn his savings to account by lending them to needy neighbours and to gamble occasionally in an abkári-contract or a purchase of pearl-oysters. Each of these occupations has to be classified under a separate head, and, though the rule was that the individual should enter the occupation on which he spent the most time, it was no doubt in practice largely a matter of chance which calling he returned.

Difficulties in compiling the statistics.

6. So much for the causes of errors in making the actual entries in the schedules at the enumeration. In the census offices, when the figures came to be abstracted and tabulated, further sources of inaccuracy arose.

One of the chief of these was the language difficulty. The schedules were in five different languages, and in the absence of any one individual possessing a scholarly knowledge of all five the classification of the entries could hardly be absolutely uniform throughout. Vernacular terms, again, are often very vague. The same words, for example, are used in Tamil for salt and saltpetre and for medicine and gunpowder. The ordinary vernacular term for the village cobbler is "Chakkiliyan," and it would never occur to an enumerator that this was an inadequate description of a man's occupation. But in the scheme leather-dyers, shoe, boot, and sandal makers, tanners and curriers, sellers of manufactured leather goods, sellers of hides, horns, bristles and bones, water-bag, well-bag, bucket and ghee-pot makers are all differentiated. The village cobbler is probably any or all of these by turns, and it was not easy to ensure that the entry "Chakkiliyan" was always consistently classified under the most appropriate of these heads. Many other similar instances could be cited. In different parts of the country, again, the same vernacular word will have entirely different meanings. This was especially the case with terms denoting agricultural tenures. Entries in English also occasioned difficulties. Cases

occurred in which a milliner was thought to be the same as a mill-owner, and a broker the same as a stone-breaker, and a Vicar-general was believed to be some sort of military officer.

Even when there was no doubt as to the meaning of the entry in the schedule, there was frequently room for considerable difference of opinion as to the group under which the entry should be classified. Should "cook in a temple," for example, be classified under group 61, Cooks, which is included in sub-order 14, Personal and domestic services, or under group 447, Temple service, which is included in sub-order 63, Religion? Should a sweeper in a private house be shown under group 64, Indoor-servants, or group 74, Sweepers and scavengers, included in the sub-order Sanitation? Should a "cooly carrying loads" be placed under group 441, Porters, or group 504, General labour? How should the entry "cutting grass for one's own ploughing bullocks" be classified? Discussions of such points as the above were of hourly occurrence while the classification of the occupation slips was going on, and the decisions upon them, which had to be made in nine different offices by nine different Deputy Superintendents, frequently affected not only the totals of groups and sub-orders but those of Orders and Classes as well.

Again, very many groups overlap one another to such an extent that it was almost a matter of chance under which of them certain occupations were classified. For example, group 395 is bank-clerks, group 397 merchants' clerks, group 399 shop-keepers' clerks, group 400 shop-keepers' servants, group 408 clerks employed by middlemen, and group 456 private clerks. It was most difficult to ensure that such distinctions were maintained uniformly.

The ordinary "sundry bazaar" in the villages, again, sells matches, snuff, salt, betel-leaf, areca-nut, oil, grain, pulse and ghee. But sellers of each of these things have a separate place in the scheme. The question constantly arose, therefore, whether such descriptions as "retail seller of snuff, ghee, salt, etc.," should go under one or other of the separate heads provided for vendors of each of these articles, or under the general head "grocers and general condiment dealers." In examining the statistics below allied groups such as these have been considered as forming one unit and have not been treated separately. Other cases of the same kind are groups 26, Cattle-breeders, and 27, Herdsmen: 30, Sheep-breeders, and 31, Shepherds: 49, Betel-leaf growers, and 123, Betel-leaf sellers: 79, Fishermen, and 80, Fish-dealers: 417, Cart-drivers, and 419, Drivers other than private servants.

Value of the results obtained.

7. Considerable, however, as the difficulties occasioned by vague entries in the schedules and doubtful points in classification were, the work was nevertheless, it is believed, better done than on previous occasions. One indication of this is the very great decline in the number of persons shown under all the vaguer and less definite headings in the scheme. In 1891 the occupation of 46,949 persons was classed as "undefined," and of 329,628 as "not returned." The total for British Territory under both heads together this year is only 6,835. Under "Cooly" or "General labour" 2,609,224 persons appear in the 1891 figures. This year the number is 505,171. Declines of 84, 82, 40 and 63 per cent., respectively, also occur under the indefinite heads "General merchants," "Shop-keepers, unspecified," "Contractors, unspecified," and "Writers unspecified." Many more instances could be given. Other indications of more accurate work are referred to below in the comparison of the 1891 and 1901 figures under Order V, Agriculture. The chief credit for these improvements is probably due to the slip system of abstraction and tabulation, which enabled a very large proportion of the work to be checked and by enormously reducing the number of items to be classified rendered it possible to do the work with more deliberation and care. Every item was ordered to be scrutinised by the Deputy Superintendents before the records went to be compiled, and during compilation the figures were examined minutely three times more, once before compilation began, again when the figures for each district had been compiled, and once more when the Presidency totals had been arrived at. In cases in which this examination showed suspicious results the original records were referred to again, and in some instances the slips were re-sorted.

A suggestion to the critics.

8. Before condemning any of the figures in Table XV as improbable, a consideration of local conditions is often necessary. In Canara, for example, there are only 1,830 washermen to a population of over a million persons, but it is well known that in that district the people usually wash their dirty linen at home. In Madura there are 635 bank-clerks, but no "bank" in the usual sense of the word. But that district is the home of the Náttukkóttai Chettis, who are certainly entitled to be called bankers and to have their clerks classed as bank-clerks. Eleven persons are returned as receivers of stolen goods. This looked suspicious and the entries were all traced and found to be correctly tabulated. Whether they accurately represent the facts or are the work of malicious (or facetious) enumerators need not be discussed. In Malabar, again, there are some hundreds of "witches, wizards and cow-poisoners." These are the devil-dancers and sorcerers of that coast, who are classified with witches in default of any more appropriate place for them in the scheme.

In criticising the figures relating to actual workers and dependents, it must be remembered that women who carry on occupations through servants or agents are shown as actually engaged in them,—so that there is nothing improbable in the existence of female land-holders, bankers and brokers,—and also that the description of the groups given in Table XV is not always an exhaustive account of all the occupations included under them and that unlikely-looking figures are often due to this cause. Thus group 76 is "butchers," and it seems odd that women should be actually engaged in such an occupation, but the group had perforce to include all the entries of "meat-seller," for which there is no other place in the occupation scheme, and there are plenty of women actually engaged in selling meat. Knowledge of local conditions will also frequently confirm the probability of entries which at first sight appear to be absurd. Owing, for instance, to the *mirási* system in force in this Presidency, women are frequently actual holders of such posts as village headman and village accountant, drawing the emoluments themselves and doing the work by a deputy. They are also, unlikely as it may seem, actual workers as goldsmiths, toddy-drawers (from date-palms, which need no climbing), barbers, (to other women), jail-warders (to female prisoners), stone-splitters, shikaris (setting nets for small game), astrologers, contractors (especially among the Oddes), hakims, and priestesses (especially in temples to goddesses, such as Máriamman and Káli). They also draw civil pensions and military pensions. The female dentist who is shown in Vizagapatam and the 13 female pearl-divers appearing against Madura were at any rate returned as such in the schedules.

The points in the statistics to be discussed.

9. The limitations which the material available has imposed upon Table XV having thus been set out, the examination of the actual figures in it may be proceeded with.

The following matters will be shortly discussed in the order given:—

(*a*) the distribution of the population among the various Classes and Orders, special reference being made to the agricultural, industrial and professional population,
(*b*) the statistics of partial agriculturists,
(*c*) the occupations of the urban population,
(*d*) the variations in the figures when compared with those of 1891,
(*e*) the proportion of actual workers to dependents among both men and women,
(*f*) the occupations of selected castes, and
(*g*) a consideration of certain of the more interesting of the detailed statistics of sub-orders and groups.

THE GENERAL DISTRIBUTION OF THE POPULATION BY OCCUPATION.

General distribution of the people by occupation.

10. The general distribution of the population among the various Classes and Orders in the occupation scheme is given in diagrams Nos. 27 and 28 and in subsidiary table 1, and subsidiary table 2 gives in order of magnitude the numbers supported by each of the more numerously represented callings.

The first point which a perusal of these figures brings out is the rural simplicity of the occupations by which the bulk of the population subsists. All the callings which are most numerously represented in the statistics are those which have been in existence from time immemorial in the village communities.

Agriculture supports no less than $26\frac{1}{2}$ millions, or 69 per cent., of the people. Next in importance of numbers come those engaged in cotton-manufacture, who number $1\frac{1}{4}$ millions, or $3\frac{1}{4}$ per cent. of the population. After them come the petty-traders in grocery and condiments, numbering some 734,000, and they are followed in order by the washermen, the general labourers, the graziers and herdsmen, the leather-workers, fishermen, carpenters, earth-work labourers, toddy-drawers and sellers, goldsmiths, beggars, masons and rice pounders. Succeeding these come the barbers, the potters, the grain-dealers, those engaged in temple-service, the village officials, and the basket and mat makers. The first calling in subsidiary table 2 which indicates anything outside a primitive civilisation, viz., railway servants, is barely half way up the list, and the next two,—coolies in coffee, etc., estates and sweepers and scavengers,—only follow it after a considerable interval.

Another point which subsidiary table 2 illustrates is the want of diversity in the occupations of the main body of the people. Of the total population, 71·84 per cent. live by agriculture or cotton-weaving, another 21·84 per cent. by 30 other callings each supporting between 100,000 and 750,000 persons and 5·58 per cent. more by between 50 and 60 occupations which support between 10,000 and 100,000 persons each. The smaller occupations which each support less than 10,000 persons form the means of subsistence of only ·74 of the population, and this small fraction of the people is split up into some 400 groups in Table XV.

These same facts are illustrated with special force by diagram No. 28, which shows that of the 24 Orders in the occupation scheme only five support as much as two per cent. of the population and that of these five, four support less than seven per cent.

THE AGRICULTURAL POPULATION.

11. The statistics of those subsisting by the land are comprised in Order V, Agriculture.

Statistics of the agricultural population. The trouble taken with them.

It should be stated in parenthesis that particular pains were taken to get the information regarding agricultural occupations correctly returned in the schedules and accurately abstracted and tabulated in the central offices. At the enumeration of 1891 large numbers of persons who were really agriculturists were returned under other heads, and the occupations of those who were correctly returned as living by the land were not always described with sufficient accuracy to enable their precise connection with it to be ascertained. Thus village officers and servants, who really subsist by their land in the great majority of cases, were returned instead as living on the emoluments of their offices; and persons who were really land-labourers were returned in large numbers merely as "coolies" and so were tabulated under "general labour," instead of under "agriculture." Again, a very common entry was "cultivation," which left it uncertain whether the individual referred to owned land or only occupied it, cultivated it himself or let it out, or worked for others for yearly wages or as a daily labourer.

As regards the first of these defects it may be stated that this year 270,000 fewer persons were returned as living by village service, and that there were two million less cases in which "cooly" was entered as an occupation.

Statistics of the number of cases in which such entries as "cultivation" were returned are not available for either census, but this year everything that could be done to prevent their frequent occurrence was attempted. The instructions to the supervisors in the "Manual" specially distinguished the various sorts of connection with the land, viz., non-cultivating land-holder, cultivating land-holder, cultivating tenant, farm-servant for a long term, and field-labourer on daily wages; the specimen schedules in the vernaculars each contained translations of one or other of these expressions as typical occupations; and the attention of Collectors was invited to the importance of distinguishing these different callings.

In the abstraction offices (as is described in more detail in Chapter III of the Administrative volume of this report), lists of the various vernacular phrases which represented each of these callings were drawn up and printed and an abbreviation to be entered on the slips was assigned to each set of phrases.

Some Collectors issued lists of the vernacular expressions which should be used in describing each of these occupations, so that uniformity might be observed throughout their districts, and this greatly facilitated correct work.

The chief difficulty, no doubt, was that the small agriculturist is frequently a cultivating and non-cultivating landowner, a tenant, a farm-servant and a field-labourer all rolled into one; owning land which he partly cultivates and partly lets out for rent, hiring other land from some one else, and eking out his earnings by working on the land of others in between whiles. Probably, however, the errors due to this cause correct one another, and it is believed that the figures showing the number of land-holders and tenants and of cultivators and non-cultivators are reliable. Between farm-servants and field-labourers, where the distinction is less marked and obvious, there has, however, evidently been confusion in Malabar district.

The results obtained.

12. Subsidiary table 1 shows the percentage of the population which is supported by the four sub-orders which are comprised in Order V, Agriculture.

Of the 69 per cent. of the people who subsist by the land, 48·53 are land-holders or tenants and 19·78 are land-less labourers, though, as has been said, many of those who have shown themselves in the former category doubtless frequently work as labourers for others as well as on their own land.

Subsidiary table 4 and diagram No. 29 show the percentage of the population of each district and Natural Division who live by the land. The agencies are the most exclusively rural part of the Presidency, but, as in 1891, South Arcot is little behind them. Excluding the exceptional cases of Madras City and the Nilgiris, the other districts vary very little among themselves, the most agricultural of them having 75 per cent. of its population living on the land and the least agricultural as much as 62 per cent.

It will be seen later that the districts which exhibit a low percentage are not in any way infertile or unsuited to agriculture, (the least exclusively agricultural district is Malabar, where famines are unknown and three crops a year are a common thing), but are merely those which happen to contain a considerable population engaged in some one or other of the "industrial" occupations such as weaving, toddy-drawing, fishing and so on.

Subsidiary table 7 gives detailed figures by districts for the various groups comprised in Order V, and shows the percentages to the total of sub-order 10, Land-holders and tenants, borne in each district by cultivating and non-cultivating land-holders and tenants, respectively; by land-holders; by tenants; by cultivators; and by non-cultivators. It further shows the percentage of sub-order 11, Agricultural labourers, in each district which consists respectively of farm-servants and field-labourers.

The detailed examination of these figures district by district requires expert consideration of the agricultural conditions of the various parts of the Presidency, but the more prominent points in them may be shortly noticed. The percentage of land-holders to tenants is smallest in Malabar and South Canara, where the bulk of the land is held by jenmis and wargdars who do not cultivate it themselves but let it out to others, and where the land-labourer is not often the owner of any land. Next come the three northern districts, and there, apparently, the large extent of land which is held by Zamindars who do not admit that their tenants have any occupancy right has made the figures what they are. After them comes Tanjore, which is well known to be a country of large holdings and of absentee land-lordism. In most of the remaining districts the existence of the disturbing elements of the zamindári and inám tenures prevents the figures from clearly showing whether the ryot in Government areas is usually the cultivator of land of his own or is a tenant of others. It is, however, worthy of note that in the three districts in which the proportion of landlords to tenants is largest (Bellary, South Arcot and Kurnool), there is hardly any zamin land. How far this preponderance of landholders would hold good in all ryotwari tracts is another matter.

Turning to the percentages of cultivators and non-cultivators in sub-order 10, it is seen that the proportion of the latter in Madras City is naturally far greater than anywhere else. Next comes Malabar, where, as has been already mentioned, much of the land is held by jenmis and kánamdars, and then follow the rich districts of Gódávari and Tanjore. At the bottom of the list come all the districts in which the Pallans, Paraiyans and other poor classes, who are naturally mainly cultivators and not absentee landlords, are most numerous. They are (to give them in the order in which cultivators are commonest) South Arcot, Trichinopoly, Salem, Madura, Coimbatore and Chingleput.

The percentage of farm-servants engaged for long terms to the total of all agricultural labourers is highest in Tanjore, where the landowners are in the habit of retaining regular farm-hands all the year round. Next come (in the order given) Salem, South Arcot, Gódávari, Chingleput, and Coimbatore. It is not clear why Gódávari should come so high up in the list, but the other four districts are again those in which Paraiyans and Pallans and such castes are commonest, and where the retention of regular farm-hands might, therefore, be expected to be the custom. At the bottom of the list come the four Deccan districts, the exceptional districts of Madras and the Nilgiris, and South Canara and Malabar. In Malabar the enumeration was defective. Only 1,359 persons were returned as farm-servants in it, though the district contains 245,000 Cherumans, the members of which caste are nearly always farm-servants retained for long terms. They are, in fact, attached to the land, and so to its owner, and were until recently—and are perhaps even now—bought and sold like cattle. They should have been returned as farm-servants instead of as field-labourers.

THE INDUSTRIAL POPULATION.

Statistics of the industrial population.

13. Diagram No. 27 shows that after agriculture, the only Class of occupations which employs any considerable number of the population is the general industrial Class D, Preparation and supply of material substances. The percentage of the population of each district who subsist by callings included in this Class is shown in diagram No. 30 and subsidiary table 5. In only five districts (of which Madras City, which is exceptional, is one), is the percentage over 20. This Class D comprises Orders VII to XVII and a glance at diagram No. 28 will show that numerically the most important of these are Orders VII, Food, drink and stimulants, and XII, Textile fabrics and dress, and districts which include a large number of toddy-drawers and weavers therefore usually show a large percentage of "industrial" population.

Subsidiary table 3 further indicates in what districts the population included in each of the Orders VII to XVII forms a considerable proportion of the total for the district. An examination of these figures thus shows to what occupations the various districts which come high up in the list in diagram No. 30 owe their position therein. In Malabar there are an unusual number of fishermen and fish-dealers, carpenters and wood-cutters, toddy-drawers and sellers, sugar-makers, rice-pounders, and makers of hats and umbrellas. In Coimbatore, the large number of toddy-drawers and sellers, of weavers and spinners and of leather-workers has brought the district into its position. It is noticeable that most of the leather-workers there have returned themselves as makers of well-buckets. Well-cultivation is a conspicuous feature of Coimbatore agriculture. In Tinnevelly, the next district, it is again the large number of toddy-drawers and sellers and of weavers who have increased the percentage of the industrial population, and the numerous rice-pounders and goldsmiths have also helped. In Nellore, the weavers, the chacklers and the petty-traders are more strongly represented than usual; in Tanjore, the rice-pounders and goldsmiths, again; and in Chingleput, the fishermen and fish-dealers and the weavers. The districts which appear at the bottom of diagram No. 30, as having the least industrial population, are the same as those which have already been seen to be most exclusively agricultural, namely, the three agencies and South Arcot.

THE PROFESSIONAL POPULATION.

Statistics of the professional population.

14. The distribution among the several districts of the professional population, that is, the persons comprised in Order XX, Learned and artistic professions, is given in subsidiary table 6. This Order, however, includes a number of callings which are not strictly either professional, learned or artistic, but the totals of which are so considerable that they largely affect the percentages for the whole Order. Instances of these are religious mendicancy and temple service. And this source of inaccuracy cannot be entirely avoided by picking out selected sub-orders and groups and calculating the percentages on them instead of on the whole Order, for these smaller divisions also frequently include callings which are neither learned nor artistic. Sub-order 63, Religion, for example, comprises both Bishops and bell-ringers and sub-order 64, Education, includes both Professors and their punka-coolies, and so with several of the others. It is the same with even the groups. Group 473 includes both the matrons of hospitals and the sweepers therein, and group 488 both the conductor of a Governor's band and the Paraiyan who beats the parachéri tom-tom. Moreover, group 447, Temple-service, so overshadows all the others in size that the figures under it practically control the percentages for the whole Order, and subsidiary table 6 thus gives the distribution of the persons engaged in callings connected with religion rather than of those following learned professions in general. It will be seen that Tanjore and Malabar come first in the proportion of this class of occupations which they contain, and that, generally, as has already been pointed out in the last chapter, the religious element is most strongly represented in the South and West Coast Divisions of the Presidency, less so in the East Coast, and least of all in the Deccan and the Agencies.

Other classes of occupations.

15. Except the three general classes of occupations which we have thus considered, namely, the agricultural, industrial and professional classes, there are no others in which the variations between the different districts are remarkable enough to call for detailed notice. Excluding Madras and the Nilgiris, the other districts are, economically speaking, cast very much in the same mould. In Kistna and Tanjore the large number of village servants has raised the percentage of the population classed under Order I, Administration, (see subsidiary table 3): in the less fertile districts the percentage of herdsmen is naturally high: in the five northern districts there is a much larger number of dhóbis than elsewhere, perhaps because in the Telugu country, as is noted in the caste glossary, the cloths washed by the dhóbi do not carry the same ceremonial impurity as they do further south, and therefore less washing is done at home: in Madura the presence of the Náttukóttai Chetti bankers and their clerks has raised the percentage under "commerce": in Gódávari and Malabar the number of bargemen and boatmen is above the average, and in the latter district the custom of transporting produce by head-loads has resulted in a large total under "porters," so that in both these districts the percentages under "transport" are accordingly high: in Ganjám and Madura, the commonness of the entry of "cooly" has increased the numbers under "general labour": and in the Deccan districts, Kistna and Nellore the number of beggars has raised the percentages in the Order XXIV, Independent, above the average.

PARTIAL AGRICULTURISTS.

Statistics of partial agriculturists.

16. It has already been seen that among the principal occupations of the people of the Presidency agriculture in some form or another enormously preponderates, $14\frac{3}{4}$ millions of the $20\frac{1}{2}$ million actual workers being principally employed in some way upon the land. In addition to this, 417,000, or over 7 per cent., of the remaining $5\frac{3}{4}$ million actual workers who are principally occupied in callings which are non-agricultural, have returned themselves as being engaged in part at least in agricultural occupations, whether as cultivating or non-cultivating land-holders or tenants, as regular farm-servants, or as field-labourers working for daily wages.

Detailed figures showing the Classes and Orders under which the principal occupations of these people come, and the number in each Class and Order who follow agriculture as a secondary means of livelihood are given in subsidiary table 12 at the end of this chapter. The only subsidiary occupations which were abstracted from the schedules were these agricultural entries. All others were neglected.

Of the people in the eight Classes of occupations in the scheme, those in Class A, Government, are more connected with agriculture than any others, nearly one-fourth of them having some interest in land. This is entirely owing to the fact that this Class includes all the various grades of village officers, a high percentage of whom are engaged in cultivation in one way or another. The possession of some land in the village, is, indeed, usually a necessary qualification for the post of headman, and it is perhaps doubtful whether as many as 13,000 of these officers really subsist principally by the emoluments of their offices (as the figures in group 8 allege) and not by their land. Next to Class A, but after a long interval, comes Class F, Professions, 12 per cent. of the actual workers in which live partly by agriculture. The high position taken by the Class is due to the frequency with which those whose callings are connected with Religion and Law have also an interest in land. In the sub-order dealing with Religion 17 per cent. of the actual workers are partially agriculturists, and the proportion is highest in the group which comprises the village and family priests. In the sub-order Law as many as a quarter of the actual workers have landed property, and if the group containing the pleaders and vakils is taken by itself the proportion rises to one in three. In 1891 the figure was only one in five, so that despite the outcry against enhanced assessments the vakil class,—not the least astute in the Presidency,—is investing in land more than ever.

Leaving the figures for the Classes and turning to the more detailed statistics for the various Orders it is seen that Orders XIV and XVII, which comprise the potters and the chucklers, take a high place, and an examination of Table XV shows that the prominent position of Orders VI, XIII and XV is due to the inclusion in them of others of the village artisan classes, such as the barbers and washermen, the goldsmiths and blacksmiths, and the carpenters, of whom a large proportion are partly agricultural. The land they cultivate is often principally the free-grant land which belongs to those who carry out these hereditary artisan services to the village communities. Taking details by groups, it is found that other sections of the community who are largely partially agriculturist are the pensioners, of whom 12 per cent. have an interest in land, and the toddy-drawers and money-lenders, among whom the proportion is 13 per cent. This last figure is one more proof of the fact which has often been demonstrated (see, for instance, paragraph 15 of the last triennial report on the Registration department) that in this Presidency the land is not passing so largely into the hands of the trading classes as it is elsewhere.

At the bottom of the list come the herdsmen of Order IV, the general labourers of Order XXII and those in Order XXIV, Independent. The low position of this last is due to the inclusion in it of the beggars. Nevertheless nearly 4,000 of the 214,000 mendicants have returned themselves as eking out their earnings from begging by work upon the land.

THE OCCUPATIONS OF THE URBAN POPULATION.

Occupations in urban areas.

17. Table XV gives details of the occupations of the people who reside in each of the eleven towns in the Presidency which have a population exceeding 50,000. Diagrams Nos. 27 and 28 show at a glance how the inhabitants of these towns mainly subsist. Agriculture naturally no longer takes the place it did when the figures for the Presidency as a whole were being considered. The industrial occupations, especially the provision of food, drink and dress, form the chief means of subsistence of the urban population, and after them come commerce and "transport and storage," while agriculture takes a hardly more important place than household and domestic service.

Column 6 of subsidiary table 1 gives the percentage of the total actual workers in the Presidency in each sub-order, Order and Class who reside in these eleven towns. In examining this it must be remembered that these eleven places do not

constitute the whole urban area of the Presidency. Besides them there are many other towns which, at least in part, are strictly urban in their characteristics. The greater portion of the ordinary district municipality is, however, so very generally merely an overgrown village that only such towns as had a considerable population and were mainly urban in character were separately shown in Table XV, so that the urban population given therein might be as little diluted as possible with the rural element. The result is that those occupations alone preponderate in them which are essentially foreign to rural economy. Column 6 of subsidiary table 1 shows that in seven sub-orders the actual workers residing in the eleven towns are more numerous than those found in the rest of the Presidency. These are the sub-orders dealing with the army, the navy and marine, railway and tramway plant, books and prints, watches, clocks and scientific instruments, carving and engraving, and arms and ammunition. If we go further and examine the figures for groups we find that the same thing occurs in the following particular occupations:—employment in aërated water, ice, gunpowder and gun carriage factories; in arsenals, water-works and machinery and engineering work-shops; as general fitters and as house-painters; in electro-plating and aluminium-working; in embroidery and lace-making; in reporting and short-hand writing; in the service of libraries and kindred institutions, in printing presses and newspaper managing; as solicitors and insurance agents; in tramway and livery-stable service; and as chemists and druggists, dentists and photographers.

A glance down column 6 will show what Orders and sub-orders are on the other hand sparingly represented in the towns. The callings which are naturally almost exclusively rural are agriculture, stock-breeding and dealing, village service, the manufacture of blankets, the collection of forest produce, and pottery work. Next to these come the occupations connected with cane, matting and leaves and earth-work and general labour.

It is noticeable that the number of dependents to each actual worker is on the whole considerably larger throughout in the urban than in the rural area. The reason no doubt is that in the country the women and children of each household find a number of small ways, not open to them in a city, in which they can help the bread-winner in his work, and that, moreover, the typically town occupations are those in which more knowledge and skill is required and in which therefore the women and children are less able to be of assistance.

COMPARISONS WITH THE STATISTICS OF 1891.

Variations in the figures since 1891.

18. As has already been stated, comparisons between the figures in Table XV and those of previous enumerations are in most cases of doubtful utility. The 1871 and 1881 figures, indeed, were collected and compiled on principles so totally different from those followed this year that inferences from the variations which occur in the two sets of statistics are impossible, and even in the case of the 1891 figures the differentiation of dependents from actual workers which has been observed this year, the addition of new groups to the scheme, and the transfer of many of the old groups to different sub-orders and Orders and even to different Classes, have so affected the totals of all these divisions that, unless all these changes are discussed and taken into account, comparisons can usually only be misleading.

An example will make this clearer. Subsidiary tables 8 and 9 at the end of this chapter set out the variations which have occurred during the decade in the totals of the various Orders and sub-orders and of certain of the groups in the scheme. The most noticeable of the variations in the former table is that in Order V, Agriculture, the population supported by which has increased since 1891 by no less than 5,401,393 persons or by 25·78 per cent. The average advance in the population of the Presidency during the decade was 7·2 per cent., and it would thus at first sight appear that the agricultural population has increased between three and four times as fast as the population as a whole. The rise, however, as will now be shown, is entirely due to better enumeration, to alterations in the scheme of occupations, and to changes in the heads under which certain callings have been classified.

Order V, Agriculture, is made up of four sub-orders, the population supported by each of which in 1891 and 1901 in British Territory was as under :—

—	1891	1901.	Increase.
Sub-order 10, Land-holders and tenants	16,704,223	18,467,419	1,763,196
Sub-order 11, Agricultural labourers	4,109,738	7,600,934	3,191,196
Sub-order 12, Growers of special products ...	134,162	170,751	36,589
Sub-order 13, Agricultural training and supervision ...	6,906	117,318	110,412
Total	20,955,029	26,356,422	5,401,393

The increase in sub-order 13 is due to the addition to it of a new group comprising the revenue establishments of landed proprietors such as zamindars and shrotriemdars, and to the transfer to it from sub-order 12 of all the forest establishments. The increase in sub-order 12 is due to the inclusion under it of labourers on coffee and tea estates, who were shown elsewhere in 1891. In neither case, therefore, is the rise of any real significance.

The causes of the advance in sub-orders 10 and 11 are more complex. Sub-order 11 may be first considered. Assuming that the 1891 population in this sub-order only increased at the normal rate, (though it may be safely asserted that the agricultural labourer multiplies faster than the normal rate as long as the seasons are fair), it would by natural causes have risen to 4,405,639. The difference between this figure and that shown in the statistics of the present year is 3,195,295, that is, there is an apparently abnormal increase of over three million agricultural labourers to be accounted for. But the 1891 figure with which this year's figure is compared is, to begin with, clearly suspicious, for it is unlikely that the population supported by land occupancy could have been more than four times as numerous as that subsisting by working in the fields. On further examining the 1891 statistics we find that in that year the number of persons who were returned as living by "general labour," that is, who returned their occupation merely as "cooly," was 2,609,224. Mr. Stuart himself considered that no doubt practically all of these were mainly agricultural labourers. Again, the number of persons who in 1891 were living by occupations which were undefined or not returned was 376,577. Nearly all of these came from Vizagapatam agency, which is a purely agricultural country, and it may therefore be safely assumed that they also were in reality agricultural labourers. Adding these two items together we get a total of 2,985,801 persons, and these would by natural causes have increased by 1901 to 3,200,778. But in 1901 the total number returned under these two heads was only 512,006. The difference between these two figures, namely, 2,688,772, without doubt represents the persons who have this year returned their occupation correctly as agricultural labour, have therefore been included in sub-order 11, and have thus increased the total under that sub-order by a corresponding amount. The total of the sub-order is thus only 506,523 more than it would have been if the agricultural population had increased at only the normal rate. It could be shown in a similar manner that owing to increased care in enumeration large numbers of persons who in 1891 returned themselves as cattle herdsmen and shepherds, as belonging to the inferior ranks of the village service, as cutters of grass for plough-bullocks, as collectors of fire-wood and manure for fuel, as personal servants of landed proprietors, and so on, have this year rightly shown themselves, or been classified as depending *mainly* upon the land. The total of the differences so resulting more than makes up the apparent abnormal increase under sub-order 11.

There remains sub-order 10. The increase here is 1,763,196. It is made up of a decrease of 1,114,217 in tenants and an increase of 2,877,413 in land-holders, and at first sight this might be thought to be a proof of a great increase in the number of the agricultural population who farm lands of their own. But the 1891 figures of tenures were admittedly unreliable, and this year such special efforts were made to get them accurate that it is fair to assume that the present statistics

more nearly represent the truth than those of former years. We may therefore deal merely with the increase of 1,763,196 in the whole sub-order, that is, in land-holders and tenants together. If allowance is made as before for the normal growth of the population, this rise is reduced to 560,192, which is less than 4 per cent. on the 1891 figure, and it could be shown in the same manner as before that a large part of this increase is due to the fact that village headmen and accountants and village artisans have rightly returned themselves in larger numbers than before as subsisting by the land instead of by the emoluments (often almost nominal) which are attached to their offices. Toddy-drawers have moreover taken to describing themselves euphemistically as "tree pattadars" this year—and are consequently fewer in every district in the Presidency (except Madras) than they were in 1891,—and this has also increased the numbers under this sub-order. Further, as far as can be judged from the ages in the 1891 figures the number of dependents has apparently increased more than that of the actual workers, and as this rise occurs in conjunction with a fall under domestic servants it seems probable that women who returned themselves in 1891 as "housewives" and so on by occupation have this year classed themselves correctly as subsisting by the land. There is thus no reason to suppose that there has been any abnormal increase in the numbers who depend upon agriculture for a livelihood, and all that can be asserted is that this year's statistics show more accurately than those of previous enumerations how essentially agricultural the population of this Presidency really is.

In thus discussing the increase in Order V we have accounted also for the greater part of the apparent abnormality in the variations since 1891 shown in subsidiary table 8 in Orders I, Administration; IV, Provision and care of animals; VI, Personal, household and sanitary services; VIII, Light, firing and forage; XXII, Earthwork and general labour; and XXIII, Indefinite and disreputable occupations. The decline under Order XVIII, Commerce, is due to the fact already mentioned at the beginning of this chapter that smaller numbers were returned under the indefinite heads, such as "shop-keepers unspecified" and so on, included under it. Of the remaining Orders in subsidiary table 8, Orders VII, XVI and XX show noteworthy variations. The difference in the first of these, Order VII, Food, drink and stimulants, is, however, again due entirely to changes in the scheme of occupations, rice-pounders, who in 1891 numbered 262,655, not being shown in this Order in that year. If they are included in the 1891 figures the increase is 7·2 per cent., which is exactly normal. Similarly in Order XVI, Drugs, gums and dyes, the greater part of the variation is due to the fact that group 360, Forest produce collectors, includes "Pith and bark collectors, makers and sellers" who in 1891 numbered 14,000 and were included in another Order. Finally, in Order XX, Learned and artistic professions, the decline is mainly due to a fall in religious mendicants, very many of whom have been more correctly included under ordinary beggars in Order XXIV, and also in "writers, unspecified," who have most of them been now distributed under the various heads to which they really belong.

Similar causes are responsible for most of the other variations, and it would be wearisome to set them all out at length.

The decline in the number of weavers.

19. The decline of 5·06 per cent., or 84,879 persons, in Order XII, Textile fabrics and dress, is not, however, merely due to these changes in classification and in the occupation scheme, and the importance of the weaving industry, the figures regarding which come under this Order, necessitates some consideration of the fall. The weavers, spinners, cleaners, etc., of silk and cotton are shown in the two sub-orders 39, Silk, and 40, Cotton, of this Order, and the discussion may therefore be confined to these. The figures in sub-order 39 show that silk-weavers have increased by 36,196, or by 147 per cent., but this advance is apparently not real, for the numbers have risen in all districts but three, and though it is probably the case that silk cloths are more commonly worn by native women of the better classes than they were ten years ago, it seems more likely that this advance is due to the fact that this year a larger number of weavers returned themselves accurately as *silk* weavers instead of merely as "weavers" than that this branch of industry has advanced so sharply. It will be best therefore to take sub-orders 39 and 40 together.

The decline in the two together is 43,993 persons or 3·3 per cent. Putting it another way, the people now supported by weaving are 140,803 fewer than they would have been if the weaving population of 1891 had continued to multiply during the decade at the normal rate for the Presidency. Looking into the groups included under the two sub-orders under discussion it will, however, be seen from subsidiary table 9 that though cotton cleaners, pressers and ginners have decreased by 16,908, or 28 per cent., cotton spinners and sizers by 52,745, or 39 per cent., and cotton dyers by 1,265, or 6 per cent., yet if the actual weavers of silk and cotton (that is, the persons comprised in groups 260, 261, 262, 267, 268 and 272), are taken by themselves, they will be found to have increased by 23,842, or 2·1 per cent. It is thus among the cotton cleaners and pressers and the yarn spinners and sizers that the greater part of the fall has occurred, and this is doubtless due to the facts that the cotton crops have lately been below the average, that cotton is now-a-days mainly cleaned and pressed by steam, and that machine-made yarn has greatly superseded the local hand-manufactured product.*

The figures for the actual weavers themselves nevertheless require further examination, for they have only increased at the rate of 2·1 per cent. against the normal rate for the Presidency of 7·2 per cent., or, in other words, there are nearly 57,000 less persons supported by cotton and silk weaving than under normal conditions there would have been. The figures can, it is believed, be trusted. They have not been affected by changes in classification, and the only chance of error is that weavers occasionally return themselves as sellers of cloths. To allow for this, group 261, Sellers of silk cloths, has been included in the figures above, and as there is a considerable fall since 1891 in group 304, under which sellers of cotton cloths are shown, it is clear that no considerable number of weavers can have been included under it. Examined in detail the figures show that in the following districts the percentage increase noted against each has occurred :—

Chingleput	16·6	Madura	11·9
North Arcot		South Arcot	10·4
Tinnevelly	15·4	Salem	9·9
Malabar	14·4	Trichinopoly	5·0
Vizagapatam	12·3	Ganjám	

In all the other districts a fall has taken place, and this ranges from 1·1 per cent. in Anantapur and 4 to 5 per cent. in Gódávari, Bellary and Coimbatore, to 6·6 per cent. in Tanjore, 7·7 per cent. in Cuddapah, nearly 10 per cent. in Kistna, nearly 15 per cent. in Kurnool and to no less than 23·4 per cent. (17,500 persons) in Nellore. In Madras, the Nilgiris and South Canara the number of weavers is small and these districts may be excluded from the discussion. What the reasons for these fluctuations can be I am unable to guess, and there is no time to institute enquiries in the districts. An examination of them may possibly throw light upon the problem, now under discussion, of the best way to help the weaver out of the slough into which he has fallen. I suspect that some of the variations are due to inaccuracies in the 1891 figures. In Nellore, for instance, where the most striking fall occurs, the 1891 figure is apparently much too large, for it represents an increase in weavers since 1881 of over 48 per cent., which is scarcely credible. The apparent fall thus seems to be merely due to some mistake in the 1891 statistics. The figures for the present year give an increase of 13 per cent., since 1881, which is about what might have been expected.

Comparisons have sometimes been made between the number of persons returned at the census as living by weaving and the total population of the weaver class. If the 30,000 and odd people who appear in sub-order 38 as weavers and carders of wool and fur are excluded from the former figure, and the Kurubas, who are the chief workers in these materials, are omitted from the latter, the castes which are traditionally weavers by profession will number 1,336,758 and the weavers (sub-orders 39 and 40 alone) 1,303,603, which figures nearly correspond. But it is doubtful whether there is much profit in deductions from such general statistics. It is, for one thing, difficult to say which, exactly, are weaver castes. Málas

* The value of the outturn of the cotton ginning, cleaning, pressing and spinning mills advanced by 25 lakhs of rupees during the last decade.

certainly are not, and yet Table XVI shows that of the 388,000 of them exhibited therein, 10,000 are weavers. They make goats' hair blankets, and coarse cloths. A better test of the occupations of the weaver castes is to be obtained from the figures for the three great weaver castes, Kaikólan, Dévánga, and Sále, which are given in Table XVI. They are discussed in some detail below and show that a very considerable proportion of all these castes have now taken to agricultural and other pursuits and that there is hardly an Order in the whole occupation scheme in which they are not more or less represented.

Other variations since 1891.

20. Though many of the variations since 1891 in the numbers supported by the different forms of occupations are due to alterations in classification and in the occupation scheme, there are nevertheless certain real differences indicative of changes in the material condition of the people during the past decade which are of interest, though the census statistics are naturally much less sensitive to economic movements than the specialised figures of the departments more intimately concerned with them. Commerce and trade generally have without doubt considerably expanded, and this can be proved from other sources by the steady advance in the value of both imports and exports. Among new enterprises there are tramways, gas-works, manganese and mica mines and the aluminium trade. Of the older industries, the cement-works, rice-mills and sugar-factories, the manufacture of coir and of iron and hardware, the trade in hides, tanning, and the manufacture of tobacco have progressed.* and there are more bankers and money-lenders, brokers, and life-insurance agents than there were. The advance in the standard of comfort and the increase in the wants of the people is perhaps indicated by the rise in the number of brick-makers, watch-makers, furniture dealers, electro-platers, goldsmiths, photographers and manufacturers of cane-work; of the suppliers of food, such as butchers, fish-dealers, bakers, grain-dealers and parchers, salt makers and sellers, and general grocers, and of the cooks who cook it; and finally in the increased number of persons living upon independent means, such as house-rent, shares † and so on. On the other hand, owing no doubt to the recent hard times, the number of beggars has risen.

The provision of means of communication employs more hands than it did, the figures under post and telegraph offices, ‡ railways and railway plant and boat and bargemen having risen, and with them has increased the number of native hotels for travellers, or "clubs" as they are often called. Education employs more men, and book-sellers, printers,§ authors, editors and journalists are more numerous. So are pleaders and their clerks.‖ The rise in local and municipal employés, in scavengers and in those in charge of hospitals is another sign of the times. On the other hand, there are indications that some of the old-established industries are not doing as well as they used. Oil-pressers are fewer, while the dealers in their rival, kerosine, (the imports of which rose from three million gallons in 1890 to 8 million in 1900) are more numerous.¶ Rice-pounders seem to have given way before the rice-mills, makers of sugar by hand before the factories, hakims before the better educated practitioners, thatchers and thatch-dealers before the growing fashion for tiled ** or terraced roofs, and cart drivers and builders before the railways. †† Potters and barbers and chucklers are less numerous, but probably those who could manage it have returned themselves by the more sonorous title of landowner. The same thing has probably happened with the law agents and the prostitutes,

* Commercial statistics show that in the last ten years the out-turn of cement has risen from 60,000 cwt. to 80,760 cwt., and that the value of the out-turn of rice-mills has increased from 3 lakhs of rupees to 27 lakhs; of sugar-factories from 3¼ lakhs to 29½ lakhs; of tanneries from 13½ lakhs to 63 lakhs; and of tobacco and cigar manufactories from 6 to 9 lakhs.

† The amount of the public debt held by natives in Madras has risen from 132 lakhs in 1890 to 320 lakhs at the end of 1900.

‡ During the last 10 years the number of letters dealt with by Madras Post offices has risen from 32 millions to 44 millions, and the number of telegrams sent from 597,000 to 1,204,000.

§ Printing presses have annually increased without a break since 1890, and now number 349.

‖ The income-tax returns show a considerable increase during the decade in the tax paid by legal practitioners, and the revenue from Judicial stamps has risen from 40 lakhs to 55 lakhs.

¶ Oil-mills have also helped to oust pressers of oil for food, their out-turn having increased in value during the past decade from 13 to nearly 19 lakhs.

** The value of the out-turn of brick and tile factories rose from 2 lakhs in 1890 to 5 lakhs in 1900.

†† The number of carts returned in the agricultural statistics is less than it was three years ago, while during the decade the annual number of passengers carried by Madras Railways has risen by 3 millions and the annual receipts from the carriage of merchandise by 13 lakhs.

for though no doubt neither of these professions is quite what it was, it is too much to hope that the whole of the decline shown is real. This subterfuge does not, however, seem to have occurred to the washermen, who are more numerous than ever.

THE PROPORTION BETWEEN ACTUAL WORKERS AND DEPENDENTS.

The proportion of actual workers to dependents.

21. Of the 38 millions of people in the Presidency over 20 millions, or more than one half, have been returned as actual workers, and of these 20 millions nearly $8\frac{1}{2}$ millions, or 42·5 per cent., are women. These high percentages are mainly due to the nature of the instructions issued for filling in the columns in the schedule which referred to occupations. To avoid the difficulty of drawing a line between partial and complete dependents in the case of those persons who earned some income, but not sufficient to support themselves entirely, these instructions directed that every person must be returned as an actual worker who "actually does work, (whether personally or by means of servants) or has an occupation or private property which brings in him or her any income whatever, even if the income from that work, occupation or property is not enough to support him or her entirely. Thus, if, for example, a man lives by cultivating his own land and his wife and two young boys assist him in that cultivation, all four members of the family should be shown as actual cultivators of their own land." Only the absolute drones of the community have thus been classed as dependents.

The effect of these orders upon the percentages of actual workers in each Order to the total number of persons supported by that Order, and of female actual workers in each Order to the total actual workers in it, are obvious from a glance at diagrams Nos. 31 and 32, which illustrate these two particulars. In the latter of these, which shows the female actual workers, all those occupations in which women can take the part of actual workers, such as the prostitution of Order XXIII, the grass, firewood and cowdung-fuel collecting of Order VIII and the general labour of Order XXII, come first, and the figures in the former diagram, which shows actual workers of both sexes, are so affected by those in the latter that those Orders show the highest relative percentage of all actual workers to persons supported which include callings in which women and young children can take an active part. In both diagrams occupations such as service under Government and upon railways and on the sea, in which women take little share, come last. The actual figures upon which these two diagrams are founded are given in subsidiary table 10.

The same set of facts is even more clearly apparent if the statistics of each sub-order are examined. These are given in subsidiary table 11. From this it will be seen that in addition to the cases already mentioned the female actual workers out-number the male in seven sub-orders, namely, those relating to coir-rope making, (which is largely done by Tíyan women on the west coast), blanket-making and wool-carding, rice-pounding (where the women are ten times as numerous as the men), collecting wax, honey, and other forest produce (especially in Coimbatore and Madura), making baskets, mats, brooms, leaf-platters, and the Malabar palm-leaf umbrellas, silk-carding, spinning and weaving, and agricultural labour. Under this last heading (sub-order 11) women are one-third more numerous than men, and are in excess in almost every district. This is in accordance with universal experience. The men of the lower classes follow the occupations requiring strength and skill, while their women-folk bring grist to the family mill by working in the fields. Of the two groups of which sub-order 11 is composed, group 40, Field labourers, is responsible for the whole of this preponderance of females, group 39, Farm-servants, that is, farm-hands engaged for long terms, containing, as was only to be expected, very many less women than men. In this same sub-order, the dependents of both sexes are only slightly more than half the number of the actual workers of both sexes. This is the result of the instructions already referred to that every person who did any kind of work should be shown as an actual worker. All but the very youngest of the children of the agricultural labourer assist him in his occupation, even if it be only by weeding, scaring birds, keeping cattle out of the fields, or harvesting crops, like cotton and ragi, which are picked by hand.

Of the sub-orders in which women are most seldom actual workers the two most prominent are 65, Literature, which contains only 25 female actual workers (23 of whom reside in Madras) against 11,200 men, and 66, Law, which contains none at all against nearly 10,000 men.

OCCUPATIONS OF SELECTED CASTES.

Occupations of selected castes.

22. A new feature of the occupation statistics of the present enumeration is the compilation, for the first time in the history of Indian censuses, of figures showing the callings which are followed by the members of certain castes. Such figures are expensive and troublesome to compile, and they were therefore not made out for all the 450 castes in Table XIII, but only for Eurasians and for 20 other castes which were each of them more than 100,000 strong in 1891 and in the case of which the results promised to be of interest. The tabulation of the information was further restricted to the members of these castes who were found in the two or three districts in which each was most numerously represented in 1891, and in which they might therefore be expected to be living under the most typical conditions. It would be clearly misleading to draw deductions regarding the occupations of a caste from figures of the callings followed by those of its members who had left the original stronghold of the community and thereby cut themselves free from its traditions and practices. So local, however, is the distribution of most of these castes that the figures which have been thus obtained include in one case, that of the Billavas of South Canara, practically every member of the caste in the Presidency, and in seven other cases over 80 per cent. of the total strength of the caste. In only four cases out of the twenty-one is the population for which figures are given less than one-third of the total number of the caste.

The results obtained are given in Table XVI and in subsidiary table 13 at the end of this chapter. Table XVI only shows how many of the actual workers among the population taken followed the occupations included under each of the 24 Orders of the occupation scheme, and these Orders frequently include callings which are essentially dissimilar. Subsidiary table 13 goes into more detail, and shows the numbers of these actual workers whose means of subsistence fell within the smaller divisions (the sub-orders and groups) of the scheme, and the percentage borne by these numbers to the total strength of the caste in the table.

These figures are of much interest. They will in the first place effectually demolish any vestige which may remain of the idea that the functions of the South Indian castes are still confined to the narrow limits laid down for them in Manu and the Védas or by tradition, and that the Bráhmans are still exclusively engaged in priestly duties, the trader castes in commerce, and the cultivator and agricultural labourer castes in tilling the land; that the weaver castes still confine themselves to providing the clothes, and the toddy-drawer castes the liquid refreshment, of the village community, and that the cobbler and the smith castes still stick exclusively to the last and the anvil at which their forefathers worked for so many generations. The trader castes (Kavarai, and its Telugu equivalent Balija) and the cultivator castes (Maravan and Kallan) shown in the table were not selected as being typical followers of these two callings, but for other reasons, and it is not perhaps fair to argue from the figures in their cases. The Pallis, again, are a caste which is compounded of very many sub-divisions and which has no very clearly defined traditional occupation. But all the others are particularly typical representatives of those who follow the occupations traditionally assigned to each, and the results in their cases may be declared to be of wide application.

Degree to which castes adhere to their traditional occupations.

23. Looking into the statistics regarding them we find that, as was perhaps to be expected, the agricultural labourer has done the least of all of them to get himself out of the rut to which he was consigned. Yet even among this class, as many as 5 per cent. even of the unprogressive Cherumans of the west coast are engaged in occupations which are in no sense agricultural, and in the case of the Málas of the Telugu districts the percentage rises to 12. The weavers and artisans come next in faithfulness to their traditional employment, and those who have left

it have mainly taken to the land. The leather-workers and toddy-drawers are less exclusive, but probably in their cases the large numbers who have returned agricultural occupations have been actuated rather by the desire to magnify the respectability of their social position than to assist the earnest enquirer after sociological facts by the strictest regard for accuracy in making the returns. But of all the castes the Bráhmans show the greatest divergence from their accepted position. Only 11·4 of them follow their traditional callings, even if among these are included astrology and begging, and of the remainder considerable numbers are engaged in such unorthodox occupations as field labour, money-lending, trade in grain, condiments, vegetables, gold and silver, and even tobacco and snuff, accursed and unclean as these latter used once to be considered. No less than 60 per cent. of them have found agriculture a more congenial calling than the priesthood.

The trading and agricultural castes.

24. To go further into detail it will be seen that the figures given in subsidiary table 13 show that the Balijas and Kavarais, who have usually been regarded as castes chiefly employed in petty trade in certain definite articles, are in reality mainly land-holders by occupation. The Kallans are now almost exclusively employed in agriculture. So, though in a somewhat less degree, are the Maravans. Neither of them admit that they now live by their once favourite pastime of dacoity.

The Bráhmans.

25. The table gives figures for the Bráhmans of each of the main linguistic divisions, and it is interesting to notice how much more catholic in their callings the Oriyá-speaking members of the caste are than their less secular brethren. They are the only section which returns masons and builders and dye-makers and silk-sellers among its members, and they are responsible for most of the agricultural labourers, vegetable-sellers and snuff-dealers to which reference has been made above. As was to be anticipated, the Malayálam Bráhmans, who are mainly made up of the Nambúdiris of Malabar, a section which is famous for its aloofness from the world and its adherence to the old order of things, are more largely engaged in priestly duties and temple-service than any other division. Twenty-three per cent. of them are so employed, while in no other section is the percentage even half of this, and among the Canarese Bráhmans it is as low as 6·7. The percentage of those engaged in the public service is highest (7) among Tamil Bráhmans, and lowest among the Oriyás (·5). On the other hand, fewer of the Tamil section than of any other are land-holders and tenants, the Canarese division showing the highest percentage engaged in such callings. All these figures correspond closely with the known characteristics of the various sections in these respects which have been already referred to in the caste glossary attached to the preceding chapter.

The agricultural labourer castes.

26. Of the castes whose traditional calling has been classed as agricultural labour, the Pallis have returned 74 per cent. of their number as land-holders or tenants and only 18 per cent. as field labourers. One-fourth of the Paraiyans, 12 per cent. of the Málas and 3½ per cent. of the Holeyas are either tillers of land of their own or tenants of others, but of the 153,000 Cherumans in the Presidency 143,000 are still agricultural labourers, while the number of those who have tenant right in any land is only 854 and those who actually own any land only two. Some ten thousand of the Paraiyans are village servants of the lower grades. The same number of Málas are weavers; 3,000 of the Cherumans are basket or rope makers; but among the Holeyas practically the whole population is either connected directly with the land, or subsists by the connected occupations of herding cattle and sheep and cutting grass for fodder.

The leather-worker and artisan castes.

27. Considerable numbers of both the Chakkiliyans and the Mádigas have deserted their traditional calling of leather-working in favour of field-labour, and 3 per cent. of the former and 11 per cent. of the latter either own or rent land. The Kammálas and Kamsalas, the artisan classes of the Tamil and Telugu districts, have similarly taken to cultivation, 29 per cent. of the former and 13 per cent. of the latter either owning or renting land and 12 and 5 per cent., respectively, being farm-hands.

The toddy-drawer castes.

28. Of the three toddy-drawer castes the Shánáns have climbed highest up the ladder of prosperity, 44 per cent. of them returning themselves as land-holders and considerable numbers being engaged in trade of all descriptions, but of the Billavas of South Canara only 8 per cent., and of the Malabar Tíyans less than 2 per cent. own any land, and though they do not follow their traditional occupation in any large numbers they are engaged in callings which are in no way more dignified, 50 per cent. of the latter being workers in the fields. It seems difficult to believe, however, that the figures in subsidiary table 13 showing that less than 20 per cent. of the Shánáns are following their traditional occupation are really accurate. They have always been held to be more exclusively engaged in toddy-drawing than either the Tíyans or the Billavas. There has, no doubt, been a falling off in the consumption of arrack during the last ten years—(arrack-makers and sellers are fewer than in 1891 in every district in the Presidency except Nellore)—and the introduction of the tree-tax system may have reduced the output of toddy (no figures are available), but it seems hardly credible that the results have been so marked or so sudden. It is more probable that the explanation of the statistics is the fashion among them already referred to of returning their occupation as "tree-pattadar" (or even more boldly "land-holder") instead of as "tree-climber." Nearly one-fourth of the decrease in toddy-drawers and sellers which has occurred has taken place in Madura and Tinnevelly, the two great strongholds of the Shánán caste.

The weaving castes.

29. Of the three great weaver castes, 82 per cent. of the Dévángas, 68 per cent. of the Sáles, and 58 per cent. of the Kaikólans have returned weaving and the allied callings of spinning and so on as being still their actual occupation. In each case the next commonest calling is field-labour, the actual percentages employed in that way being respectively 4, 14 and 10. After agriculture come respectively rice-pounding and landholding in the case of the Dévángas and Sáles, and land-holding and the three allied occupations of music, temple-service and prostitution in the case of the Kaikólans. A large percentage of the dancing-girls in the southern districts are recruited from this latter caste. The Kaikólans have also taken to petty trade to some extent. They thus appear on the whole to have been able to find callings which are more lucrative than weaving. The members of the other two castes who are no longer weavers seem, however, to have been reduced to occupations which are even more toilsome and less profitable.

The Eurasians.

30. The means of subsistence of the Eurasians are of interest in connection with the ever-recurring discussions regarding the future and prospects of the race. The figures in subsidiary table 13 give the occupations of the 5,718 actual workers who reside in the three districts in which the race is most numerously represented, namely, Madras City (4,083), Malabar (1,149) and Chingleput (486). Most of those in the last of these three reside in Perambúr, just outside the Madras municipal limits, and the figures of Chingleput and Madras may therefore be taken together. The Malabar Eurasian also differs little from his east coast brother in occupation, except that he provides most of the tailors, carpenters, agriculturists and coffee estate employés in the list. The figures for all three districts are therefore, as in other cases, combined together in subsidiary table 13. In examining them it must be borne in mind that, as has already been pointed out in the last chapter, Native Christians have in some cases returned themselves as Eurasians, although they could lay no claim to the slightest admixture of white blood in their veins, with the idea of raising themselves in the social scale.

The most noticeable point about the statistics is the great variety of the occupations in which Eurasians are engaged. None of the other communities selected approach them in this respect. The list gives 52 callings followed by seven persons or more and 6·3 per cent. of the community live by others which are followed by even less than this number. Excluding subsistence on endowments and scholarships (most of the persons comprised under which are the inmates of the orphan and other asylums in Madras City), there is no occupation in the list which is followed by as many as 8 per cent. of the community. The popular idea that Eurasians are mainly

employed as fitters or clerks or on the railways is therefore clearly inaccurate. The next most noticeable fact is that 17·8 of the "actual workers" in the list live on endowments, on their relatives and friends, in convents, in lunatic asylums, in jail or by begging. Subsidiary table 13 does not distinguish males from females, and it may therefore be added that of the 5,718 actual workers shown therein 1,689 are women. Of these, 537 are inmates of orphan asylums, &c., 262 are sempstresses and milliners, 201 school teachers, 107 midwives and hospital nurses, 81 are in domestic service, and 38 are shop assistants and clerks.

CERTAIN OF THE DETAILS OF THE STATISTICS.

Points of interest in figures for sub-orders and groups.

31. The subject of the occupations of the people is such a large one, and its discussion is unavoidably such a lengthy matter, that hitherto only the statistics of the larger divisions of Table XV, namely, the Classes and Orders, have, as a rule, been referred to by districts. Those who care to go further into detail and examine the figures for sub-orders and groups will discover the following additional points of interest:—

Order I, Administration.—Group 2, Officers of Government, and group 3, Clerks and inspectors must be read together, as it was difficult to decide uniformly in all cases when an official should be considered to be an "officer," and not of the clerk class. Local and municipal service, (sub-order 2), and sweepers and scavengers, (group 74), are naturally most strongly represented in Madras, Tanjore, Madura and Tinnevelly, where the town population is greatest.

Order II, Defence.—The army, (sub-order 4), only appears in any strength in those districts (Vizagapatam, Bellary, Madras, Chingleput, the Nilgiris, Trichinopoly and Malabar) in which there are still cantonments, but followers, men on leave and so on are returned in smaller numbers from many districts, North Arcot, owing to its containing the recruiting centre of Vellore, being the most prominent.

Order IV, Provision and Care of Animals.—The cattle and pony-breeding which goes on in Nellore, Salem, Coimbatore and North Arcot is shown in the figures of the groups in sub-order 8, but most of those employed in this industry are also landowners and have doubtless often returned themselves as such. The figures are therefore probably not complete. Pig-breeding is only found to any considerable extent in the two districts of North and South Arcot, where the Odde and Jógi castes carry it on. Farriers are commonest in Salem, where the Hosúr Remount Depot is located, and Coimbatore, where pony-breeding flourishes. The mahouts are nearly all of them in Malabar, where considerable numbers of elephants are kept by Government and private persons for dragging timber in the forests, and in the two districts of Ganjám and Vizagapatam, where a few are used as baggage animals in the agencies.

Order V, Agriculture.—The main statistics in this order have been discussed separately. Sub-order 12 gives particulars of the cinchona, tea and coffee planters and their coolies, but the vagueness of most of the schedule entries made it impossible to accurately separate those engaged in the cultivation of each of these products. "Estate cooly" and "estate writer" were the usual entries, and they left it uncertain what the estate produced. There was also much confusion in the schedules between natives who were actual owners of estates and those who only worked upon them for hire, the entry "coffee cultivation," for example, being equally capable of either interpretation. The Nilgiris, Malabar (the Wynaad) and Madura (the Palni hills) are the three districts in which planting is mainly carried on, but there is some also in Salem, (the Shevaroy hills), Tinnevelly, Coimbatore and South Canara. Tanjore, Madura and Tinnevelly return the largest number of betel-vine growers and practically all the cardamom in the Presidency is grown either in Malabar or in Madura on the slopes adjoining the Cardamom Hills of Travancore. Cocoanut growers are naturally commonest in Malabar and South Canara, the districts in which the tree is most plentiful, and in which, if the legends are to be believed, it was first cultivated in India. Agents and managers of landed estates (group 56) are

most numerous in Malabar, where the property of each tarwad, or family, is under the formal management of one of its members. Group 57, Clerks, etc., to landed proprietors, includes all the numerous revenue establishments of zamindars, shrotriemdars and inámdars, and is therefore most strongly represented in those districts in which these classes of tenure are commonest.

Order VI, Personal Household and Sanitary Services.—In Malabar 2,000 women have returned themselves as actually working as barbers. It is the custom on that coast for the women to shave their persons and these barber women are the result. Tanjore is the land of chattrams, and one-third of the rest-house managers of the Presidency are returned from there.

Order VII, Food, Drink and Stimulants.—Butchers are much more numerous than they were ten years ago. This is possibly an indication of the growth of the practice of eating meat which has undoubtedly taken place. They are most frequent in Tanjore and Madura, perhaps on account of the numbers of Labbais in those districts. Fishermen and fish dealers are commonest in Malabar, where there is an extensive industry in salting fish, but they are numerous in all the coast districts. Fishermen in inland districts confine their operations to tanks, and are naturally much fewer. Groups 78, Cow-keepers and milk sellers, and 82, Ghee sellers, overlap with groups 26, Cattle-breeders and dealers, and 124, Petty bazaar men, and nothing can be made of the figures for either by themselves. Fowl and egg dealers are commonest in Chinglepat, which supplies the Madras market. There are oil-mills in Gódávari, Kistna and Madras, and rice-mills in these three districts and in Tanjore, but, as has already been stated, the figures of those employed in these and other factories are probably not reliable. Sugar factories are found in Ganjám (at Aska), in Gódávari (at Samalkota), in North Arcot (at Ránipéttai), in two towns in Tinnevelly, and at Nellikuppam in South Arcot. In the last of these all the hands in the factory have been returned as employed in sugar-making and only six in distilling, although both industries are carried on there simultaneously. The manufacture of sugar by hand is chiefly carried on in Tinnevelly, the home of the palmyra palm, where it is nearly all done by women, and to a less degree in Coimbatore (where, however, the figure apparently wrongly includes some hands in a sugar-factory) and on the west coast. Rice-pounding is another occupation which is mainly carried on by women. Tanjore, Malabar, Gódávari and Tinnevelly (in this order) employ the largest numbers in this work. Bakers are most numerous where there are most Europeans and Eurasians. Sweetmeat makers and sellers and vegetable and fruit sellers are again groups which overlap with group 124, Petty bazaar keepers, and none of the figures in them are of any value by themselves. Aërated water is made in Madras, on the Nilgiris and in Malabar. The Nilgiris provides the only brewery and Madras the only ice-factory in the Presidency. Hands in tobacco factories have been confused in the schedules with ordinary tobacco-makers, and groups 120, 129 and 130 must be read together. Trichinopoly shows the largest number engaged in this industry and Madura (where the Dindigul cheroots come from) ranks next. Tanjore and Gódávari, where tobacco is grown on the silt islands in the river, are also fairly prominent. Opium sellers are mainly found in the three northern districts, where the drug is largely used, partly as a remedy for malaria, by the people in the agencies. Toddy sellers and drawers are most numerous in Tinnevelly, Malabar and Coimbatore, in all of which toddy palms are plentiful, and spirit distillers in Ganjám and Vizagapatam, where the Khonds and Savaras were till very recently allowed to have private stills.

Order VIII, Light, Firing and Forage.—Madras provides the only gas-works in the Presidency. The pressers of vegetable oil for lighting are much more numerous in Malabar, where the oil in question is that made from cocoanuts, than anywhere else. But cocoanut-oil is also used for food and consequently this group overlaps group 100, Pressers of oil for food, included under Order VII. The figures are not therefore as significant as they look.

Order IX, Buildings.—Tile factories occur in Malabar and South Canara, and are those which make the well-known Basel-mission or Mangalore tiles. The figures for brick and tile makers and sellers in groups 155 and 156 should perhaps be read with those for makers of pots in group 336, as the village potter usually

makes all three articles and it was probably a matter of chance which he mentioned in the schedule. It is noticeable, however, that in the Deccan districts, where the houses are usually made of stone in mud with a mud roof, hardly any brick or tile makers or sellers (or thatchers or thatch dealers) are returned, and this is some evidence that the distinction between makers of bricks and tiles and makers of pots was not greatly disregarded. Lime burners and sellers are commonest in Madura, Tinnevelly and Malabar, along the coasts of which the chank and other shells are chiefly found, and in Coimbatore, where lime-stone occurs. Madras City provides the only cement works in the Presidency. Masons and builders are strongly represented in Tanjore and Malabar, which are perhaps the two richest districts in the Presidency. Among the poorer classes, every man is his own house builder, constructing his residence out of mud and thatch without the assistance of either a builder or an architect. Stone workers are also commonest in Malabar, but under this head were included those employed in digging out the laterite of which the better class of houses in that district are built.

Order X, Vehicles and Vessels.—Persons engaged in making railway plant occur mainly at Waltair in Vizagapatam, in Madras, at Perambúr in Chingleput, at Negapatam in Tanjore and at Trichinopoly, where the various railway workshops are located. Coach builders are only found in Madras itself.

Order XI, Supplementary Requirements.—There are paper mills in Madras and Chingleput. Printing presses occur everywhere except in the agencies. They employ the largest number of hands in Madras and the next largest in Tanjore and Malabar, in the latter of which several newspapers are published. Book-binders and sellers are also commonest in Madras and Malabar, and the same two districts and the Nilgiris return managers and owners of newspapers. Only 22 persons are shown as wood carvers. The others probably put themselves down merely as "tachchan", meaning carpenter, or some such expression. The ivory carvers nearly all occur in Vizagapatam, the characteristic work of which district is well known. Tops and toys are made in Gódávari at Narasapur, in Kistna at Kondapilli, in Bellary at Kampli and Harpanahalli, and at Vellore in North Arcot district. Madras City contains most of the watchmakers, turners and lacquerers, engravers, type-founders, machinery makers and mechanical engineers, fitters and mechanics, operatives in arsenals, gun-powder and gun-carriage factories, and furniture makers in the Presidency. Bangles are divided in the Table into those made of glass and those of other materials, but the enumerators were not always so particular. Makers and sellers were not invariably distinguished, either, though they are in the Table. Groups 208 to 211 should therefore perhaps be read together. Nellore, however, has the largest number of makers of bangles other than glass, and in Venkatagiri in that district there is found a peculiar kind of clay which is largely used in making them, and Cuddapah has the largest number of sellers of glass bangles, and in that district there is a recognised caste of wandering bangle and coral sellers. So far, therefore, the figures agree with known facts. Knife and tool grinders are commoner in Malabar than anywhere else, perhaps owing to the practice of carrying knives which all Máppillas observe. Gun-powder makers and sellers are more frequent in Coimbatore than elsewhere, but why this should be is not clear, unless the powder is used for blasting the numerous wells which the district possesses.

Order XII, Textile Fabrics and Dress.—Birdwood's *Industrial Arts of India* and the monographs by Mr. Havell in Volumes II and III of the *Journal of Indian Art* and by Mr. Thurston in Volume VII contain information regarding the weaving and dyeing industries of the Presidency. Carpet weavers are numerous in Gódávari, which produces the well-known Ellore carpets, and in Kistna, where the industry is carried on in Masulipatam. The Table does not distinguish blanket-making from woollen cloth weaving. Women do most of the work in both these occupations. Blankets are chiefly made in Bellary and Anantapur, where the Kurubas, the blanket-weaving caste, are more numerous than anywhere else. Silk worms are reared on mulberry-trees in the Hosur taluk of the Salem district and in Kollegal in Coimbatore. The Kurnool cotton carpets are made in the towns of Kurnool and Nandyal, and the Bellary carpets at Adóni.

The persons shown against Tanjore in group 277, Cotton calenderers, fullers, and printers, are cotton printers. Those in Madura seem from the entries to be engaged in ornamenting handkerchiefs, etc., by the well-known process of knot-dyeing. The jute-mill in Vizagapatam is in Bimlipatam.

The ropes referred to in group 290 are mainly those made of coir. Gódávari exports a certain quantity, but far the largest amount is made in Malabar and South Canara, where the cocoanut palm is so common. Women do most of the work. The embroiderers and lace-makers are nearly all found in Madras, where the industry supports a considerable number of Muhammadans. The hats which are so extensively made in Malabar are the round caps which the Máppillas wear.

Order XIII, Metals and Precious Stones.—The Kolar Gold Fields draw some of their labour from this Presidency, and gold working is being revived in the Wynaad.

The electro-platers practically all of them live in Madras, and so do the aluminium workers and the employés in iron-foundries. The goldsmiths and dealers in gold are fairly evenly distributed among all the districts except the agencies and the Deccan districts, which are poorer than the others and apparently have less funds to spare for jewellery. Pearl-divers only occur in Madura and Tinnevelly, off which the pearl banks lie.

Order XV, Wood, Cane and Leaves.—The only saw mills are in Rajahmundry and Calicut. The latter is a private concern. Wood-cutters, carpenters and timber dealers are commonest in Malabar, where the forests belonging to private individuals are being very rapidly exploited. The large total under group 347, Mats, fans, screens, etc., in the same district is due to the inclusion thereunder, for want of any other place, of all the makers of the palm-leaf umbrellas so universally carried by the people of that district, and of the curious head gear, serving equally as a parasol or an umbrella, which the lower classes there affect. Reed, grass and other mats are made at Palghat, at Ayyampet and Shiyali in Tanjore, Porto Novo in South Arcot, Wandiwash in North Arcot and Pattamadai in Tinnevelly. Coimbatore does a considerable trade in plantain leaves, which accounts for the large number of leaf plate sellers there.

Order XVI, Drugs, Gums, Dyes, etc.—The catechu in South Canara is collected by the Kudubis, a forest-tribe in Coondapur taluk. The only soap-factory in the Presidency is in Madura, and in it common country soap is made spasmodically. The saltpetre refining in Salem, Coimbatore, Trichinopoly and Madura is described in the manuals of those districts.

Order XVII, Leather.—Groups 385, Leather factories, and 388, Tanners and curriers, should be read together. Chingleput shows the largest number of persons engaged in tanning. This is doubtless due to the existence of the large factory at Kólambákam, just outside Madras municipal limits. The other groups in this Order also overlap and should be read together. The preponderance of the well-bag makers in Coimbatore has already been referred to.

Order XVIII, Commerce.—The statistics of money-lending are probably inaccurate. It is not a popular profession, and it is moreover the peculiar prey of the assessors of income-tax. It is therefore not a calling which is willingly returned. The numerous money-lenders in Madura, as has already been explained, are mainly Náttukóttai Chettis, the head-quarters of which caste are at Dévakóttai in that district. The rest of the groups of which this Order consists are so indefinite that the figures under them are hardly worth examination.

Order XIX, Transport and Storage.—The railway employés returned from South Canara are mainly those engaged in surveying the projected line to Mangalore.

Order XX, Learned and Artistic Professions.—The statistics in this have already been partly discussed above. Priests, pleaders, law-agents, touts and petition-writers are commonest in the rich districts of Tanjore and Malabar, where the population is best able to afford such luxuries, and rarest in the agencies and the Deccan districts where money is scarcest. Tanjore similarly boasts of the largest number of religious beggars and Malabar of most of the astrologers. In

the same two districts there are, however, more hakims and midwives and more teachers and school-masters (and consequently more literate persons) than anywhere else. Musalman priests are most numerous in Malabar, which contains about one-third of the whole number of the followers of Islám in the Presidency.

Order XXII, Earthwork and General Labour.—The number of well-sinkers is largest in Salem and Coimbatore where much of the cultivation is under wells. By caste they are mainly Oddes, who are more numerous in these two districts than in any others. The "miners unspecified" in group 503 in Vizagapatam are those engaged in the new industry of mining manganese. Practically all the mica miners are found in Nellore.

Order XXIII, Indefinite and Disreputable.—Group 506 shows 8,000 prostitutes in the Presidency, but this is not the whole number of them. Many of them returned themselves as dancers and singers and so were classified under group 490.

Order XXIV, Independent.—Less than 20,000 people in the Presidency are shown as living on private means other than income from land. Land is still the favourite form of investment. Money lending perhaps comes next. These two are shown elsewhere. House-property is a bad third, and it and stocks and shares are the only securities which appear in group 510. The group thus gives an erroneous view of the number of persons of independent means in the Presidency. Group 511 shows 12,000 persons as subsisting by "allowances from patrons or relatives." Under this head are included the large number of people in the Presidency who are mainly supported by remittances from other countries sent by those of their relations who have emigrated. The entries in the schedules were not detailed enough to show from what countries these remittances came, but the Postmaster-General has kindly given me figures of the money-orders received from certain British colonies for persons in the Madras Presidency during 1900–1901, and these throw much light upon the point. Unfortunately, however, there are no separate statistics for money-orders from Burma, to which country the Madras emigrant goes more freely than to any other. The figures show that the value of the money-orders sent to Madras from the four colonies below during the year amounted to no less than 27 lakhs of rupees, as under :—

Country from which sent.	No. of money-orders.	Value of them. Rs.
Ceylon	45,226	16,15,381
Straits Settlements	24,472	10,04,330
Mauritius	1,153	36,460
Natal	1,623	1,19,914
Total ...	72,474	27,76,085

Certain districts return no prisoners in any of their jails. The reason for this is that in these cases the instructions requiring prisoners to be shown merely as "under-trial," "convicted," and so on were disregarded, and they were entered as subsisting by the occupations which they followed before their imprisonment.

SUBSIDIARY TABLE 1.—*Showing the distribution of the population among the various orders and sub-orders.*

ORDER AND SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION OF		PERCENTAGE IN EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers	Actual workers.	Dependents.	In cities.	In rural areas.	In cities	In rural areas.
1	2	3	4	5	6	7	8	9
I.—Administration ...	1·56	·49	32	68	8	92	296	208
1. Civil service of the State	·68	·19	29	71	16	84	304	233
2. Service of local and municipal bodies.	·08	·03	32	68	27	73	275	199
3. Village service	·80	·27	34	66	1	99	306	193
II.—Defence	·07	·03	41	59	51	49	138	151
4. Army	·07	·03	41	59	51	49	138	152
5. Navy and marine ..	..	..	78	22	83	17	33	.
III.—Service of Native and Foreign States.	·03	·01	30	70	2	98	438	224
6. Civil officers	·03	·01	31	69	2	98	431	220
7. Military			24	76	1	99	900	318
TOTAL, CLASS A.—GOVERNMENT ...	**1·66**	**·53**	**32**	**68**	**10**	**90**	**256**	**207**
IV.—Provision and care of animals .	1·62	1·17	73	27	1	99	142	37
8. Stock breeding and dealing	1·59	1·17	73	27	...	100	110	36
9. Training and care of animals.	·02	·01	34	66	13	87	302	176
V.—Agriculture ...	69·05	38·33	56	44		100	179	80
10. Landholders and tenants .	48·53	24·91	51	49		100	221	94
11. Agricultural labour .	19·78	13·10	66	34		100	98	51
12. Growth of special products	·14	·22	49	51	2	98	194	102
13. Agricultural training and supervision and forests.	·30	·10	32	68	1	99	349	209
TOTAL, CLASS B.—PASTURE AND AGRICULTURE.	**70·67**	**39·50**	**56**	**44**		**100**	**177**	**79**
VI.—Personal Household and Sanitary services.	2·84	1·55	55	45	8	92	131	79
14. Personal and domestic services.	2·69	1·48	55	45	7	93	135	78
15. Non-domestic entertainment.	·04	·02	41	59	14	86	224	130
16. Sanitation ..	·10	·05	50	50	31	69	93	103
TOTAL, CLASS C.—PERSONAL SERVICES.	**2·84**	**1·55**	**55**	**45**	**8**	**92**	**131**	**79**
VII.—Food, Drink and Stimulants	6·60	3·13	47	53	6	94	148	109
17. Animal food ..	1·26	·01	48	52	6	94	177	104
18. Vegetable food . . .	2·47	1·32	54	46	8	92	116	84
19. Drink, condiments and stimulants.	2·87	1·19	42	58	5	95	187	138
VIII.—Light, Firing and Forage .	·55	·34	62	38	5	95	91	60
20. Lighting ...	·07	·03	45	55	5	95	160	119
21. Fuel and forage	·47	·31	64	36	5	95	84	54
IX.—Buildings	·90	·39	44	56	8	92	182	125
22. Building materials	·14	·08	53	47	6	94	135	86
23. Artificers in building .	·75	·31	42	58	9	91	191	134
X.—Vehicles and Vessels ...	·06	·02	31	69	45	55	236	206
24. Railway and tramway plant	·04	·02	31	69	51	49	235	215
25. Carts, carriages, etc.	·01		35	65	27	73	249	157
26. Ships and boats ..			28	72	10	90	197	261
XI.—Supplementary Requirements	·30	·12	42	58	23	77	232	122
27. Paper			33	67	21	79	212	205
28. Books and prints .	·05	·02	33	67	72	28	201	197
29. Watches, clocks and scientific instruments.		.	30	70	56	44	215	225
30. Carving and engraving .	.	...	33	67	63	37	191	211
31. Toys and curiosities . .	...	...	41	59	27	73	194	123
32. Music and musical instruments.	..	..	38	62	26	74	161	167
33. Bangles, necklaces, beads, sacred threads, &c.	·18	08	47	53	7	93	199	109
34. Furniture ..			34	66	37	63	257	153
35. Harness	..	..	53	47	14	86	165	77
36. Tools and machinery ..	·03	·01	34	66	32	68	216	185
37. Arms and ammunition ...	·02	01	35	65	62	38	186	183

SUBSIDIARY TABLE 1.—*Showing the distribution of the population among the various orders and sub-orders*—continued.

ORDER AND SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION OF	PERCENTAGE IN EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS		
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
XII.—Textile Fabrics and Dress ...	4·14	2·18	53	47	8	92	131	86
38. Wool and fur .	·08	·05	65	35	1	99	184	53
39. Silk	·16	·09	54	46	27	73	98	82
40. Cotton . .	3·22	1·72	53	47	7	93	124	85
41. Jute, hemp, flax, coir, &c. ..	·22	·15	70	30	8	92	66	42
42. Dress	·46	·17	37	63	18	82	208	160
XIII.—Metals and Precious Stones ...	1·42	·50	35	65	9	91	223	179
43. Gold, silver and precious stones.	·82	·29	35	65	9	91	227	184
44. Brass, copper, bell metal, &c.	·15	·06	36	64	10	90	221	170
45. Tin, zinc, quicksilver and lead.	·03	·01	35	65	26	74	201	176
46. Iron and steel . ..	·41	·15	36	64	6	94	221	175
XIV.—Glass, earthen and stoneware .	·56	·30	55	45	2	98	143	82
47. Glass and chinaware			28	72	41	59	258	247
48. Earthen and stoneware .	·55	·30	55	45	1	99	115	81
XV.—Wood, Cane and Leaves, &c. ...	1·59	·73	46	54	4	96	180	116
49. Wood and bamboos . ..	·99	·36	26	64	6	94	211	176
50. Canework, matting and leaves, &c.	·60	·37	62	38	2	98	118	61
XVI.—Drugs, Gums, Dyes, &c.	·17	·09	51	49	6	94	235	90
51. Gums, wax, resins, and similar forest produce.	·06	·04	64	36	1	99	298	55
52. Drugs, dyes, pigments, &c.	·12	·05	44	56	9	91	230	116
XVII.—Leather .. .	1·23	·49	40	60	3	97	219	149
53. Leather, horn and bones, &c.	1·23	·49	40	60	3	97	219	149
TOTAL, CLASS D.—PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.	**17·52**	**8·29**	**47**	**53**	**7**	**93**	**157**	**108**
XVIII.—Commerce	·75	·25	33	67	22	78	210	203
54. Money and securities	·27	·08	32	68	10	90	201	215
55. General merchandise .	·10	·03	33	67	27	73	225	196
56. Dealing, unspecified ..	·24	·09	38	62	30	70	169	162
57. Middlemen, brokers and agents.	·14	·04	26	74	27	73	315	272
XIX.—Transport and Storage ...	1·38	·54	39	61	19	81	187	147
58. Railway	·17	·05	31	69	27	73	276	197
59. Road	·46	·18	40	60	15	85	185	144
60. Water	·21	·08	40	60	18	82	152	152
61. Messages . . .	·08	·02	32	68	21	79	243	200
62. Storage and weighing .	·46	·20	43	57	21	79	163	127
TOTAL, CLASS E.—COMMERCE, TRANSPORT AND STORAGE	**2·13**	**79**	**37**	**63**	**20**	**80**	**195**	**164**
XX.—Learned and Artistic Professions.	1·63	·59	36	64	12	88	239	169
63. Religion . .	·63	·23	36	64	7	93	250	174
64. Education	·32	·11	35	65	12	88	225	176
65. Literature . .	·09	·03	33	67	45	55	213	191
66. Law	·10	·03	25	75	24	76	336	292
67. Medicine . .	·21	·07	35	65	13	87	252	176
68. Engineering and survey .	·01	·01	31	69	25	75	334	192
69. Natural science ...	.		30	70	47	53	236	238
70. Pictorial art, sculpture, &c.	·01		38	62	25	75	243	134
71. Music, acting and dancing	·22	·10	46	54	8	92	153	116
XXI.—Sport .. .	·05	·02	47	53	5	95	186	109
72. Sport .. .	·01	·01	42	58	3	97	225	133
73. Games and exhibitions	·04	·02	48	52	6	94	179	102
TOTAL, CLASS F.—PROFESSIONS	**1·68**	**·61**	**36**	**64**	**12**	**88**	**238**	**167**

SUBSIDIARY TABLE 1.—*Showing the distribution of the population among the various orders and sub-orders*—continued.

ORDER AND SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION OF		PERCENTAGE ON EACH ORDER AND SUB-ORDER OF		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In cities.	In rural areas.	In cities	In rural areas.
1	2	3	4	5	6	7	8	9
XXII.—Earthwork and General Labour.	2·27	1·39	61	39	3	97	112	62
74. Earthwork, &c.	·96	·57	59	41	2	98	100	68
75. General labour	1·32	·82	62	38	3	97	118	58
XXIII.—Indefinite and disreputable occupations.	·07	·04	60	40	20	80	57	70
76. Indefinite	·02	·01	72	28	24	76	22	45
77. Disreputable	·05	·03	55	45	19	81	79	81
TOTAL, CLASS G.—UNSKILLED LABOUR, NOT AGRICULTURAL	**2·34**	**1·43**	**61**	**39**	**3**	**97**	**102**	**62**
XXIV.—Independent	1·16	·70	60	40	8	92	126	61
78. Property and alms	·91	·61	67	33	6	94	84	47
79. At the State expense	·25	·09	36	64	23	77	200	168
TOTAL, CLASS H.—MEANS OF SUBSISTENCE INDEPENDENT OF OCCUPATION	**1·16**	**·70**	**60**	**40**	**8**	**92**	**126**	**61**
GRAND TOTAL ..	**100**	**53·40**	**53**	**47**	**2**	**98**	**167**	**85**

SUBSIDIARY TABLE 2.—*Showing the occupations supporting more than* 10,000 *persons each.*

GROUPS.	OCCUPATION.	NUMBER.	PERCENTAGE.
	(a) *Occupations supporting more than* 1,000,000 *persons each*		
36, 37 and 49–53	Landowners	14,425,571	
39 and 40	Agricultural labourers	7,639,074	
38 and 38 (a)	Tenants	4,436,919	
263—282	Cotton weavers, spinners, dyers etc.	1,245,281	
	TOTAL	**27,746,845**	71·84
	(b) *Occupations supporting between* 1,000,000 *and* 100,000 *persons each.*		
123, 124, 128, 130 and 135	Grocers and general condiment dealers	734,563	
65	Washermen	556,359	
504	General labourers	509,156	
27 and 31	Graziers	509,042	
381—391	Leather workers	476,558	
79 and 80	Fishermen	394,162	
194, 230, 340–346	Carpenters, sawyers and dealers in timber and bamboos	385,266	
500–503 (c)	Earthwork labourers	363,580	
131 and 132	Toddy drawers and sellers	319,956	
312—318	Workers and dealers in gold, silver and precious stones	315,003	
513	Mendicants	314,727	
163 and 166	Masons and builders	281,261	
102	Rice pounders and huskers	251,656	
60	Barbers	233,511	
155, 156, 336 and 337	Potters and brick and tile makers and sellers	225,825	
97	Grain and pulse dealers	219,568	
444, 445 and 447	Priests, ministers and church and temple servants	216,532	
10	Village servants	210,508	
347	Basket and mat workers	210,322	
62, 63, 64, 66, 67 and 68	Domestic servants other than barbers, cooks and washermen.	195,067	

SUBSIDIARY TABLE 2.—*Showing the occupations supporting more than* 10,000 *persons each*—continued.

GROUPS.	OCCUPATION.	NUMBER.	PERCENTAGE.
	(b) *Occupations supporting between* 1,000,000 *and* 100,000 *persons each*—cont.		
149 and 150	Hay, grass and firewood sellers	182,842	
4	Inferior Government servants	178,493	
411	Porters	169,110	
417 and 419	Cart owners and drivers	161,954	
100, 101, 143 and 144	Oil pressers and sellers	103,471	
328 and 329	Iron smiths	156,945	
103, 104 and 106	Sweetmeat makers and sellers	133,883	
452	Teachers	119,043	
395, 397, 399 and 400	Merchants' and shopkeepers' managers, clerks and servants.	114,518	
105	Vegetable and fruit sellers	107,919	
	TOTAL	**8,419,782**	**21·84**
	(c) *Occupations supporting between* 100,000 *and* 10,000 *persons each.*		
301	Piece-goods dealers	99,347	
57	Estate clerks, etc.	98,861	
26 and 30	Cattle and sheep breeders and dealers	93,965	
392	Bankers, money-lenders, etc.	89,641	
514, 515 and 516	Pensioners	86,950	
488 and 490	Musicians and actors	84,097	
287–293	Rope, sacking and net makers and sellers	83,974	
2 and 3	Government officers and clerks	83,551	
301, 302, 305 and 306	Tailors, embroiderers, etc.	78,602	
425 and 429	Boat owners and boat men	71,167	
409–415	Railway servants	64,282	
99	Manufacturers of sugar and jaggery	63,244	
259–262	Silk weavers and dyers	61,744	
78 and 82	Milk, butter and ghee sellers	60,648	
322 and 323	Brass, copper and bell-metal workers and sellers	58,518	
9	Village accountants, not shown as agriculturists	57,891	
468	Native physicians	57,492	
61	Cooks	52,824	
42, 44 and 48	Coolies in coffee, cinchona and tea estates	46,280	
8	Village headmen, not shown as agriculturists	42,414	
208–211	Bangle makers and sellers	40,041	
74	Sweepers and scavengers	38,624	
157 and 158	Lime, chunam and shell burners and sellers	32,449	
456	Private clerks and clerks unspecified	31,437	
248–254	Wool weavers, dyers, etc.	30,299	
76	Butchers	28,573	
404–407	Contractors	28,358	
396 and 398	General merchants and shopkeepers	23,258	
449	Astrologers	21,531	
360	Wax, honey and forest produce collectors and sellers	21,360	
379	Persons connected with miscellaneous dyes	21,250	
12	Non-commissioned military officers and privates	20,724	
434	Postal clerks, messengers, etc.	20,271	
98	Grain parchers	20,153	
462	Brokers and agents	19,962	
134	Wine and spirit sellers	19,586	
7	Municipal menial servants, other than scavengers	19,416	
510	Persons of independent means	19,277	
216	Flower garland makers and sellers	19,229	
168	Operatives in railway workshops	18,935	
349	Leaf-plate makers and sellers	18,836	
69–71	Persons engaged in non-domestic entertainment	18,116	
459	Barristers and vakils	17,624	
461, 463 and 464	Law agents, petition-writers and lawyers' clerks	16,965	
494–499	Persons engaged in games and exhibitions	15,156	
119, 120 and 129	Tobacco and cigar manufacturers	14,735	
183–185	Printers	14,653	
59	Forest rangers, guards, peons, etc.	14,380	
117 and 118	Workmen in salt factories	13,483	
506	Prostitutes	13,304	
511	Persons supported by allowances from patrons, etc.	12,037	
324 and 325	Tin, zinc, and lead workers and sellers	11,966	
517–520	Inmates of prisons, asylums, etc.	11,438	
5 and 6	Municipal inspectors and clerks	11,313	
374 and 378	Persons occupied with miscellaneous dyes	10,932	
32	Pig breeders and dealers and swineherds	10,108	
	TOTAL	**2,155,271**	**5·58**

SUBSIDIARY TABLE 3.—*Showing the percentage of the total population of each district which is supported by occupations included under each of the* 24 *Orders.*

DISTRICT	CLASS A. GOVERNMENT.			CLASS B. PASTURE AND AGRICULTURE.		CLASS C. PERSONAL SERVICES.	CLASS D. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.											CLASS E. COMMERCE, TRANSPORT AND STORAGE.		CLASS F. PROFESSIONS.		CLASS G. UNSKILLED LABOUR, NOT AGRICULTURAL		CLASS H. MEANS OF SUBSISTENCE INDEPENDENT OF OCCUPATION.
	I. Administration.	II. Defence.	III. Service of Native and Foreign States	IV. Provision and Care of Animals.	V. Agriculture	VI. Personal, Household and Sanitary Services.	VII. Food, Drink and Stimulants	VIII. Light, Fire and Forage	IX. Buildings.	X. Vehicles and Vessels.	XI. Supplementary Requirements	XII. Textile Fabrics and Dress.	XIII. Metals and Precious Stones.	XIV. Glass, Earthen and Stoneware.	XV. Wood, Cane and Leaves	XVI. Drugs, Gums, Dyes, etc.	XVII. Leather.	XVIII. Commerce.	XIX. Transport and Storage.	XX. Learned and Artistic Professions.	XXI. Sport	XXII. Earthwork and General Labour.	XXIII. Indefinite and Disreputable Occupations.	XXIV. Independent.
Ganjám ..	1·4			1·8	61·8	3·6	9·3	1·3	0·2		0·3	3·1	1·5	0·7	1·6	0·1	0·2	0·3	0·7	1·2	..	5·5	0·1	1·3
Agency, Ganjám	0·4			2·7	78·1	0·5	3·9				0·3	5·2	1·0	0·7	0·1	0·1	0·1	0·2	0·1	0·3		5·5		0·2
Vizagapatam	1·1	0·1		1·8	68·7	1·2	6·8	1·2	0·4	0·1	0·2	1·6	1·1	0·4	2·2	0·1	0·1	0·1	0·9	0·7		2·7	0·1	1·2
Agency, Vizagapatam.	1·0			2·1	82·1	1·1	3·1	0·3			0·1	2·7	1·1	0·5	0·3	0·1	0·2	0·1	0·4	0·3		3·3		0·4
Gódávari	1·7			1·1	67·9	3·6	8·2	0·3	0·6		0·2	4·0	1·5	0·5	1·6	0·1	1·1	0·5	2·5	1·0	0·1	1·8	0·1	1·5
Agency, Gódávari	1·3			0·7	82·1	2·0	5·3	0·2	0·1		0·1	3·7	1·0	0·4	1·3	0·1	1·0	0·3	1·1	0·6	0·1	1·5		1·0
Kistna	2·2			1·8	68·6	3·1	5·0	0·3	0·7		0·2	4·5	1·1	0·7	1·7	0·3	1·8	0·4	1·1	1·1	0·1	2·1	0·1	2·1
Nellore	1·9			2·9	64·1	3·5	6·5	1·1	0·6		0·1	1·9	1·0	0·9	1·1	0·3	3·2	0·6	0·8	1·3	0·1	2·1		2·1
Cuddapah	1·7			2·9	71·2	3·1	3·1	0·5	1·1		0·3	5·5	0·9	0·6	1·1	0·3	1·9	0·6	0·6	0·7	0·1	2·1	0·1	1·6
Kurnool	2·1			2·2	71·7	2·7	6·5	0·4	0·8		0·2	5·1	0·7	0·6	1·4	0·1	1·9	0·9	0·5	0·8	0·1	1·0	0·1	2·3
Bellary	1·7	0·4		1·3	76·6	2·4	3·9	0·7	1·5		0·1	6·9	1·1	0·5	1·3	0·1	1·2	1·0	0·7	0·9	0·1	1·1	0·2	2·1
Anantapur	1·5			2·9	69·1	2·7	4·1	0·5	1·6		0·1	6·6	0·9	0·5	0·7	0·3	2·9	0·6	0·9	0·7	0·2	1·2	0·1	1·7
Madras	1·8	1·2		0·4	3·2	12·6	11·1	0·9	3·0	0·8	1·7	8·5	5·0	0·3	2·8	0·6	1·5	5·7	12·2	8·5	0·1	2·7	0·7	5·6
Chingleput	1·8	0·3		2·6	67·0	3·0	7·3	1·0	1·0	0·1	0·3	4·1	1·1	0·6	1·1	0·1	1·1	0·5	1·0	1·7	0·1	2·3		1·1
North Arcot	1·5	0·1		1·8	73·8	2·2	4·6	0·6	0·9		0·3	4·2	1·3	0·5	1·0	0·2	1·0	0·7	0·9	1·2	.	1·6		1·4
Salem	1·3			1·2	73·9	2·6	4·3	0·6	1·0		0·1	5·3	1·1	0·5	1·0	0·2	2·2	0·3	0·7	1·0		2·1		0·8
Coimbatore	1·3			1·1	64·5	2·7	6·5	0·6	1·2		0·1	4·3	1·3	0·8	1·7	0·1	5·6	0·7	0·9	1·7	.	1·0	0·1	0·8
Nilgiris	1·9	1·1		1·1	60·7	9·9	4·1	0·7	2·1		0·4	1·5	1·0	0·1	1·1	0·1	0·5	1·5	2·9	2·3	0·2	4·1	0·1	1·3
South Arcot	1·3			1·1	80·4	1·9	1·3	0·1	0·6		0·1	2·5	1·0	0·4	1·1		0·2	0·1	0·6	1·1	.	2·0	.	0·5
Tanjore	2·9			1·1	65·3	2·3	9·2	0·2	1·1	0·3	0·3	3·5	2·0	0·5	1·5	0·1	0·1	1·3	1·7	3·4	0·1	1·8		1·0
Trichinopoly	1·8	0·2		2·2	73·4	2·4	4·0	0·2	1·2	0·1	0·3	3·1	1·4	0·5	1·2	0·1	0·9	0·6	1·2	1·9	.	2·2		0·8
Madura	1·0			1·3	73·5	2·3	1·9	0·4	1·0		0·2	3·5	1·6	0·5	1·2	0·1	1·0	1·3	1·1	1·5	.	3·0	.	0·6
Tinnevelly	1·6			1·7	66·0	2·6	10·0	0·3	0·9		0·3	1·7	2·1	0·6	1·8	0·1	0·7	0·8	1·5	1·8	..	1·8	..	0·5
Malabar	0·8	0·1		0·4	62·1	2·8	12·1	0·8	1·1		0·1	4·0	1·7	0·1	4·0	0·1	0·2	0·8	3·6	2·8		0·9	0·2	0·7
South Canara	1·0			0·7	75·0	1·5	9·1	0·1	1·0		0·3	1·6	1·3	0·5	1·6		0·2	0·5	1·5	2·1		0·9	0·1	0·6
Total, British Territory.	**1·6**	**0·1**		**1·6**	**68·9**	**2·8**	**6·6**	**0·5**	**0·9**	**0·1**	**0·3**	**4·2**	**1·4**	**0·6**	**1·6**	**0·2**	**1·2**	**0·7**	**1·4**	**1·6**	**0·1**	**2·3**	**0·1**	**1·2**

SUBSIDIARY TABLE 4.—*Showing the distribution of the Agricultural Population (Order V) by Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS.	POPULATION SUPPORTED BY AGRICULTURE.	PERCENTAGE OF AGRICULTURAL POPULATION TO DISTRICT POPULATION.	PERCENTAGE ON AGRICULTURAL POPULATION OF	
			Actual workers.	Dependents.
1	2	3	4	5
Agency				
Agency Ganjám	250,807	78·10	46·56	53·43
Agency, Vizagapatam	699,069	82·14	44·41	55·58
Agency, Gódávari ...	131,748	82·42	41·03	58·96
TOTAL	**1,081,624**	**81·21**	**44·50**	**55·50**
East Coast.				
Ganjám ...	1,095,845	64·87	58·50	41·49
Vizagapatam	1,431,158	68·71	64·05	35·94
Gódávari	1,456,151	67·98	48·05	51·94
Kistna	1,478,699	68·62	51·26	48·73
Nellore ...	960,068	64·13	59·05	40·94
TOTAL	**6,421,921**	**67·14**	**55·79**	**44·21**
Deccan.				
Cuddapah	919,800	71·23	58·57	41·42
Kurnool	625,647	71·74	60·05	39·95
Banganapalle State	19,942	61·89	56·46	43·53
Bellary	668,790	70·60	56·65	43·34
Sandur State	8,015	71·56	55·28	44·71
Anantapur	544,932	69·13	59·35	40·64
TOTAL	**2,787,126**	**70·70**	**58·57**	**41·43**
South				
Madras ...	16,619	3·26	36·53	63·46
Chingleput	879,286	67·01	49·11	50·88
North Arcot	1,630,951	73·88	54·93	45·07
Salem	1,630,207	73·93	64·35	35·64
Coimbatore	1,422,052	61·58	57·86	42·13
South Arcot	1,899,400	80·44	51·75	48·24
Tanjore	1,466,320	65·31	48·87	51·12
Trichinopoly	1,061,710	73·48	57·50	42·49
Pudukkóttai State	286,538	75·31	64·24	35·75
Madura	2,081,425	73·51	61·74	38·25
Tinnevelly	1,359,890	66·02	54·20	45·79
TOTAL	**13,725,398**	**69·51**	**56·23**	**43·77**
West Coast.				
Nilgiris ...	67,656	60·71	63·00	36·99
Malabar	1,735,146	62·18	47·50	52·49
South Canara ...	852,046	75·08	61·37	38·62
TOTAL	**2,654,848**	**65·77**	**52·35**	**47·65**
Grand Total	**26,670,917**	**69·05**	**55·51**	**44·49**

SUBSIDIARY TABLE 5.—*Showing the distribution of the Industrial Population (Class D) by Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS	POPULATION SUPPORTED BY INDUSTRIES.	PERCENTAGE OF INDUSTRIAL POPULATION TO DISTRICT POPULATION.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
			Actual workers.	Dependents.
1	2	3	4	5
Agency.				
Agency, Ganjám	38,616	12·02	44·85	55·14
Agency, Vizagapatam	74,497	8·75	40·75	59·24
Agency, Gódávari	14,062	8·79	42·90	57·09
TOTAL	**127,175**	**9·55**	**42·24**	**57·76**
East Coast.				
Ganjám	307,088	18·18	54·21	45·78
Vizagapatam	371,256	17·82	55·89	44·10
Gódávari	385,577	18·00	44·61	55·38
Kistna	353,273	16·39	45·17	54·82
Nellore	302,769	20·23	50·22	49·78
TOTAL	**1,719,963**	**17·98**	**49·87**	**50·13**
Deccan.				
Cuddapah	200,152	15·50	50·38	49·61
Kurnool	136,400	15·64	50·16	49·83
Banganapalle State	7,313	22·66	53·67	46·32
Bellary	166,312	17·55	50·69	49·30
Sandur State	1,713	15·29	52·13	47·86
Anantapur	145,518	18·46	48·83	51·16
TOTAL	**657,408**	**16·67**	**50·11**	**49·88**
South.				
Madras	215,953	42·39	35·57	64·42
Chingleput	244,560	18·63	46·22	53·77
North Arcot	322,359	14·60	44·78	55·21
Salem	362,536	16·44	51·62	48·37
Coimbatore	486,294	22·08	47·74	52·25
South Arcot	244,024	10·38	47·46	52·53
Tanjore	422,512	18·81	44·37	55·62
Trichinopoly	191,398	13·24	45·55	54·44
Pudukkóttai State	38,595	10·14	50·11	49·88
Madura	408,135	14·42	47·08	52·92
Tinnevelly	441,477	21·43	45·83	54·16
TOTAL	**3,377,843**	**17·11**	**46·12**	**53·88**
West Coast.				
Nilgiris	13,422	12·04	42·34	57·65
Malabar	689,370	24·70	44·12	55·87
South Canara	181,473	15·99	50·69	49·30
TOTAL	**884,265**	**21·91**	**45·44**	**54·56**
Grand Total	**6,766,654**	**17·52**	**47·30**	**52·70**

SUBSIDIARY TABLE 6. *Showing the distribution of the Professional Population (Order XX) by Natural Divisions and Districts.*

NATURAL DIVISIONS AND DISTRICTS	POPULATION SUPPORTED BY LEARNED AND ARTISTIC PROFESSIONS.	PERCENTAGE OF PROFESSIONAL POPULATION TO DISTRICT POPULATION	PERCENTAGE ON PROFESSIONAL POPULATION OF	
			Actual workers	Dependents
1	2	3	4	5
Agency				
Agency, Ganjam	868	27	38·82	61·17
Agency, Vizagapatam	2,827	·33	31·41	68·58
Agency, Gódávari	986	·61	39·04	60·95
TOTAL	**4,681**	**·35**	**34·39**	**65·61**
East Coast				
Ganjám	37,596	2·22	35·68	64·31
Vizagapatam	14,927	·71	32·69	67·30
Gódávari	20,934	·97	33·70	66·29
Kistna	29,331	1·36	39·64	60·35
Nellore	18,723	1·25	40·13	59·86
TOTAL	**121,511**	**1·27**	**36·62**	**63·38**
Deccan.				
Cuddapah	8,828	·68	39·28	60·71
Kurnool	6,873	·78	40·50	59·49
Banganapalle State	249	·77	44·58	55·42
Bellary	8,548	·90	38·40	61·59
Sandur State	199	1·77	45·72	54·27
Anantapur	5,824	·73	42·49	57·50
TOTAL	**30,521**	**·77**	**40·01**	**59·98**
South				
Madras	83,336	8·50	29·75	70·24
Chingleput	22,408	1·71	33·75	66·24
North Arcot	25,537	1·15	33·65	66·34
Salem	22,652	1·02	39·01	60·98
Coimbatore	37,708	1·71	36·83	63·16
South Arcot	25,422	1·08	38·24	61·75
Tanjore	75,498	3·36	33·96	66·03
Trichinopoly	27,361	1·89	36·78	63·21
Pudukkóttai State	8,221	2·16	37·39	62·60
Madura	41,232	1·45	35·13	64·86
Tinnevelly	37,418	1·81	34·14	65·85
TOTAL	**366,883**	**1·86**	**34·80**	**65·20**
West Coast.				
Nilgiris	2,544	2·28	35·84	64·15
Malabar	78,971	2·83	37·76	62·23
South Canara	23,510	2·07	40·98	59·01
TOTAL	**105,025**	**2·60**	**38·44**	**61·56**
Grand Total	**628,621**	**1·63**	**36·01**	**63·98**

SUBSIDIARY TABLE 7.—*Showing the distribution by Districts of the various groups of the Agricultural Population.*

NAME OF DISTRICT.	PERCENTAGE TO TOTAL OF SUB-ORDER 10 (LANDHOLDERS AND TENANTS) OF							PERCENTAGE TO TOTAL OF SUB-ORDER 11 (AGRICULTURAL LABOURERS) OF		
	Cultivating landholders (group 36).	Non-cultivating landholders (group 37).	Cultivating tenants (group 38).	Non-cultivating tenants (group 38a).	Landholders (groups 36 and 37).	Tenants (groups 38 and 38a).	Cultivators (groups 36 and 38).	Non-cultivators (groups 37 and 38a)	Farm servants (group 39)	Field labourers (group 40)
1	2	3	4	5	6	7	8	9	10	11
Ganjám ..	57·9	4·8	37·1	·2	62·7	37·3	95·0	5·0	11·2	88·8
Vizagapatam	49·3	3·9	46·8		53·2	46·8	96·1	3·9	13·1	86·9
Gódávari . ..	54·4	3·9	35·6	1	64·3	35·7	90·0	10·0	20·2	79·8
Kistna ...	82·9	7·2	9·8	·1	90·1	9·9	92·7	7·3	13·5	86·5
Nellore ..	83·6	5·3	11·1	..	88·9	11·1	94·7	5·3	5·9	94·1
Cuddapah ..	82·1	6·3	11·3	3	88·4	11·6	93·4	6·6	2·9	97·1
Kurnool	87·4	7·8	4·7	·1	95·2	4·8	92·1	7·9	3·4	96·6
Bellary	88·8	2·5	8·6	·1	91·3	8·7	97·4	2·6	3·2	96·8
Anantapur ..	75·1	5·1	19·3	·5	80·2	19·8	94·4	5·6	2·9	97·1
Madras .	43·1	40·5	14·2	2·2	83·6	16·4	57·3	42·7	1·6	98·4
Chingleput	76·6	1·8	21·4	·2	78·4	21·6	98·0	2·0	20·0	80·0
North Arcot	80·0	4·1	15·8	1	84·1	15·9	95·8	4·2	11·6	88·4
Salem	85·4	1·8	12·8		87·2	12·8	98·2	1·8	34·1	65·9
Coimbatore	87·4	1·9	10·6	·1	89·3	10·7	98·0	2·0	19·7	80·3
Nilgiris ...	83·0	1·0	16·0		84·0	16·0	99·0	1·0	1·4	98·6
South Arcot	90·7	·9	8·4		91·6	8·4	99·1	·9	21·4	78·6
Tanjore	56·8	9·4	33·7	·1	66·2	33·8	90·5	9·5	35·9	64·1
Trichinopoly	86·7	1·3	12·0	.	88·0	12·0	98·7	1·3	12·9	87·1
Madura	87·4	1·7	10·7	·2	89·1	10·9	98·1	1·9	9·9	90·1
Tinnevelly ...	84·7	2·9	11·4	1·0	87·6	12·4	96·1	3·9	8·1	91·9
Malabar	11·2	9·1	78·0	1·7	20·3	79·7	89·2	10·8	·2	99·8
South Canara ...	28·0	2·7	69·2	·1	30·7	69·3	97·2	2·8	1·3	98·7
TOTAL, BRITISH TERRITORY.	**72·0**	**4·3**	**23·5**	**·2**	**76·3**	**23·7**	**95·5**	**4·5**	**13·6**	**86·4**

SUBSIDIARY TABLE 8.—*Showing variations since 1891 in the Orders.* (*British Territory only.*)

ORDER	POPULATION SUPPORTED IN 1901	POPULATION SUPPORTED IN 1891.	ACTUAL VARIATION (+) OR (−).	PERCENTAGE OF VARIATION (+) OR (−).
1	2	3	4	5
I. Administration	**603,578**	871,425	− 267,847	− 30·73
II Defence	**25,224**	32,029	− 6,805	− 21·24
III Service of Native and Foreign States	**978**	540	+ 438	+ 81·11
IV Provision and Care of Animals	**617,107**	716,549	− 99,442	− 13·87
V. Agriculture	**26,356,422**	20,955,029	+ 5,401,393	+ 25·78
VI. Personal, Household and Sanitary Services.	**1,085,370**	1,055,598	+ 29,772	+ 2·82
VII. Food, Drink and Stimulants	**2,534,278**	2,101,261	+ 433,017	+ 20·60
VIII. Light, Firing and Forage	**209,842**	448,490	− 238,648	− 53·21
IX Buildings	**341,556**	355,927	− 14,371	− 4·03
X. Vehicles and Vessels	**23,922**	16,517	+ 7,405	+ 44·83
XI. Supplementary Requirements	**113,749**	100,119	+ 13,630	+ 13·61
XII. Textile Fabrics and Dress . .	**1,592,266**	1,677,145	− 84,879	− 5·06
XIII. Metals and Precious Stones	**539,644**	490,730	+ 48,914	+ 9·96
XIV Glass, Earthen and Stoneware	**211,529**	217,919	− 6,390	− 2·93
XV. Wood, Cane and Leaves, etc	**610,261**	635,971	− 25,710	− 4·04
XVI. Drugs, Gums, Dyes etc	**66,790**	13,432	+ 23,358	+ 53·78
XVII. Leather	**475,196**	192,991	− 17,795	− 3·60
XVIII Commerce	**279,162**	344,590	− 65,428	− 18·99
XIX Transport and Storage	**530,497**	529,091	+ 1,406	+ ·27
XX. Learned and Artistic Professions	**619,952**	694,113	− 74,161	− 10·68
XXI. Sport	**19,926**	20,970	− 1,044	− 4·99
XXII Earthwork and General Labour	**870,844**	2,997,993	− 2,127,149	− 70·95
XXIII. Indefinite and Disreputable Occupations	**25,134**	114,459	− 389,325	− 92·93
XXIV. Independent	**445,935**	417,552	+ 28,383	+ 6·79
TOTAL .	**38,199,162**	**35,630,440**	**+ 2,568,722**	+ 7·20

SUBSIDIARY TABLE 9.—*Showing variations since* 1891 *in certain Sub-orders and Groups. British Territory only.*

NOTE.—Where possible, the 1891 figures in this table have been corrected for changes in classification made at the present Census.

OCCUPATION.	POPULATION SUPPORTED IN 1901.	POPULATION SUPPORTED IN 1891.	PERCENTAGE OF VARIATIONS (+) OR (−).
1	2	3	4
1. Civil Service of the State	**262,036**	267,542	− 2
2. Service of Local and Municipal Bodies	**30,729**	23,660	+ 30
3. Village Service	**310,813**	580,223	− 46
8. Headmen, not shown as agriculturists	**42,414**	94,434	− 55
9. Accountants, not shown as agriculturists	**57,891**	90,896	− 36
10. Watchmen and other village servants	**210,508**	294,893	− 47
4. Army	**25,201**	32,021	− 21
5. Navy and Marines	**23**	8	+ 188
6. Civil Officers in Native and Foreign States	**956**	523	− 83
7. Military Establishments in Native and Foreign States	**22**	17	+ 29
8. Stock Breeding and Dealing	**608,446**	710,443	− 14
9. Training and Care of Animals	**8,661**	6,106	+ 42
10. Landholders and Tenants	**18,467,419**	16,704,456	+ 11
36. Cultivating landowners	**14,083,333**	11,206,153	+ 26
37. Non-cultivating landowners			
38. Cultivating tenants	**4,384,086**	5,498,303	− 20
38 (a). Non-cultivating tenants			
11. Agricultural Labourers	**7,600,934**	4,109,738	+ 85
39. Farm servants	**1,030,536**	934,951	+ 10
40. Field labourers	**6,570,398**	3,174,787	+ 107
12. Growers of Special Products	**170,751**	125,745	+ 36
13. Agricultural Training and Supervision and Forests	**117,318**	15,090	+ 677
14. Personal and Domestic Services	**1,027,645**	1,039,845	− 1
60. Barbers	**231,008**	244,309	− 5
61. Cooks	**52,240**	38,745	+ 35
65. Washermen	**551,308**	514,390	+ 7
15. Non-domestic Entertainment	**17,927**	11,035	+ 62
69. Hotel, lodging-house, bar, or refreshment room-keepers	**15,569**	10,725	+ 45
16. Sanitation	**39,798**	37,141	+ 7
74. Sweepers and scavengers	**38,149**	36,412	+ 5
75. Dusting and sweeping contractors	**122**	83	+ 47
17. Provision of Animal Food	**486,936**	442,061	+ 10
76. Butchers and slaughterers	**28,177**	19,741	+ 43
78. Cow and buffalo keepers, and milk and butter sellers	**48,011**	42,861	+ 12
79. Fishermen and fish-curers	**393,803**	365,659	+ 8
80. Fish dealers			
18. Provision of Vegetable Food	**808,449**	725,181	+ 11
93. Sugar factories: owners, managers and superior staff	**4,677**	4,147	+ 13
94. Sugar factories: operatives and other subordinates			
95. Bakers	**6,577**	4,989	+ 32
97. Grain and pulse dealers	**217,532**	169,723	+ 28
98. Grain parchers	**20,126**	9,274	+ 117
99. Makers of sugar, molasses and gúr by hand	**63,244**	66,691	− 5
91. Rice-mills: owners, managers and superior staff	**253,300**	262,655	− 4
92. Rice-mills: operatives and other subordinates			
102. Rice pounders and huskers			
19. Provision of Drink, Condiments and Stimulants	**1,098,683**	1,196,674	− 8
117. Salt stores: owners, managers and superior staff	**56,507**	49,339	+ 15
118. Salt stores: workmen and other subordinates			
127. Salt makers			
128. Salt sellers			
119. Tobacco factories: owners, managers and superior staff.	**74,339**	67,320	+ 10
120. Tobacco factories: workmen and other subordinates			
129. Tobacco and snuff manufacturers			
130. Tobacco and snuff sellers			

SUBSIDIARY TABLE 9.—*Showing variations since* 1891 *in certain Sub-orders and Groups (British Territory only)*—continued

OCCUPATION	POPULATION SUPPORTED IN 1901	POPULATION SUPPORTED IN 1891	PERCENTAGE OF VARIATIONS (+) OR (−)
1	2	3	4
124. Grocers and general condiment dealers ...	525,112	963,909	+ 13
131. Toddy drawers	319,047	441,650	− 28
132. Toddy sellers			
133. Wine and spirit distillers ...	19,737	44,024	− 55
134. Wine and spirit sellers ...			
135. Miscellaneous	6,377	5,398	+ 18
20. Lighting	168,535	188,548	− 11
142. Petroleum dealers	2,115	77	+ 2,647
100. Oil pressers			
101. Oil sellers	162,363	187,270	− 13
143. Pressers of vegetable oil for lighting ...			
144. Sellers of vegetable oil for lighting			
21. Fuel and Forage ...	181,517	259,942	− 30
119. Hay, grass, and fodder sellers ...	181,346	259,926	− 30
150. Firewood, charcoal and cowdung sellers			
22. Building Materials	59,034	55,869	− 6
151. Brick and tile factories: owners, managers and superior staff			
152. Brick and tile factories: operatives and other subordinates.	21,945	15,467	+ 42
155. Brick and tile makers			
156. Brick and tile sellers			
159. Thatch dealers	4,831	7,874	− 39
165. Thatchers			
23. Artificers in Building	282,522	313,375	− 10
24. Railway and Tramway plant	19,020	6,722	+ 183
25. Carts, Carriages, etc.	3,565	8,528	− 58
26. Ships and Boats	1,337	1,267	− 6
27. Paper	1,392	1,196	− 16
28. Books and Prints	20,604	15,710	− 31
183. Printing presses: owners, managers and superior staff			
184. Printing presses: workmen and other subordinates	14,582	10,396	− 40
185. Hand press proprietors, lithographers, and printers ...			
187. Book-sellers, book-agents and publishers	2,563	2,048	+ 25
188. Newspapers: proprietors, managers and sellers ...	100	72	+ 39
189. Print and picture dealers	210	28	+ 650
29. Watches, Clocks and Scientific Instruments ...	1,776	1,316	+ 35
30. Carving and Engraving	1,538	1,518	+ 1
31. Toys and Curiosities	1,809	880	+ 106
32. Music and Musical Instruments ...	340	426	− 20
33. Bangles, Necklaces, Beads, Sacred Threads, etc.	68,277	67,080	+ 2
34. Furniture	1,688	1,407	− 20
35. Harness ...	274	680	− 60
36. Tools and Machinery	9,886	7,771	+ 27
37. Arms and Ammunition ...	6,165	2,135	+ 189
38. Wool and Fur	30,069	36,762	− 18
39. Silk	60,385	24,689	+ 147
259. Silk worm rearers and cocoon gatherers	112	34	+ 229
260. Silk cardes, spinners and weavers, and makers of silk braid and thread	60,361	24,520	+ 146
261. Sellers of raw silk, silk cloth, braid and thread			
262. Silk dyers	412	135	+ 205
40. Cotton	1,239,718	1,319,907	− 6
263. Cotton ginning, cleaning and pressing mills: owners, managers and superior staff			
264. Cotton ginning, cleaning and pressing mills: operatives and other subordinates.	43,322	60,230	− 28
271. Cotton cleaners, pressers and ginners ...			

SUBSIDIARY TABLE 9. *Showing variations since* 1891 *in certain Sub-orders and Groups (British Territory only)*—continued.

OCCUPATION	POPULATION SUPPORTED IN 1901.	POPULATION SUPPORTED IN 1891.	PERCENTAGE OF VARIATION (+ OR (−).
1	2	3	4
267. Cotton spinning, weaving and other mills owners, managers and superior staff.			
268. Cotton spinning, weaving and other mills, operatives and other subordinates.	1,081,365	1,093,611	− 1
272. Cotton weavers, hand industry			
273. Cotton carpet and rug makers	2,132	1,576	+ 35
274. Cotton carpet and rug sellers			
275. Cotton spinners, sizers and yarn beaters	81,086	133,831	− 39
276. Cotton yarn and thread sellers	8,905	6,304	+ 41
277. Calenderers, fullers and printers	3,473	2,263	+ 53
278. Cotton dyers	19,021	20,286	− 6
279. Tape makers	366	1,763	− 79
280. Tape sellers			
41. Jute, Hemp, Flax, Coir, etc.	84,603	69,400	+ 22
42. Dress	176,991	226,387	− 22
43. Gold, Silver and Precious Stones	313,706	289,337	+ 8
44. Brass, Copper, Bell-metal, Aluminium, etc.	58,337	65,591	− 11
45. Tin, Zinc, Quicksilver and Lead	11,844	6,906	+ 72
46. Iron and Steel	155,757	128,896	+ 21
47. Glass and Chinaware	3,166	2,328	+ 36
48. Earthen and Stoneware	208,363	215,591	− 3
336. Potters and pot and pipe-bowl makers	205,489	212,711	3
337. Sellers of potteryware			
49. Wood and Bamboos	378,504	396,494	− 5
50. Canework, Matting and Leaves, etc.	231,757	225,165	+ 3
51. Gums, Wax, Resins and similar Forest Produce	21,771	21,463	+ 1
52. Drugs, Dyes, Pigments, etc.	45,019	36,281	+ 24
53. Leather, Horn and Bones	475,196	492,991	− 4
381. Bone mills, operatives and other subordinates			
384. Tanneries and leather factories owners, managers and superior staff.	24,169	14,595	+ 66
385. Tanneries and leather factories, operatives and other subordinates.			
388. Tanners and curriers			
386. Leather dyers			
387. Shoe, boot and sandal-makers	410,228	454,993	− 10
389. Sellers of manufactured leather goods			
391. Water bag, well bag, bucket and ghee-pot makers			
390. Sellers of hides, horns, bristles and bones	40,799	23,403	+ 74
54. Money and Securities	93,647	84,022	+ 11
392. Bankers, money-lenders, etc.	80,460	70,966	+ 13
393. Insurance agents and under-writers	196	3	+ 6,433
394. Money-changers and testers	6,203	8,663	− 28
395. Bank clerks, cashiers, bill collectors, accountants, etc.	6,788	4,390	+ 55
55. General Merchandise	40,432	123,496	− 67
56. Dealing unspecified	91,294	85,877	+ 6
57. Middlemen, Brokers and Agents	53,789	51,195	+ 5
402. Brokers and agents	19,890	16,961	+ 17
58. Railway	64,260	10,550	+ 58
59. Road	175,833	213,776	− 18
60. Water	82,553	82,152	...
61. Messages	29,363	20,177	+ 46
62. Storage and Weighing	178,488	139,178	+ 28

SUBSIDIARY TABLE 9.—*Showing variations since* 1891 *in certain Sub-orders and Groups* (*British Territory only*)—continued.

OCCUPATION.	POPULATION SUPPORTED IN 1901	POPULATION SUPPORTED IN 1891	PERCENTAGE OF VARIATION (+ OR −).
1	2	3	4
63. Religion	**239,815**	284,983	− 16
446. Religious mendicants, etc.	**4,946**	26,608	− 81
64. Education	**123,467**	103,970	+ 19
452. Principals, professors and teachers	**117,928**	101,675	+ 16
453. Clerks and servants connected with education	**4,163**	1,314	+ 216
65. Literature	**33,569**	88,448	− 62
454. Authors, editors, journalists, etc	**459**	444	+ 3
455. Reporters, shorthand writers, etc.	**111**	81	+ 37
456. Writers (unspecified) and private clerks	**30,941**	84,623	− 63
457. Public scribes and copyists	**1,638**	3,176	− 48
458. Service in libraries and literary institutions	**420**	124	+ 239
66. Law	**39,619**	28,031	+ 41
459. Barristers, advocates and pleaders	**17,197**	16,618	+ 3
460. Solicitors and attorneys	**132**	95	+ 39
463. Articled clerks and other lawyers' clerks	**11,362**	4,119	+ 176
67. Medicine	**78,824**	74,971	+ 5
467. Practitioners with diploma, license or certificate 473. Compounders, matrons, nurses, and hospital, asylum and dispensary service.	**9,701**	6,720	+ 44
468. Practitioners without diploma	**56,931**	60,293	− 6
469. Dentists	**41**	9	+ 356
471. Vaccinators	**2,992**	2,442	+ 23
472. Midwives	**6,131**	5,140	+ 19
68. Engineering and Survey	**16,906**	10,630	+ 59
69. Natural Science	**100**	33	+ 203
70. Pictorial Art and Sculpture	**4,439**	5,398	− 18
485. Photographers	**727**	369	+ 97
71. Music, Acting, Dancing, etc.	**83,213**	87,954	− 5
72. Sport	**4,914**	6,669	− 26
73. Games and Exhibitions	**15,012**	14,301	+ 5
74. Earthwork, etc.	**365,673**	112,797	+ 224
503. Miners (unspecified)	**6,512**	8	+ 81,300
503 (*a*). Mica miners	**4,588**	...	..
75. General Labour	**505,171**	2,669,224	− 81
76. Indefinite	**6,835**	376,577	− 98
77. Disreputable	**18,299**	48,132	− 62
78. Property and Alms	**348,615**	311,034	+ 12
510. House-rent, shares, and other property not being land	**19,210**	14,876	+ 29
512. Educational or other endowments, scholarships, etc.	**5,135**	1,229	+ 318
513. Mendicancy (not in connection with a religious order)	**312,280**	276,233	+ 14
79. At the State Expense	**97,320**	106,518	− 9

SUBSIDIARY TABLE 10.—*Showing the occupations of females by Orders.*

ORDER	NUMBER OF ACTUAL WORKERS		PERCENTAGE OF FEMALES TO MALES.
	Males.	Females.	
1	2	3	4
I Administration	190,211	1,245	·7
II Defence	10,316		
III. Service of Native and Foreign States	3,580		
IV Provision and Care of Animals	397,960	55,202	13·9
V Agriculture	8,310,619	6,494,369	78·1
VI. Personal, Household and Sanitary Services	355,693	243,215	68·4
VII Food, Drink and Stimulants	670,211	535,973	80·0
VIII. Light, Firing and Forage	47,317	83,395	176·2
IX Buildings	114,406	36,776	32·1
X Vehicles and Vessels	7,415	91	1·2
XI Supplementary Requirements	36,210	11,392	31·5
XII. Textile Fabrics and Dress	508,991	333,347	65·5
XIII. Metals and Precious Stones	182,594	9,883	5·4
XIV. Glass, Earthen and Stoneware	72,617	44,889	61·8
XV Wood, Cane and Leaves, etc.	194,327	86,820	44·7
XVI. Drugs, Gums, Dyes, etc.	18,067	15,877	87·9
XVII Leather	170,082	19,929	11·7
XVIII. Commerce	83,054	12,018	14·5
XIX. Transport and Storage	189,423	20,178	10·6
XX. Learned and Artistic Professions	197,558	28,811	14·6
XXI. Sport	7,330	2,094	28·6
XXII. Earthwork and General Labour	262,605	274,638	104·6
XXIII. Indefinite and Disreputable Occupations	4,843	10,248	211·6
XXIV. Independent	160,121	110,289	68·9
TOTAL	**12,195,553**	**8,429,698**	**69·1**

SUBSIDIARY TABLE 11.—*Showing the occupations of females by sub-orders.*

SUB-ORDER.	NUMBER OF ACTUAL WORKERS		PERCENTAGE OF FEMALES TO MALES.
	Males.	Females.	
1	2	3	4
1. Civil Service of the State	75,975	26	...
2. Service of Local and Municipal Bodies	9,730	58	1
3. Village Service	104,506	1,161	1
4. Army	10,298		
5. Navy and Marine	18	..	..
6. Native and Foreign States, Civil officers	3,441		...
7. Do. Military	139		
8. Stock Breeding and Dealing	394,999	55,079	14
9. Training and Care of Animals	2,961	123	4
10. Landholders and Tenants	6,008,871	3,613,866	60
11. Agricultural Labourers	2,202,025	2,857,273	130
12. Growers of Special Products	62,015	21,964	35
13. Agricultural Training and Supervision and Forests	37,708	266	1
14. Personal and Domestic Services	340,531	230,794	68
15. Non-domestic Entertainment	3,808	3,646	96
16. Sanitation	11,354	8,805	78
17. Provision of Animal Food	135,625	99,076	73
18. Provision of Vegetable Food	186,645	324,553	174
19. Provision of Drink, Condiments and Stimulants	347,944	112,341	32
20. Lighting	8,729	4,132	47
21. Fuel and Forage	38,588	79,263	205
22. Building Materials	15,189	14,357	95
23. Artificers in Building	99,217	22,419	23
24. Railway and Tramway Plant	5,789	63	1
25. Carts, Carriages, etc.	1,257	20	2
26. Ships and Boats	369	8	2
27. Paper	430	24	6
28. Books and Prints	6,867	31	...
29. Watches, Clocks and Scientific instruments	533	...	...
30. Carving and Engraving	509	7	1
31. Toys and Curiosities	600	157	26
32. Music and Musical Instruments	119	9	8
33. Bangles, Necklaces, Beads, Sacred Threads, etc.	21,338	10,697	50
34. Furniture	541	39	7
35. Harness	107	38	36
36. Tools and Machinery	3,081	282	9
37. Arms and Ammunition	2,085	108	5
38. Wool and Fur	6,676	13,020	195
39. Silk	16,384	16,822	103
40. Cotton	420,422	243,456	58
41. Jute, Hemp, Flax, Coir, etc	13,165	45,911	349
42. Dress	52,344	14,138	27
43. Gold, Silver and Precious Stones	105,904	1,305	1
44. Brass, Copper, Bell-metal, etc.	20,095	1,275	6
45. Tin, Zinc, Quicksilver and Lead	4,025	207	5
46. Iron and Steel	52,570	4,096	8
47. Glass and Chinaware	833	72	9
48. Earthen and Stoneware	71,784	44,817	62
49. Wood and Bamboos	132,630	4,772	4
50. Canework, Matting and Leaves, etc.	61,697	82,054	133
51. Gums, Wax, Resins and similar Forest Produce	5,293	8,609	163
52. Drugs, Dyes, Pigments, etc.	12,774	7,268	57
53. Leather, Horn and Bones	170,982	19,929	12
54. Money and Securities	23,531	9,230	39
55. General Merchandise	12,644	675	5
56. Dealing, Unspecified	33,117	1,797	5
57. Middlemen, Brokers and Agents	13,762	316	2
58. Railway	20,186	48	..
59. Road	70,125	680	1
60. Water	32,558	153	...
61. Messages	9,584	16	...
62. Storage and Weighing	56,970	19,261	34
63. Religion	80,138	7,132	9
64. Education	40,447	3,782	9
65. Literature	11,246	25	
66. Law	9,980	.	...
67. Medicine	21,267	6,609	31
68. Engineering and Survey	5,313	.	...
69. Natural Science	30	...	...
70. Pictorial Art and Sculpture	1,080	635	59
71. Music, Acting, Dancing, etc.	28,057	10,631	38
72. Sport	1,796	291	16
73. Games and Exhibitions	5,534	1,853	33
74. Earthwork, etc.	125,739	93,607	74
75. General Labour	136,866	181,031	132
76. Indefinite	2,791	2,136	76
77. Disreputable	2,049	8,112	396
78. Property and Alms	127,772	106,943	84
79. At the State Expense	32,349	3,346	10

SUBSIDIARY TABLE 12.—*Showing the number of Actual Workers in each Order who are partially Agriculturists.*

ORDER AND CLASS Description	TOTAL ACTUAL WORKERS	NUMBER OF PERSONS RETURNED AS PARTIALLY AGRICULTURISTS.	PERCENTAGE.
1	2	3	4
I. Administration	191,456	48,014	25·07
II. Defence	10,316	279	2·70
III. Service of Native and Foreign States	3,580	846	23·63
TOTAL, CLASS A.—GOVERNMENT	**205,352**	**49,139**	**23·92**
IV. Provision and Care of Animals	453,162	14,443	3·18
V. Agriculture	..	..	..
TOTAL, CLASS B.—PASTURE AND AGRICULTURE	**453,162**	**14,443**	**3·18**
VI. Personal, Household and Sanitary Services	598,938	67,183	11·22
TOTAL, CLASS C.—PERSONAL SERVICES	**598,938**	**67,183**	**11·22**
VII. Food, Drink and Stimulants	1,296,187	71,477	5·52
VIII. Light, Firing and Forage	130,712	5,640	4·31
IX. Buildings	151,182	7,996	5·28
X. Vehicles and Vessels	7,506	164	2·18
XI. Supplementary Requirements	47,602	2,584	5·42
XII. Textile Fabrics and Dress	842,338	46,329	5·50
XIII. Metals and Precious Stones	192,477	19,245	9·99
XIV. Glass, Earthen and Stoneware	117,506	16,780	14·28
XV. Wood, Cane and Leaves, etc.	281,153	23,854	8·48
XVI. Drugs, Gums, Dyes, etc.	33,944	1,378	4·05
XVII. Leather	190,011	22,076	11·61
TOTAL, CLASS D. PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES	**3,200,618**	**217,523**	**6·80**
XVIII. Commerce	95,072	7,506	7·89
XIX. Transport and Storage	209,581	7,645	3·65
TOTAL, CLASS E.—COMMERCE, TRANSPORT AND STORAGE	**304,653**	**15,151**	**4·97**
XX. Learned and Artistic Professions	226,372	28,598	12·63
XXI. Sport	9,424	285	3·02
TOTAL, CLASS F.—PROFESSIONS	**235,796**	**28,883**	**12·25**
XXII. Earthwork and General Labour	537,243	16,597	3·16
XXIII. Indefinite and Disreputable Occupations	15,091	534	3·53
TOTAL, CLASS G.—UNSKILLED LABOUR, NOT AGRICULTURAL	**552,334**	**17,531**	**3·17**
XXIV. Independent	270,410	7,432	2·74
TOTAL, CLASS H.—MEANS OF SUBSISTENCE INDEPENDENT OF OCCUPATION	**270,410**	**7,432**	**2·74**
Grand Total	**5,821,263**	**417,285**	**7·17**

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI.*

I.

Caste Balija.
Traditional occupation Traders.
Total actual workers 134,996.

Occupation.	Number of workers	Percentage to total actual workers.	Occupation.	Number of workers	Percentage to total actual workers.
1. Traditional occupation (groups 128, 208, 209, 210, 211, 318, 374, 379 and sub-order 56).	3,285	2·4	22. Rosary, bead and necklace makers and sellers.	313	·2
2. Landholders	72,372	53·6	23. Earthwork labourers	294	·2
3. Agricultural labourers	22,280	16·5	24. Vegetable and fruit sellers .	278	·2
4. Grocers and general condiment dealers	3,339	2·5	25. Temple servants ...	262	·2
5. Mendicants	2,391	1·8	26. Flower-garland makers and sellers.	251	·2
6. Public service	1,702	1·3	27. Teachers	250	·2
7. Herdsmen and shepherds	1,523	1·1	28. Arrack sellers ..	249	·2
8. Cotton weavers	1,271	·9	29. Lime, chunam and shell burners and sellers	236	·2
9. Sweetmeat makers and sellers	871	·6	30. Piece-goods dealers	220	·2
10. Rice pounders and huskers ...	846	·6	31. Carpenters and sawyers ..	216	·2
11. General labourers	818	·6	32. Porters and watchmen	208	·2
12. Personal and domestic servants ...	648	·5	33 Silk weavers	206	·2
13. Grain and pulse dealers and grain parchers.	610	·5	34. Hay, grass and firewood sellers	196	·1
14. Cart owners and drivers . .	601	·4	35. Musicians and actors . /	181	·1
15. Masons and builders	465	·3	36. Tobacco and snuff manufacturers and sellers.	173	·1
16. Cattle and sheep breeders and dealers.	450	·3	37. Prostitutes	170	·1
17. Toddy drawers and sellers ..	401	·3	38 Tailors	152	1
18. Estate clerks and servants ..	353	·3	39. Perfume sellers ...	152	·1
19. Pensioners	353	·3	40 Forest Department ..	137	·1
20. Makers of baskets, mats, etc	347	·3	41 Minor occupations ...	15,581	11·4
21. Railway servants ..	345	·3	TOTAL ...	**134,996**	**100**

II.

Caste Kavarai.
Traditional occupation Traders.
Total actual workers 50,831.

Occupation.	Number of workers	Percentage to total actual workers.	Occupation.	Number of workers	Percentage to total actual workers.
1. Traditional occupation (groups 128, 208, 209, 210 211, 318, 374, 379 and sub-order 56).	1,595	3·1	22. Personal and domestic servants .	181	·3
2. Landholders ...	24,275	47·8	23. Rope, fibre matting, etc., makers and sellers.	166	·3
3. Agricultural labourers ...	7,307	14·4	24. Arrack sellers ...	162	·3
4. Tenants ..	2,989	5·9	25. Oil pressers and sellers	155	·3
5. Cotton weavers	2,695	5·3	26. Pensioners	146	3
6. Public service	1,241	2·4	27. Railway service	136	·3
7. Makers of baskets, mats, etc ...	983	1·9	28. Piece-goods dealers	133	·3
8. Grocers and general condiment dealers.	913	1·8	29. Postal department .. .	128	·3
9 Rice pounders and huskers	810	1·6	30. Temple service	118	2
10. Sweetmeat makers and sellers	745	1·5	31 Earthwork labourers	116	·2
11. General labourers .	714	1·5	32. Brass and copper smiths	116	·2
12. Mendicants ..	565	1·1	33. Teachers	109	·2
13. Cart owners and drivers .	376	·7	34. Carpenters and sawyers ...	99	·2
14. Masons and builders	339	·7	35. Tobacco and snuff manufacturers and sellers	96	·2
15. Herdsmen and shepherds	289	·6	36. Porters and watchmen	88	·2
16. Grain and pulse dealers and grain parchers.	288	6	37 Vegetable and fruit sellers	84	·2
17. Toddy drawers and sellers	286	6	38. Merchants' clerks, etc. ...	73	·1
18. Silk weavers	233	5	39. Forest Department ..	69	·1
19. Musicians and actors	226	4	40. Sugar factory coolies ..	62	·1
20. Cattle and sheep breeders and dealers	197	4	41. Native physicians	61	·1
21. Lime, chunam and shell burners and sellers.	187	·4	42. Tailors	61	1
			43. Hay, grass and firewood sellers ...	50	·1
			44. Minor occupations	1,139	2·2
			TOTAL ...	**50,831**	**100**

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

III.

Caste Kallan.
Traditional occupation Cultivators.
Total actual workers 224,971.

Occupation.	Number of workers.	Percentage to total actual workers.	Occupation.	Number of workers.	Percentage to total actual workers.
1. Traditional occupation (groups 36 38, 49 53).	175,742	78·1	10. Personal and domestic servants ..	795	·4
2. Agricultural labourers	25,508	11·3	11. Masons and builders .	656	·3
3. General labourers . .	3,712	1·6	12. Sweetmeat makers and sellers ..	632	·3
4. Rice pounders and huskers	3,437	1·5	13. Hay, grass and firewood sellers .	462	·2
5. Herdsmen and shepherds ..	3,068	1·4	14. Porters	376	·2
6. Public service	1,563	·7	15 Mendicants	316	·1
7 Cart owners and drivers .	1,184	·5	16 Grain and pulse dealers ...	241	·1
8. Earthwork labourers	1,126	·5	17 Vegetable and fruit sellers .	236	·1
9. Grocers and general condiment dealers.	956	·4	18. Minor occupations	4,961	2·2
			TOTAL	224,971	100

IV.

Caste Maravan.
Traditional occupation Cultivators.
Total actual workers 180,990.

1 Traditional occupation (groups 36. 38, 49 53).	122,317	67·6	13. Estate clerks, etc.	514	·3
2. Agricultural labourers	37,080	20·5	14 Personal and domestic servants ...	389	·2
3 Herdsmen and shepherds ..	3,163	1·7	15 Mendicants	378	2
4. General labourers	3,150	1·7	16. Vegetable and fruit sellers ...	343	·2
5. Public service .	2,787	1·5	17. Earthwork labourers ..	272	2
6. Non-cultivating landlords ...	1,713	·9	18. Porters and watchmen ..	234	1
7. Rice-pounders and huskers	1,195	·7	19. Cattle and sheep breeders and dealers.	227	·1
8. Masons and builders ..	1,137	·6	20. Sweetmeat makers and sellers ...	229	·1
9. Cart owners and drivers	1,123	·6	21. Carpenters and sawyers . .		·1
10. Tenants	993	·5	22. Grain and pulse dealers .		·1
11 Hay, grass and fire wood sellers ...	580	·3	23. Minor occupations ...		
12. Grocers and general condiment dealers.	544	·3	TOTA		

V.

Caste Brahman
Traditional occupation Priests.
Total actual workers 19,157.

1. Traditional occupation (groups 444, 446 and 447).	1,279	6·7	14. Hotel-keepers		
2. Landholders	13,614	71·1	15. Lawyers' clerks and petition writers.		
3. Tenants	2,228	11·6	16. Merchants' and shop-keepers' clerks.		
4. Personal and domestic servants ...	408	2·1	17. Actors		
5. Public service ...	353	1·8	18. Railway servants		
6. Teachers	160	·8	19. Grain and pulse dealers and grain parchers.		
7. Money-lenders .. .	111	·6	20. Pensioners . . .		
8. Allowances from patrons, etc. .	93	·5	21. Postal Department ..		
9. Agricultural labourers	90	5	22. Minor occupations		
10. Private clerks .	81	·4			
11. Grocers and general condiment dealers.	58	·3	TOT		
12. Mendicants	56	·3			
13. Survey department	52	·3			

VI.

Caste Brahu
Traditional occupation Pric
Total actual workers 6,61

1. Traditional occupation (groups 444, 446 and 447).	1,574	23·8	12. Private clerks		
2. Landholders ...	3,583	54·2	13. Musicians and actors		
3. Personal and domestic servants	376	5·7	14 Managers of landed est		
4. Tenants	279	4·2	15. Native physicians		
5. Money-lenders	132	2·0	16. Grain and pulse dealer.		
6. Public service	99	1·4	17. Grocers and general dealers.		
7. Piece-goods dealers	87	1·3	18. General merchants		
8. Mendicants	72	1·1	19. Minor occupations		
9. Teachers .	58	·9			
10. Estate clerks, etc.	40	·6			
11. Hotel-keepers	34	·5			

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued

OCCUPATION	NUMBER OF WORKERS	PER-CENTAGE TO TOTAL ACTUAL WORKERS.	OCCUPATION	NUMBER OF WORKERS.	PER-CENTAGE TO TOTAL ACTUAL WORKERS

VII.

Caste Brâhman, Tamil.
Traditional occupation Priests
Total actual workers 50,684.

1.	Traditional occupation (groups 444, 446 and 447).	5,424	10·7	20. Grain and pulse dealers and grain parchers.	2,48	6
2	Landholders ...	25,130	49·6	21 Survey and Public Works Department	289	·6
3.	Public service	3,547	7·0	22. Persons of independent means	208	·4
4.	Money-lenders .	2,662	5·3	23 Musicians and actors .	201	4
5.	Personal and domestic servants	2,042	4·0	24. Estate clerks	160	·3
6.	Teachers ...	1,628	3·2	25 Postal department .	152	·3
7.	Merchants' and shopkeepers clerks.	1,000	2·0	26. Brokers and agents ..	151	·3
8.	Mendicants .	869	1·7	27. Pensioners	141	·3
9.	Tenants	625	1·2	28. Stamp-vendors ·	119	2
10.	Private clerks ..	586	1·1	29. Native physicians	108	·2
11.	Lawyers' clerks	564	1·1	30. Astrologers	79	·2
12	Agricultural labourers	535	1·1	31. Dealers in timber and bamboos	70	·1
13.	Piece-goods dealers	447	·9	32 Managers of landed estates	68	·1
14.	Pleaders .. .	431	9	33. Dealers in gold, silver and precious stones	66	·1
15.	Hotel-keepers .	399	·8			
16.	Sweetmeat makers and sellers .	385	·8	34. Liquor, opium, etc., contractors .	55	·1
17.	Railway servants . .	371	7	35. Minor occupations . .	1,202	2·4
18	Grocers and general condiment dealers	356	·7	TOTAL	50,684	100
19.	Allowances from patrons	322	·6			

VIII.

Caste Brâhman, Telugu.
Traditional occupation Priests.
Total workers 46,524.

	ion (groups	3,721	8·0	14. Lawyers' clerks ..	202	·4
				15. Persons of independent means	201	·4
		31,151	67·0	16 Hotel-keepers	176	·4
		3,078	6·6	17. Native physicians . .	172	·4
	...	1,290	2·8	18. Money-lenders ..	135	·3
		1,264	2·7	19. Pensioners . .	135	·3
	..	842	1·8	20 Agricultural labourers . ..	127	·3
		665	1·4	21. Railway service .	120	·3
	omestic servants	537	1·2	22. Postal department ..	92	2
	ublic Works Depart-	432	·9	23 Musicians and actors ..	75	·2
				24 Astrologers ..	71	·2
	and shopkeepers'	394	·8	25. Minor occupations	914	1·8
		289	6			
	n patrons	229	5	TOTAL ...	46,524	100
		212	·5			

IX.

.. Brâhman, Oriyâ
...upation Priests.
...rkers 40,966.

	...groups 444,	3,864	9·4	14. Native physicians	226	·6
				15. Estate clerks, etc.	203	·5
		15,010	36·6	16. Public service . . .	192	·5
		9,029	22·0	17 Hotel-keepers . .	183	·4
	...rs	2,954	7·2	18. Masons and builders	123	·3
		1,538	3·8	19. Persons occupied with miscellaneous dyes.	123	·3
		1,347	3·3			
	...nd grain	1,133	2·8	20. Dealers in gold, silver and precious stones.	117	·3
	...vants	754	1·8	21. Cart owners and drivers ..	103	·3
	...ondiment	663	1·6	22. Silk sellers	98	·2
				23. Money-lenders .	80	·2
	...tuners	562	1·4	24. Herdsmen and shepherds	73	·2
				25. Private clerks .	57	·1
	.	412	1·0	26. Minor occupations	1,600	3·9
		273	·7			
		231	·6	TOTAL .	40,966	100

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

X.

Caste Bráhman, Others.
Traditional occupation Priests.
Total actual workers 35,431.

OCCUPATION	NUMBER OF WORKERS.	PERCENTAGE TO TOTAL ACTUAL WORKERS.	OCCUPATION.	NUMBER OF WORKERS.	PERCENTAGE TO TOTAL ACTUAL WORKERS.
1. Traditional occupation (groups 444, 446 and 447).	2,375	6·7	18. Lawyers	147	·4
2. Landholders	13,970	39·4	19. Lawyers' clerks	142	·4
3. Tenants	5,574	15·7	20. Tobacco and snuff manufacturers and sellers	130	·4
4. Grocers and general condiment dealers.	3,083	8·7	21. Pensioners	128	·4
5. Grain and pulse dealers and grain parchers.	1,414	4·0	22. Hotel-keepers	121	·3
6. Personal and domestic servants	1,216	3·4	23. Dealers in gold, silver and precious stones.	104	·3
7. Public service	1,203	3·4	24. Vegetable and fruit sellers	99	·3
8. Mendicants	683	1·9	25. Musicians and actors	93	·3
9. Sweetmeat makers and sellers	606	1·7	26. Milk, butter and ghee sellers	88	·2
10. Teachers	488	1·4	27. Independent means	83	·2
11. Money-lenders' and shopkeepers' clerks.	431	1·2	28. Native physicians	76	·2
12. Money-lenders	372	1·0	29. Brokers and agents	69	·2
13. Private clerks	364	1·0	30. Cart owners and drivers	66	·2
14. Agricultural labourers	337	1·0	31. Railway service	62	·2
15. Piece-goods dealers	315	9	32. Sellers of iron and hardware	61	·2
16. Allowance from patrons	238	7	33. Estate clerks	60	·2
17. Rice pounders and huskers	210	·6	34. Minor occupations	1,023	2·9
			TOTAL	**35,431**	**100**

XI.

Caste Bráhman, all sections.
Traditional occupation Priests.
Total actual workers 199,373.

1. Traditional occupation (groups 444, 446 and 447).	18,237	9·1	19. Hotel-keepers	962	·5
2. Landholders	102,458	51·4	20. Allowances from patrons	920	·5
3. Tenants	18,577	9·3	21. Survey and Public Works Department.	878	·4
4. Public service	8,472	4·2	22. Tobacco and snuff manufacturers and sellers.	730	4
5. Personal and domestic servants	5,333	2·7	23. Native physicians	612	·3
6. Mendicants	4,482	2·2	24. Railway service	589	·3
7. Grocers and general condiment dealers.	4,203	2·1	25. Independent means	515	·3
8. Teachers	3,855	1·9	26. Musicians and actors	488	·2
9. Money-lenders	3,501	1·8	27. Pensioners	462	·2
10. Rice pounders and huskers	3,173	1·6	28. Vegetable and fruit sellers	393	·2
11. Grain and pulse dealers and grain parchers.	2,927	1·5	29. Postal department	325	·2
12. Agricultural labourers	2,441	1·2	30. Dealers in gold, silver and precious stones.	321	·2
13. Money-lenders' and shopkeepers' clerks.	1,898	1·0	31. Brokers and agents	282	·1
14. Private clerks	1,406	·7	32. Astrologers, etc.	196	·1
15. Piece-goods dealers	1,306	·7	33. Cart owners and drivers	192	·1
16. Estate clerks	1,140	·6	34. Minor occupations	6,024	3·0
17. Sweetmeat makers and sellers	1,111	·6	TOTAL	**199,373**	**100**
18. Lawyers' clerks	964	·5			

XII.

Caste Cheruman.
Traditional occupation Agricultural labourers.
Total actual workers 153,289.

1. Traditional occupation (groups 39 and 40).	143,312	93·5	8. Hay, grass and firewood sellers	472	·3
2. Makers of baskets, mats, etc.	2,714	1·8	9. Boatmen	342	·2
3. Herdsmen and shepherds	1,686	1·1	10. Tea estate coolies	251	·2
4. Coffee estate coolies	1,147	·7	11. Road and railway labourers	244	·2
5. Tenants	854	·6	12. Masons and builders	181	·1
6. General labourers	779	·5	13. Personal and domestic servants	129	·1
7. Rope, fibre matting, etc., makers and sellers.	539	·4	14. Minor occupations	639	·4
			TOTAL	**153,289**	**100**

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

XIII.

Caste Holeya.
Traditional occupation Agricultural labourers
Total actual workers 76,237.

Occupation.	Number of workers	Percentage to total actual workers.	Occupation.	Number of workers	Percentage to total actual workers.
1. Traditional occupation (groups 39 and 40).	65 722	86·2	11. Earthwork labourers .	344	·5
2. Tenants . . .	2,591	3·4	12. Coffee estate coolies ..	228	·3
3. Herdsmen ..	2,215	2·9	13. Personal and domestic servants .	222	·3
4. Hay, grass and firewood sellers ..	987	1·3	14. Astrologers, etc. ...	195	·3
5. Porters .. .	703	·9	15. Temple service	154	·2
6. Makers of baskets, mats, etc.	697	9	16. Sweepers and scavengers	129	·2
7. General labourers ..	561	7	17. Landholders ...	90	·1
8. Masons and builders .	394	5	18. Minor occupations	296	·3
9. Mendicants	362	·5	TOTAL	**76.237**	**100**
10. Fishermen	347	5			

XIV.

Caste Mála.
Traditional occupation Agricultural labourers.
Total actual workers 388,424.

1 Traditional occupation (groups 39 and 40)	293,199	75·5	10. Public service	2,604	·7
2. Landholders	30,255	7·8	11. Personal and domestic servants	1,662	·4
3. Tenants ...	17,785	4·6	12. Porters ..	1,121	·3
4. Herdsmen and shepherds .	10,943	2·8	13. Carpenters and sawyers ..	873	·2
5. Cotton weavers . .	9,799	2·5	14. Masons and builders	748	·2
6. Mendicants	4,634	1 2	15 Boatmen ...	521	·1
7. General labourers .. .	3.775	1·0	16. Minor occupations	4,653	1·2
8. Earthwork labourers	2,955	·8	TOTAL	**388.424**	**100**
9. Hay, grass and firewood sellers .	2,897	·7			

XV.

Caste Palli.
Traditional occupation Agricultural labourers.
Total actual workers 682,726.

1. Traditional occupation (groups 39 and 40).	126,151	18 5	15 Cart owners and drivers . .	1.257	·2
2. Landholders	454,470	66·6	16. Personal and domestic servants .	1.026	·2
3. Tenants	53.733	7 9	17. Porters and watchmen	917	·1
4. General labourers	7,904	1·2	18. Carpenters and sawyers ...	901	·1
5. Herdsmen and shepherds	6,504	1·0	19. Oil pressers and sellers .	899	·1
6. Rice pounders and huskers ..	3,654	5	20. Cattle and sheep breeders and dealers	866	·1
7 Cotton weavers	3,134	·5	21 Earthwork labourers . .	638	·1
8. Mendicants ..	2,334	3	22. Grain and pulse dealers and grain parchers.	553	·1
9. Sweetmeat makers and sellers	2,272	·3	23. Fishermen	446	·1
10. Grocers and general condiment dealers.	2,147	·3	24. Minor occupations	6.907	1·0
11. Masons and builders ...	1,541	·2	TOTAL ...	**682,726**	**100**
12. Public service	1,404	2			
13. Vegetable and fruit sellers .	1,398	·2			
14 Hay grass and firewood sellers ...	1,367	·2			

XVI.

Caste Paraiyan.
Traditional occupation Agricultural labourers.
Total actual workers 506,423.

1 Traditional occupation (groups 39 and 40).	325.192	64 2	9 Earthwork labourers	907	·2
2 Landholders . ..	94,063	18·6	10 Mendicants .	751	·1
3. Tenants . .	35,577	7·0	11. Cotton weavers . .	696	·1
4. Herdsmen and shepherds .	20,943	4·1	12 Carpenters and sawyers ..	650	·1
5. Public service . .	9,249	1 8	13. Makers of baskets, mats, etc.	516	·1
6. General labourers	8,596	1·7	14. Minor occupations	4,477	1·0
7. Personal and domestic servants	2,938	·6	TOTAL	**506,423**	**100**
8 Hay, grass and firewood sellers	1 868	·4			

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

XVII.

Caste Kanimála.
Traditional occupation Artisans.
Total actual workers 82,847.

OCCUPATION	NUMBER OF WORKERS	PERCENTAGE TO TOTAL ACTUAL WORKERS	OCCUPATION	NUMBER OF WORKERS	PERCENTAGE TO TOTAL ACTUAL WORKERS
1 Traditional occupation (groups 166, 194, 220, 230, 316, 317, 322, 328, 344 and 346).	43,047	52·0	9 Coffee estate coolies	238	·3
2 Landholders ...	23,125	27·9	10. Mendicants	177	·2
3. Agricultural labourers .. .	10,153	12·3	11. Grocers and general condiment dealers	176	·2
4. General labourers	1,253	1·5	12. Sweetmeat makers and sellers ..	157	·2
5. Tenants	1,172	1·5	13 Workers in tin, zinc, lead and quicksilver.	133	·2
6. Rice pounders and huskers ...	1,111	1·3	14. Grain and pulse dealers	132	2
7. Masons	375	5	15. Minor occupations .	1,325	1·4
8. Herdsmen and shepherds	273	3	TOTAL .	**82,847**	**100**

XVIII.

Caste Kamsala.
Traditional occupation Artisans.
Total actual workers 45,517

1. Traditional occupation (groups 166, 194, 220, 230, 316, 317, 322, 328, 344 and 346)	34,777	76·4	10. Toy, kite and cage makers ...	96	·2
2. Landholders	5,004	11·0	11. Grain and pulse dealers	93	·2
3. Agricultural labourers	2,164	4·8	12. Independent means .	82	·2
4. Tenants .	866	1·9	13. Personal and domestic servants ...	74	·2
5. Mendicants .	303	·7	14. Ivory carvers	64	·1
6. General labourers ..	251	·6	15. Public service	55	·1
7. Rice pounders and huskers .	214	·5	16. Minor occupations ...	1,152	2·5
8. Cotton weavers . .	200	·4	TOTAL ..	**45,517**	**100**
9. Grocers and general condiment dealers.	122	·3			

XIX.

Caste Chakkiliyan.
Traditional occupation Leather workers.
Total actual workers 104,954.

1. Traditional occupation (order XVII).	39,734	37·9	9. Tenants	428	·4
2. Agricultural labourers .	49,937	47·6	10. Rice pounders and huskers ..	360	·3
3. General labourers ...	3,476	3·3	11. Village watchmen, etc. ...	254	2
4. Wax, honey, and forest produce collectors and sellers.	3,328	3·1	12. Sweepers and scavengers ..	211	·2
5. Landholders . .	2,684	2·6	13. Personal and domestic servants ..	160	·2
6. Herdsmen and shepherds .	2,409	2·3	14. Coffee estate coolies . ..	112	·1
7. Mendicants	806	·8	15. Minor occupations ...	481	·4
8. Hay, grass and firewood sellers ..	674	·6	TOTAL ...	**104,954**	**100**

XX.

Caste Mádiga.
Traditional occupation Leather workers.
Total actual workers 152,709.

1. Traditional occupation (order XVII).	18,822	12·3	11. Estate clerks, etc. .. .	420	·3
2. Agricultural labourers ...	102,218	66·9	12. Earthwork labourers	391	·3
3. Landholders	11,393	7·5	13. Musicians and actors	200	·1
4. Tenants .	5,129	3·4	14. Cattle and sheep breeders and dealers	193	·1
5. Herdsmen and shepherds .	3,284	2·2	15. Sweepers and scavengers .	175	·1
6. Village watchmen, etc.	2,971	1·9	16. Cotton weavers	169	·1
7. Mendicants	2,170	1·4	17. Masons and builders ..	132	·1
8. General labourers .	1,607	1·1	18. Minor occupations	1,268	·7
9. Makers of baskets, mats, etc. ...	1,320	·9	TOTAL ...	**152,709**	**100**
10. Hay, grass and firewood sellers ..	847	·6			

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

XXI.

Caste Billava.
Traditional occupation Toddy-drawers.
Total actual workers 89,448.

Occupation	Number of workers.	Percentage to total actual workers.	Occupation	Number of workers.	Percentage to total actual workers.
1 Traditional occupation (groups 99, 131, 132, 133, 134).	9,296	10·4	13. Cart owners and drivers ..	208	·2
2 Tenants ..	49,934	55·8	14. Hay, grass and firewood sellers	201	·2
3. Agricultural labourers ..	16,098	18·0	15. Public service ...	167	·2
4. Landholders	7,503	8·4	16. Masons and builders ..	150	·2
5. General labourers ...	1,036	1·2	17. Rope, sacking and net makers and sellers.	114	·1
6. Herdsmen	781	·9	18. Rice pounders and huskers	113	·1
7. Workmen in brick and tile factories.	545	·6	19. Mendicants	111	·1
8. Porters and watchmen .. .	465	·5	20. Grocers and general condiment dealers	92	·1
9. Earthwork labourers ...	399	·4	21. Merchants' and shopkeepers' clerks.	77	·1
10. Cattle breeders and dealers ...	356	·4	22. Minor occupations	1,122	1·3
11. Personal and domestic servants ...	353	·4	TOTAL	**89,448**	**100**
12. Carpenters and sawyers ...	327	·4			

XXII.

Caste Shánán.
Traditional occupation Toddy-drawers.
Total actual workers 139,612.

Occupation	Number of workers.	Percentage to total actual workers.	Occupation	Number of workers.	Percentage to total actual workers.
1. Traditional occupation (groups 99, 131, 132, 133 and 134).	27,517	19·7	19. Masons and builders	404	·3
2. Landholders	61,903	44·3	20. Fishermen	390	·3
3. Agricultural labourers	20,965	15·0	21. Mendicants	389	·3
4. Tenants	6,509	4·7	22. Tobacco and snuff manufacturers and sellers	334	·2
5. Grocers and general condiment dealers.	2,846	2·0	23. Coffee estate coolies	302	·2
6. General labourers ...	2,358	1·7	24. Makers and sellers of baskets, mats, etc.	287	·2
7. Cotton weavers	2,091	1·5	25. Cattle and sheep breeders and dealers.	267	·2
8. Sweetmeat makers and sellers ..	1,940	1·4	26. Public service	262	·2
9. Rice pounders and huskers ...	1,625	1·2	27. Earthwork labourers	261	·2
10. Grain and pulse dealers	1,374	1·0	28. Merchants' and shopkeepers' clerks, etc.	258	·2
11. Hay, grass and firewood sellers ...	962	·7	29. Carpenters and sawyers	245	·2
12. Porters and watchmen	740	·5	30. Piece-goods dealers	196	·1
13. Herdsmen and shepherds	700	·5	31. Tailors	190	·1
14. Cart owners and drivers	628	·4	32. Minor occupations	1,765	1·3
15. Vegetable and fruit sellers ..	554	·4	TOTAL ..	**139,612**	**100**
16 Potters	532	·4			
17. Personal and domestic servants ...	413	·3			
18. Workmen, etc. in salt stores ...	405	·3			

XXIII.

Caste Tíyan.
Traditional occupation Toddy-drawers.
Total actual workers 276,788.

Occupation	Number of workers.	Percentage to total actual workers.	Occupation	Number of workers.	Percentage to total actual workers.
1 Traditional occupation (groups 99, 131, 132, 133 and 134).	20,515	7·4	17. Herdsmen and shepherds	1,165	·4
2. Agricultural labourers	139,097	50·3	18. Public service	1,112	·4
3. Tenants	50,565	18·3	19. Grain and pulse dealers ...	1,105	·4
4. Coir manufacture	22,497	8·1	20. Native physicians	618	·2
5. Landholders	4,925	1·8	21. Oil pressers and sellers	610	·2
6. Carpenters and sawyers ...	4,646	1·7	22. Mendicants	503	·2
7. Porters and watchmen	3,614	1·3	23. Teachers, etc.	493	·2
8. Personal and domestic servants ..	2,787	1·0	24. Hay, grass and firewood sellers	444	·2
9. Masons and builders ..	2,681	1·0	25. Boatmen	400	·1
10 Makers and sellers of baskets, mats, etc.	2,454	·9	26. Brick and tile makers and sellers.	376	·1
11. General labourers	2,395	·9	27. Shopkeepers' servants . .	373	·1
12. Cart owners and drivers	2,065	·7	28 Merchants' and shopkeepers' clerks, etc.	278	·1
13. Rice pounders and huskers ...	1,662	·6	29. Vegetable and fruit sellers ...	210	·1
14. Sweetmeat makers and sellers .	1,662	·6	30. Minor occupations	1,661	1·7
15. Earthwork labourers	1,536	·6			
16. Grocers and general condiment dealers	1,339	·5	TOTAL ...	**276,788**	**100**

SUBSIDIARY TABLE 13.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

XXIV.

Caste Dévánga.
Traditional occupation Weavers.
Total actual workers 30,886.

Occupation	Number of workers	Percentage to total actual workers	Occupation.	Number of workers.	Percentage to total actual workers.
1. Traditional occupation (sub-order 38, groups 260, 261 and 271—280).	25,414	82·3	12. Personal and domestic servants	143	·5
2. Agricultural labourers	1,308	4·2	13. Masons and builders ...	85	·3
3. Rice pounders and huskers	798	2·6	14. Tobacco and snuff makers and sellers.	70	·2
4. Piece-goods dealers	464	1·5	15. Public service	68	·2
5. General labourers ...	409	1·3	16. Tailors, etc ...	49	·2
6. Grain and pulse dealers	287	·9	17. Earthwork labourers ..	36	·1
7. Tenants	246	·8	18. Minor occupations	733	2·4
8. Mendicants	246	·8			
9. Landholders	203	·7	TOTAL .	**30,886**	**100**
10. Porters ..	166	·5			
11. Grocers and general condiment dealers.	161	·5			

XXV.

Caste Kaikólan.
Traditional occupation Weavers.
Total actual workers 62,092.

1. Traditional occupation (sub-order 38, groups 260, 261 and 271—280).	36,063	58·1	18. Tobacco and snuff manufacturers and sellers.	207	·3
2. Agricultural labourers .	6,246	10·1	19. Cart owners and drivers ..	184	·3
3. Landholders	5,983	9·6	20. Oil sellers ...	178	·3
4. Musicians and actors	2,153	3·5	21. Teachers	164	·3
5. Grocers and general condiment dealers.	1,285	2·1	22. Sellers of hides, bones, etc. .	151	·2
			23. Cattle and sheep breeders ...	153	·2
6. Sweetmeat makers and sellers ...	1,044	1·7	24. Hay, grass and firewood sellers .	129	·2
7. Tenants	973	1·6	25. Porters	112	·2
8. Grain and pulse dealers and grain parchers.	954	1·5	26. Native physicians	98	·2
			27. Carpenters and sawyers .	85	·1
9. Rice pounders and huskers	936	1·5	28. Masons and builders	79	·1
10. General labourers ..	740	1·2	29. Independent means	76	·1
11. Temple service ...	627	1·0	30. Milk, butter and ghee sellers . .	75	·1
12. Mendicants	555	·9	31. Shopkeepers' servants ...	74	·1
13. Piece-goods dealers	410	·7	32. Prostitutes	73	·1
14. Personal and domestic servants .	246	·4	33. Money-lenders ...	64	·1
15. Public servants	234	·4	34. Minor occupations .	1,318	2·2
16. Herdsmen and shepherds ..	210	·3			
17. Arrack and toddy sellers	210	·3	TOTAL ...	**62,092**	**100**

XXVI.

Caste Sále.
Traditional occupation Weavers.
Total actual workers 83,824.

1. Traditional occupation (sub-order 38, groups 260, 261 and 271—280).	57,200	68·2	15. Grain and pulse dealers and grain parchers.	328	·4
2. Agricultural labourers	12,192	14·5	16. Public service	268	·3
3. Landholders ...	1,943	2·3	17. Carpenters and sawyers	265	·3
4. Rice pounders and huskers .	1,789	2·1	18. Earthwork labourers . .	231	·3
5. Tenants	1,335	1·6	19. Oil pressers and sellers .	189	·2
6. General labourers	1,187	1·4	20. Pensioners .. .	174	·2
7. Mendicants . ..	761	·9	21. Workmen in jute mills	147	·2
8. Porters and watchmen	694	·8	22. Hay, grass and firewood sellers .	129	·2
9. Piece-goods dealers	597	·7	23. Vegetable and fruit sellers ...	122	·1
10. Tobacco and snuff manufacturers and sellers.	583	·7	24. Blacksmiths	117	·1
			25. Shopkeepers' servants ..	114	·1
11. Masons and builders	543	·6	26. Rope, fibre matting, etc., makers.	92	·1
12. Grocers and general condiment dealers.	446	·5	27. Tailors .	79	·1
			28. Sweetmeat makers and sellers ...	78	·1
13. Herdsmen and shepherds	426	·5	29. Minor occupations .	1,399	2·0
14. Personal and domestic servants ...	396	·5			
			TOTAL .	**83,824**	**100**

SUBSIDIARY TABLE III.—*Showing the chief occupations followed by the various castes in Imperial Table XVI*—continued.

XXVII.

Caste Eurasians.

Traditional occupation

Total actual workers 5,718.

Occupation.	Number of workers.	Percentage to total actual workers.	Occupation.	Number of workers.	Percentage to total actual workers.
1. Endowments, scholarships, etc. ..	813	14·2	26. Non-commissioned officers, army.	46	·8
2. Pensioners	438	7·6	27. Mendicants	45	·8
3. Railway clerks stationmasters, guards, etc	427	7·5	28. Midwives	42	·7
			29. Priests, ministers, etc. ..	41	·7
4. Tailors ...	378	6·6	30. Tramway officials	35	·6
5. Merchants' and shopkeepers' clerks.	297	5·2	31. Sellers of hides, bones; shoe and boormakers, tanners, etc.	33	·6
6. Railway operatives	262	4·6			
7. Teachers	243	4·2	32. Local and municipal service ...	30	·5
8. Public service .	212	3·7	33. Shipping clerks, etc.	29	·5
9. Private clerks ..	211	3·7	34. Brokers and agents	28	·5
10. Mechanics (not railway)	203	3·6	35. Lawyers clerks	26	·5
11. Carpenters ..	167	2·9	36. Merchants and shopkeepers ...	24	·4
12. Telegraph department ..	136	2·4	37. Landholders . . .	24	·4
13. Medical department ...	136	2·4	38. Watch and clock makers	23	·4
14. Cooks, grooms, etc. ...	132	2·3	39. Money-lenders, etc.	22	·4
15. Printing presses: workmen and subordinates.	106	1·9	40. Military clerks	21	·4
			41. Blacksmiths	18	·3
16. Independent means	75	1·3	42. Chemists and druggists	16	·3
17. Allowances from patrons, relatives and friends.	72	1·3	43. Prisoners	15	·3
			44. Pleaders	12	·2
18. Survey and Public Works Department.	66	1·2	45. Brass and coppersmiths .	12	·2
			46. Inmates of convents, etc.	11	·2
19. Coffee and tea estate clerks and coolies.	60	1·1	47. Ships' officers, etc.	10	·2
			48. Prostitutes	10	·2
20. Inmates of asylums	58	1·0	49. Authors, editors, etc.	10	·2
21. Railway porters, etc. .	57	1·0	50. Cultivating tenants	8	·1
22. Musicians and actors	54	·9	51. Club managers, etc.	8	·1
23. Harbour service	50	·9	52. Hotel-keepers, etc.	7	·1
24. Workmen, gun carriage factories.	48	·8	53. Minor occupations	363	6·3
25. Postal department	48	·8	TOTAL ...	5,718	100

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY

GOVT. OF INDIA
Department of Archaeology
NEW DELHI

Please help us to keep the book clean and moving.

S.C